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CONTAINING THE
PRINCIPAL TRANSACTIONS
OF THE VARIOUS
INSTITUTIONS FOR PROPAGATING THE GOSPEL:
WITH
THE PROCEEDINGS, AT LARGE,
OF THE
CHURCH MISSIONARY SOCIETY.

THE SALVATION OF GOD IS SENT UNTO THE GENTILES, AND THEY WILL HEAR IT.
ACTS XXVIII. 28.

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Missionary Register.

JANUARY, 1848.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

AT the last General Meeting of the American Bible Society, E. Corderoy, Esq., a Representative of the British and Foreign Bible Society, in the course of his Address to the Assembly made the following statements :—

In 1804 there was not one Society in existence whose only object was the distribution of the Bible throughout the world. In 1847 there are about 9000. In 1804, according to the best estimates that can be obtained, there were in existence only about FOUR MILLION copies of the Bible. Now there are more than THIRTY MILLIONS. In 1804 the Bible had been published in only 48 or 49 languages; in 1847 it exists in 136. In 1804 it was accessible in languages spoken by about TWO HUNDRED MILLIONS of men; in 1847 it existed in tongues spoken by SIX HUNDRED MILLIONS. During the last year, 1,419,283 copies were issued by the British and Foreign Bible Societies—400,000 more than in any year before, except in 1845. The amount of money received was greater than ever before, amounting to 117,440*l.* 9*s.* 3*d.* The distribution in France, a country of peculiar interest at the present time, has reached in the year, 128,133 copies, all of which have gone from the Society's dépôt at Paris. And who that remembers the day, when, in one of the largest cities of France, the Bible was tied to the tail of an ass, and dragged through the streets amid the derision of the populace, can fail to give thanks that between two and three millions of copies of that Book have been circulated in that kingdom within the last fifteen years. The work has been carried on there chiefly by Colporteurs, Bible-Hawkers, of whom 200 have been employed, and nearly all converted Romanists. In Belgium and Holland 54,540 copies have been distributed during the past year, in spite of the extended persecution that is carried on. The King of Prussia is personally deeply interested in the proceedings of the Society, and shares half the expense of supplying the soldiers of his army with the Testament; and the good results of such a step can scarcely be imagined.

No one who believes in the Divine Inspiration of the Bible can doubt that much good must result from so large a distribution of the Word of God. Yet who can observe the progress of events in Christendom without being filled with solemn thoughts, if not with considerable apprehension and alarm, in reference to their probable

issue. Could we justify ourselves in believing that real piety has kept pace with the distribution of the Scriptures, much of our apprehension would be removed, and be replaced by gratitude to God for the success vouchsafed to the means employed for the propagation of the Gospel. Unhappily, however, there seems to be no evidence of so glorious a harvest blessing the sowers' labour. If the avowed infidelity which, about forty years since, darkened the moral horizon of Europe, and threatened to wither all that was wholesome in government, religious in profession, scriptural in principle, or holy in practice, has, by the blessing of God, been put to silence, so that public feeling is not now shocked as it was during the last and the first few years of the present century; yet the secret infidelity of the heart is, perhaps, not less extensive than at any time during the last hundred years. Amid greater facilities than ever for obtaining religious knowledge, surrounded by a flood of religious, or professedly religious publications, and by laboriously-contrived means for diffusing truth, the garb of Gospel Profession covers many whose hearts know little of the *gentleness of Christ*, little of His *meekness* in opposing error, of His simplicity of purpose in doing his *Father's business*, or of that spirituality of mind, without which no apparent piety avails in the sight of God, or really strengthens the foundations of the Christian Church. So long as persons allow the truths of the Gospel no admittance into their hearts, their delight in the excitement which novelty and the fondness for a party may foster will avail little to the real interest of Christianity.

We would not overlook the fact of there being within the last few years a large addition to the number of scripturally-enlightened, faithful, and devoted Ministers of Christ, nor be slow to express our unfeigned thankfulness to Him by whose Spirit they have been prepared and sent to labour in the work of the Lord: and no doubt, if we might include in this number all those whose zeal prompts them to unwearied activity in their respective spheres of duty, or in their particular line of religious occupation, we should be able to exhibit to the world a far greater company of energetic advocates of Christianity than has for ages, perhaps ever, been known in the ranks of its professors. Indeed, the present seems the age of activity. For good or for evil, all Christendom appears to be in energetic motion. The erring Church of Rome is by no means an exception to this. In China she has added, according to a statement lately made in public by a Missionary who has for many years been labouring in China and the immediate neighbourhood, to her already numerous Missionaries in that Empire, more than the whole number supplied by all Protestant Societies together. The efforts which they are making in England is almost incredible; and their influence in Ireland, and the consequence of it, are being opened to the world by the investigations now being made in her criminal courts; from which it would seem to be a question, whether it is not to be attributed at least as much to the servile subjection in which the Irish are kept by their Priests, as to any political mis-government of the country, that Ireland is in her present depressed, disorderly, wretched condition.

Nor are those strangely-inconsistent Members of the Church of England who are disposed to apologize for the Romanists, if they do not avow their admiration of them, deficient in activity. In many cases they are among the most indefatigable of religionists. But with all this energy, what advance is made in real spiritual Religion? Is it pure, self-abasing, humble piety that calls these energies into operation? Is it a sincere desire to save souls that prompts to the never-tiring exertions of these pains-taking men?

And among those who are not chargeable with a bias toward Romanists and their errors, is there not much which needs to be corrected? How few labour as if under the impression that they are "dying men" set apart to preach the Gospel "to dying men!" how few, like the Apostle, labour *night and day* for the salvation of souls! And how small a portion of those who are to be seen regularly, or nearly so, in the House of God on the Sabbath are really sensible of the requirements of the Gospel, or live consistently with it, or use the world as not *abusing it*!

Now, if these observations be founded on fact—and we believe no one at all well acquainted with what is passing in the world, and at all adequately informed of the state of Religion among its professors, will say that they are not—can it be any matter of surprise if God be provoked to punish us? Means of religious improvement were probably never so abundant as at the present time. The general prevalence of peace has also been greatly in our favour. And till the autumn of 1846 the country was probably never in a more flourishing condition, as far as could then be perceived. Yet how little have these blessings been improved! The famine, and, more lately, the unusual mortality which has overtaken us, may well be regarded as indications that God has been angry with us: that He has marked our neglect of our talents, and will surely reckon with us in regard to them: that He is now calling us to something more than profession; something more than siding with a party, however scriptural; and something more than occasional acts of Public Worship—to repentance, to faith in Christ, to holiness of heart. Let us not forget that God has other arrows in His quiver for the obstinately rebellious, and other rods of correction for the pertinaciously negligent and disobedient.

If, then, the horizon seems overcast; if the clouds are dark and heavy; if the earth heaves in preparation for some violent commotion; does it not become us to take the warning, and amend what is wrong, and search and try our ways as in the sight of Him who knows the heart, and will *bring every secret thing into judgment*? If the mariner, when he observes by the wind, by signs in the heavens, or the appearance of the clouds, indications of an approaching storm, sets his ship in order to weather it as best he may be able; how much more important is the duty of Christians to take warning by the "Signs of the Times," and to be importunate in prayer to God that larger measures of His Holy Spirit may be vouchsafed to the professing Church, that, being purified, taught, and guided by His divine influences, Christians may be aroused to holy watchfulness,

and so the day of trial not come on *them unawares*; even if it may not be consistent with His will to avert the evil of it altogether.

URGENT NEED OF MISSIONARIES.

The preceding remarks bear directly on the question, "Why is there so much difficulty in obtaining a suitable supply of Missionaries?" So long as profession holds the place of piety, and pleasure in hearing scriptural truth the place of godliness, it is not to be expected that men will forego their self-gratification to brave the difficulties of planting the Cross among the Heathen. Let there be more spiritual Religion among us, and there will be more persons ready for Missionary Occupations. Much of the popularity which at present attends Missionary Operations may be traced to an admiration of what appears romantic: were it based on a real, substantial, intelligent love of Missionary Efforts, we certainly should have the proof of it in the readiness of those who are now so loud in the praise of such occupations to join the ranks of those Labourers among the Heathen. It certainly augurs an ill state of heart to express great solicitude for the welfare of the Heathen, when there is comparative indifference to personal Religion, or to the promotion of the Gospel among our fellow-countrymen. A supply of Missionaries must be found in an increased, in a deeper tone of vital Religion among ourselves. The same is true in every part of Christendom.

In the Appendix of the Report of the American Episcopal Board of Missions it is said—

"It is a matter of very great difficulty to obtain Clergymen competent, and at the same time willing, to bear their part in the great work now opening on the Church. Repeatedly have the Committee expressed their need of Missionary Labourers, but never has the urgency of the case been greater than now. They have sent out their plea throughout the land, but almost in vain. Openings for enlarged operations are presented in China; the Missionary Bishop is fainting under the work ready to his hand; even the means of support are provided; and yet the application is comparatively fruitless. The Station in Western Africa, sustained under so much trial, and yet blessed already in the salvation of immortal souls, is ready to expire for the want of men. Multitudes of our youth are drawn every year to the same quarter of the globe through THE LOVE OF MONEY; multitudes are eager to step into the ranks of the fallen on the field of battle, for THE LOVE OF GLORY; and yet but two individuals among all the religious youth of the Church have been found, during the last year, to offer themselves to the work before us, for THE LOVE OF CHRIST!

"Missionaries must be had, or the Missions of the Church must fail. Men of piety, sober, judicious, resolute; men having a knowledge of the Missionary Work, deeply impressed with the demand of Christian Devotedness which it makes on those who embrace it; men who will be willing for a season to forego the comforts of married life; men of good natural-capacity and temper, having a disposition the opposite of the melancholy; men possessing sound bodily constitution, and good general health, and fitted thus for patient, active, laborious employment; these are what are wanted. The cause of Christ, the salvation of souls, now demands such Labourers."

We insert, as we have done for several years, a few extracts from the Report of the Romish Society for the Propagation of the Faith, and the statement of the accounts for the year.

*State of the Funds.**Receipts.*

	£.	s.	d.		£.	s.	d.
France, { Lyons, 43,168	1	5½					
{ Paris, 36,930	15	3		- - - - -	80098	16	8½
Germany - - - - -				- - - - -	2161	18	8½
America, North - - - - -				- - - - -	3276	13	9½
America, South - - - - -				- - - - -	385	17	3½
Belgium - - - - -				- - - - -	6798	6	4½
British { England, 1572	3	11½					
{ Scotland, 185	5	7		- - - - -	7978	13	2½
{ Ireland, 5575	2	10					
{ Colonies, 646	0	9½					
States of the Church - - - - -				- - - - -	3991	3	3½
Spain - - - - -				- - - - -	838	9	8½
Greece - - - - -				- - - - -	62	9	5½
Ionian Isles - - - - -				- - - - -	40	1	11½
Levant - - - - -				- - - - -	132	16	6½
Lombardo-Venetian kingdom - - - - -				- - - - -	1748	18	10½
Lucca (Duchy of) - - - - -				- - - - -	354	2	10½
Malta - - - - -				- - - - -	483	0	9½
Modena (Duchy of) - - - - -				- - - - -	733	12	4
Parma (Duchy of) - - - - -				- - - - -	581	13	5½
Netherlands - - - - -				- - - - -	3638	17	3½
Portugal - - - - -				- - - - -	958	17	4½
Prussia - - - - -				- - - - -	7940	12	10
Sardinian { Genoa, 1987	6	4					
{ Piedmont, 5937	2	0		- - - - -	9738	14	6½
States { Sardinia, 46	14	4					
{ Savoy, 1767	11	10½					
Sicilies (the two) - - - - -				- - - - -	3614	12	0½
Switzerland - - - - -				- - - - -	1475	15	8½
Tuscany - - - - -				- - - - -	1784	8	8½
From divers parts of Italy (remitted to Rome) - - - - -				- - - - -	573	4	11½
From divers countries in the North of Europe - - - - -				- - - - -	14	9	11½
Total Receipts for the year 1846 - - - - -				- - - - -	139406	8	10½
Balance on hand from Receipts of the year 1845 - - - - -				- - - - -	12070	13	3½
- - - - - Total - - - - -				- - - - -	£151,477	2	2½

Payments.

Missions of Europe - - - - -	25100	0	9½
... Asia - - - - -	42858	12	11½
... Africa - - - - -	14336	10	7½
... America - - - - -	39707	17	9
... Oceania - - - - -	18973	2	6
Expenses of Publication of Annals, and other Printing, - - - - -	8769	14	6
Ordinary and Extraordinary Expenses of Administration, - - - - -	1609	15	0½
Total Expenses for the year 1845 - - - - -	151355	14	2
Balance on hand - - - - -	121	8	0½
Total - - - - -	£151,477	2	2½

* There is a difference of two or three Pounds between the Balance stated above and that given in the preceding Report.

Our Associates will not be surprised at the diminution this year in the amount of the receipts of the Association. This retrograde movement is but too well explained by the circumstances in which we find almost every country in Europe. Public calamities weigh heaviest upon the poorer classes of society, and these are the classes which supply us with our most numerous subscribers.

But, if justified by the misfortunes of the times, this diminution is not the less sad as regards the Missions. These succours were never more useful to them; for the venerable leaders of the Missions, relying on these, in hopes of uninterrupted continuance, deemed themselves enabled, in several countries, to give to their zeal enlarged action, already productive of wonderful fruits. Thus, some have summoned to their aid fresh auxiliaries, and the field of the Lord, cultivated by so many laborious hands, promised an abundant harvest. Others have felt the necessity of multiplying Schools—those pious asylums wherein the children of the faithful might find shelter against the dangers of seduction and of ignorance. It was requisite to provide for the perpetuation of the priesthood, and numerous Seminaries are rising up: therein young Levites, by study and the practice of Christian Virtues, will prepare to replace, one day, the apostolic men arrived from Europe, and to shew themselves worthy to succeed them. Sanctuaries should be extended to accommodate the multitude of believers; hospitals be constructed; divers establishments be founded, the necessity for which became more keenly felt in proportion as the number of neophytes increased. But inasmuch as, in the majority of recently-erected Missions, there exist almost no local resources, success is almost everywhere expected from us, from our alms. Thus the hallowed asylums of science and piety shall long remain unfinished, half-constructed Churches remain silent, so many unfinished edifices stand as objects of derision and contempt to the infidels, if our opportune assistance do not permit their completion. Now, if the decrease in our receipts should turn out otherwise than a temporary diminution, a certain supineness would slacken this entire movement, and the hopes of so much good would partly be destroyed. Thus we cannot suffer, without a comprehensive reaction, the consequences of the calamities which smite us vibrating through both hemispheres, and scattering affliction from pole to pole. We must at the same time state, that this diminution in our receipts would perhaps have been less considerable if the habit of deferring to the last moment the collections of Subscribers had not prevailed in several dioceses.

And yet, in another point of view, if we could but enter into details, what generous efforts to place on record! Belgium, despite of the misery preying on part of its provinces, sends us a sum which bears attestation to its generous and ever-increasing efforts; the Catholics of Prussia too; the dioceses of Sicily augmenting the quota of their donations; Ireland still finding in her exhausted bosom abundant alms, for no sacrifice costs her any thing when the defence or propagation of the faith is in question; France, despite of her sufferings and the numerous appeals to the charity of her inhabitants, tendering a larger offering than previously; lastly, the zeal of so many Christians of different countries over the earth who have maintained the work by their active co-operation, and hindered its further decrease. They have understood that, although twenty-five years in existence, the work of the propagation of the faith was only, as it were, commencing, because by its duration the horizon within its grasp is gaining in distance, and seems daily enlarged.

How many idolatrous nations, in point of fact, remain buried in the darkness of their sanguinary superstitions! How many savage tribes are still in expectation of their temporal and religious civilization! How many children, exposed upon the borders of rivers, cast out for the food of animals, whose lives may be saved by our alms, or who may thereby procure, through Baptism, the ineffable joys of eternity! As long as the Supreme Pontiff shall summon new apostles to the conquest of new people; as long as, responding to this appeal, holy Priests shall abandon their country, their family, all that they possess, to seek the stray sheep, and plant upon unknown islands the sacred standard of the Cross; as long as there shall remain one tribe to be converted, and that the Gospel shall not have been everywhere announced; we should deem ourselves to have performed little, because much remains to be done.

We shall therefore redouble our ardour, and, without relinquishing any of the works destined to relieve the sufferings of those nearer home, we shall not forget the last weekly contribution—the “Halfpenny a week” for the Propagation of the

Faith. This slight sacrifice will not remain, even in the present time, without recompence. For—those for whom we daily offer up our supplications to the Lord—those who are indebted to us for their Churches, and, in a certain sense, their altars, and with them all religious consolation—can those forget us? Undoubtedly not; and, in order to testify their gratitude to us, they will in their turn pray for us. And the prayer of their neophytes, of their confessors and martyrs—that prayer which a lively faith animates, and to which nothing is refused, shall penetrate the heavens, and shall cause abundant benedictions to descend therefrom. Thus, pursuant to the idea of a holy Bishop, mercy shall return to the places from whence it started, and the work of the propagation of the faith—which seemed as if operating the salvation of only infidel people—shall contribute, perhaps, to ward off the calamities which may menace yet the old countries of Europe.

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

*. The references to pages are always to those of our last Volume, when not otherwise specified.

Western Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES,

B F BIBLE SOCIETY—The Sierra-Leone Auxiliary has remitted 183*l.*, and has ordered fresh supplies, amounting to 2250 copies—P. 9.

On the 25th of November we had a General Meeting on behalf of your Institution; one of the most interesting Meetings ever held, and the largest

collection ever made for this object, amounting to 13*l.* Usually about 600 copies of the Scriptures are sold in one year; but during the last you supplied us with about 1500 copies. These have not only been circulated, but sold at full prices to willing and thankful purchasers. The last two shipments were hailed with peculiar joy by our dear people. As

B F Bible Society—soon as it was known that they had arrived, the house of my coadjutor and myself were completely beset with eager purchasers; and in less than two weeks after each arrival nearly the whole 1500 copies were sold. Neither did this anxiety cease until the exhaustion of our stock. The Africans do indeed seek to imitate the noble Bereans: they make the Bible their one book, and constant companion.

[Rev. J. Beale.

PRAYER-BOOK AND HOM. SOC.—A remittance of 28*l.* has been received, and there is an increasing demand for books—P. 9.

It is very gratifying to me to inform you that our Wesleyan Brethren have recently introduced the Prayer Book into many of their Chapels in the Colony. This will account for the rapid sale of our last supply, and is a fresh proof of the great value of that excellent book. While centuries have proved the Book of Common Prayer the most suitable guide for enlightened Christian Worship, daily experience teaches the Missionary that it is best adapted to lead on and help the devotions of converted Heathen. May we ever feel the Spirit helping our infirmities in the use of this comprehensive and beautiful form!

[Missionaries.

CHRISTIAN-KNOWLEDGE SOC.—A set of Books for Divine Service in the Colonial Church, St. George's, Free-town, and some Books and Tracts for the Boys' School attached to St. George's, have been granted to the Rev. Dr. Poole, Colonial and Garrison Chaplain. And to the Rev. S. W. Koelle a supply of Bibles, Prayer-Books, and Books and Tracts for the Troops at Fourah Bay; also an Arabic Bible, and 36 Prayer-Books in the German Language, for distribution on the Gold Coast.

RELIG.-TRACT SOC.—The congregations of Coloured Men in Sierra Leone, in the Countess of Huntingdon's connection, have applied for another grant of the Society's Publications. A library of 10*l.*, at half price, and about 3000 small publications have been voted. Several other persons have had grants of 2100 Tracts. About 5650 Tracts have been placed with the German and other Missionaries on the Gold Coast.

[Report.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

The Committee give the following General View of the Mission:—

For several successive years, it has been the privilege of the Committee to report, with lively thankfulness, the steady and decided progress of this Mission. That progress has advanced in a still greater ratio during the past year. Notwithstanding that no fewer than six Ordained Missionaries have been necessarily absent from their Stations on a visit to Europe for the restoration of their health, their previous labours, together with the exertions of those who remained in the Colony, have been so owned and blessed, that the number of Attendants on Public Worship has been increased from 6068 to 6921, and the Communicants from 1648 to 1876; the former being an increase of one-eighth, and the latter

nearly one-fourth, of the number previously reported. Such an increase, in so long-established and prosperous a Mission, is surely a ground for peculiar gratitude and praise. The language of every one who desires to promote the glory of God, and who loves the souls of men, must be, *Bless the Lord, O my soul: and all that is within me, bless His holy name!*

In addition to 271*l.* paid for the instruction of their children in the Day Schools—which sum is appropriated to the erection of Churches—they have contributed 157*l.* 7*s.* 3*d.* for general Missionary Purposes. This sum exceeds that received during the preceding year by 50*l.* An account of the Anniversary, and

the Report for the year was given at p. 388.

Labourers.

Mr. W. Young and Miss Hehlen arrived at Freetown on the 8th of November—On the 19th of April the Rev. Christian F. Schlenker, and the Rev. Christian T. Frey, with their Wives, left London for Newport, Monmouthshire, to embark for Sierra Leone, on their return to that Mission, and arrived there on the 13th of June—The Rev. Messrs. J. F. Schön, Isaac Smith, and E. Jones, with their families, and Mr. J. C. Müller, accompanied by Thomas Macaulay, an African Youth from the Fourah-Bay Institution, left Sierra-Leone on the 12th of March, and arrived in Cork on the 10th of May—On the 6th of October the Rev. Messrs. Haastrup and Warburton, and their Wives, with Mr. Ashwood, embarked for Sierra Leone—On the 3d of November the Rev. Messrs. Graf and Koelle, and Mrs. Graf, embarked for Sierra Leone—On the 10th of December the Rev. Messrs. Smith and Müller, with their Wives, left London for Cardiff, to embark for Badagry—Pp. 10, 112, 208, 248, 407, 488, 524.

Stations.

Freetown—1804—James Beale : 3 *Nat. Teachers*. Communicants, 142—Schools, 8 : Scholars : Boys, 195 ; Girls, 186 ; Youths and Adults, 580—Pp. 10, 11 ; see, at pp. 94—96, 389—393, Death of a Pious Female and School Girl, and many other notices of the Station ; and, at p. 449, Obituary Notices of two Pious Africans.

Christian Institution, Fourah Bay—1828—George Nicol, *Nat. Tutor*. *Grammar School* : Thomas Peyton, *Superint.* : Thomas Maxwell, *Nat. Tutor* ; 1 *Nat. As. Female Institution* : Miss Hehlen, *Mistress*. Students in the Institution and Grammar School, 45—P. 11 ; see, at p. 369, a Memoir of Nathaniel Attarra, Jan. 1848.

a Student in the Institution ; and, at pp. 92—94, 389, 390, an Account of the Institution, and a Report of the Examination.

The hopeful character and abilities of two of the Students were such as to induce Mr. Jones strongly to recommend that they should be brought over to England, with a view to obtain the same advantages which were enjoyed by Messrs. Nicol and Maxwell. One of them, however—Nathaniel Attarra, son of the Native Catechist at Wellington—after an illness of only five days, was removed by death. He had been six years in the Institution.

The new buildings are advancing toward completion, notwithstanding many hindrances, arising chiefly from the difficulty of procuring suitable timber for the floors and partitions. The roof has been completed for some months : the rafters are formed, for the most part, from the masts of condemned slave ships.

The success of the Grammar School has fully realized, if not exceeded, the expectations formed respecting it. Six of the pupils are maintained and educated at the expense of the African Native-Agency Society, and 19 at the expense of their friends, by whom the sum of 35*l.* was paid in the three months ending last December.

Beside the usual branches of a somewhat advanced course of English Instruction, the pupils of the first class are reading Xenophon's *Anabasis* and the Greek Testament. It was not intended that Latin should form a part of the studies pursued, either in the Institution or in the Grammar School ; but the desire to obtain a knowledge of that language was so strongly manifested, that the Rev. T. Peyton was induced to form a voluntary Latin Class. In Mathematics, the first class are reading the Third Book of Euclid.

Quarterly Examinations are held, and some of the Papers, containing the original answers of the pupils, have been sent to this country, where they have excited much interest.

The Female Institution continued under the care of the Rev. N. Denton and Mrs. Denton at Regent until December, when it was removed to Freetown, and placed under the superintendence of Miss Hehlen, a lady who was sent out by the Committee for that purpose.

Church Missionary Society—

The parents have, for the most part, willingly acquiesced in the payment of one penny a-week for each child instead of a halfpenny, which was the sum paid previously.

The Sunday School, established in connection with the Grammar School in Regent Square, continues to prosper, and to exercise a beneficial influence over the previously-neglected inhabitants of that part of Freetown.

The Rev. J. F. Schön has completed the translation of the Gospel of St. Luke into the Hausa Language, and has nearly finished the Acts of the Apostles. The labours of the Rev. C. F. Schlenker and the Rev. J. U. Graf, in the Timmanee and Susoo Languages, have been interrupted by a visit to this country. A small book, consisting of Extracts from the Scriptures, Prayers, and Hymns, in the Timmanee Language, for the use of the School at Port Lokkoh, has been printed. Mr T. King has advanced to the 14th chapter of St. Matthew in translating that Gospel into the Yoruba Language.

The Yoruba Service is continued; and although the attendance is small, about 20, Mr. King reports that he has met with some encouragement.

The attendance on Public Worship has been larger during the past year than at any time since the commencement of the Mission. The Committee of the Sierra-Leone Auxiliary remark—"A spirit of prayer has pervaded many of the people."

[Report.

RIVER DISTRICT—comprehending *Kissey, Wellington, Hastings, and Waterloo*, with Out-Stations at *Benguema and Moco Town*; lying E and SE of Freetown, from $3\frac{1}{2}$ to 20 miles—Christian F. Ehemann, Christian Theophilus Frey: John Attarra, Joseph Bartholomew, Wm. Young, *Nat. Cat.*, and 19 other *Nat. As.* Communicants, 694—Schools, 22: Boys, 931; Girls, 726; Youths and Adults, 906—Pp. 11, 12; and see, at pp. 96, 97, 393, 394, Notices of the pleasing Condition of the Stations, Baptisms, and Visits to the Sick.

In reference to Kissey, where the Church is capable of containing 1000 persons, and Wellington, which is under the care of a Native Catechist, the Rev. C. F.

Ehemann wrote—"The attendance on Public Worship is very numerous, especially on the Lord's Day. Large as the Church at Kissey is, it is yet quite crowded with attentive hearers." [Report.

MOUNTAIN DISTRICT—comprehending *Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and SSE of Freetown, from 3 to 6 miles—Nathaniel Denton: Wm. Parkin, M. T. Harding, Fred. W. H. Davies, *Nat. Cat.*, and 12 other *Nat. As.* Communicants, 807—Schools, 21: Boys, 505; Girls, 439; Youths and Adults, 651—P. 12; and see, at pp. 193—195, 423—425, an Account of an Interesting Baptism, Hopeful Deaths, Translational Labours, and other particulars of the Stations.

SEA DISTRICT—*Kent*: the most northern Station in the Colony, 40 miles from Freetown—Frederick Bultmann; 4 *Nat. As.*—*Teembo*: Joseph Wilson, *Nat. Cat.*; 1 *Country-born Teacher*; 1 *Nat. As.* Communicants, 230—Schools, 8: Boys, 137; Girls, 102; Youths and Adults, 220—P. 12; and see, at pp. 196, 425, an Account of Opening New Churches, Condition of the People, and Prospects of the Mission.

The Monitors of the Schools are assembled periodically for examination in Freetown—a plan which has been attended by several beneficial effects.

In the year 1824 the Society entered into an arrangement with Her Majesty's Government to supply the Colony of Sierra Leone with Clergymen for the Instruction of the Liberated Africans; the Government undertaking, so far as the Colonial Funds would allow, to build Churches and Parsonage Houses in each of the Parishes into which the Colony should be divided. The number of Parishes was then, and has continued to be, 13.

In pursuance of this arrangement, the Society has kept up, though at a great expense of life and money, a supply of Clergymen to Sierra Leone; having sent, in the course of the last 23 years, 26 Clergymen and 21 European Catechists, making a total of 47 European Teachers, or at the rate of two each year.

In the summer of last year, there were 13 Clergymen and 3 European Catechists

discharging the pastoral duties connected with the Liberated Africans, beside Native Catechists and Schoolmasters, nine of the thirteen Parishes having the benefit of resident Clergymen. Her Majesty's Government, in pursuance of their part of the arrangement, had only erected three Churches, and not a single Parsonage House, in the course of the same 23 years. The Society had been, therefore, compelled to procure the erection of six other Churches—partly by private subscription, partly by pecuniary grants, and partly by the labour of the Natives—and to build, at the cost of the Society, 11 Parsonage Houses.

The Committee have, from time to time, applied to Her Majesty's Government to fulfil their part of the arrangement; and to repay to the Society the cost of the Churches and Parsonages erected by the Society's means. But the state of the Colonial Funds of late years has seemed to Her Majesty's Government to preclude any expenditure in Churches or Parsonages; and no hope was given to the Committee of the arrangements being carried out in future years.

Under these circumstances, the Committee proposed to Her Majesty's Government to put an end to the arrangement of 1824, and to forego the claim of the Society to compensation, upon condition that the three Churches already erected at the cost of Government, and a substantial and spacious house in Freetown, in which the Grammar School is held, together with two or three other Government Houses in the different villages, suitable for Parsonages, should be made over to the Society. This proposal has been acceded to by Her Majesty's Government, and the Committee regard it as an arrangement which, in many ways, will facilitate the future operations of the Society. All the Churches, except the Colonial Church in Freetown, and all the Parsonage Houses, in the Colony, are now the property of the Society.

[Committee.

TIMMANEE COUNTRY—*Port Lokkoh*: a Native Town, about 40 miles from Freetown: Population, 2500—Christian F. Schlenker, David H. Schmid: 1 *Nat. Cat.*; 1 *Nat. As.* Communicants, 3—Schools, 2: Boys, 28; Girls, 13—P. 12; and see, at p. 262—264, 426—429, State of the Schools,

Death of Mrs. Schmid, and General View of the Mission.

The Rev. C. F. Schlenker continued in charge of this Mission until the 13th of March, when he left on a visit to Europe for the benefit of his health. His place, however, was supplied, in the following month, by the Rev. D. H. Schmid, upon whom the duties of the Mission have devolved during the last year. He has been assisted, for the greater part of the time, by Mr. W. Parkin, an European Catechist.

This Mission, during the year, has afforded but little encouragement. The Missionaries have not been able to record any instance of conversion to God, nor any enlargement of the Congregation or Schools. On the contrary, the number of scholars on the books has decreased to 36.

Messrs. Schmid and Ehemann have recently made a Missionary Tour to another part of the Timmanee Country, viz. Rokow, about 60 miles distant from Port Lokkoh, and they were favourably impressed with the suitableness of the place for a Missionary Station. They describe the people to be free from the influence of Mahomedanism, and very anxious for Missionaries to reside among them. How far it may be desirable that the Society should avail itself of this opening into the interior must be a subject for future consideration.

[Committee.

ABBEKUTA — 1845 — *Badagry*: Charles A. Gollmer: W. Marsh, *Nat. As.* Communicants, 18—Schools, 2: Boys, 26; Girls, 6; Youths and Adults, 31 — *Abbekuta*: Henry Townsend, Samuel Crowther, *Nat. Miss.*—Pp. 12, 13; and see, at pp. 145—149, 197—202, 430—437, 465—470, 513—519, an Account of the opening of the Road to Abbekuta, Meeting of S. Crowther with his Mother, and many other circumstances of the Mission, and the Journey to Abbekuta.

After a detention of upward of eighteen months at Badagry, the Missionaries have at length succeeded in reaching their original destination, Abbekuta. The way in which this object was accomplished is worthy of remark. A noted Slave Factor at Porto Novo finding that the disturbed state of the country, and the obstructed access into the interior, materially inter-

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fered with the nefarious traffic in which he was engaged, sent an Embassy with costly presents to prevail upon the Chiefs of the various towns so far to lay aside their mutual hostilities as to render the roads secure for passengers. This measure was successful; and as it was considered important that the opportunity, so long desired, should not be lost, although it was in the midst of the rainy season, the Rev. H. Townsend and the Rev. S. Crowther, with their families, left Badagry on the 27th of July, and on the 3d of August safely arrived at Abbekuta.

The Services at the Church at Badagry, on the Lord's Day, are attended regularly by between sixty and seventy people. Of these, a few are Natives of Badagry, but the majority are Sierra-Leone People. In September last there were twelve Candidates for Baptism. The School goes on well.

In labouring among a mixed population like that of Badagry, considerable advantage is derived from the fact of the Native Teachers being of different Tribes.

In due subordination to more important and direct Missionary Work, Mr. Crowther devoted some portion of his time, during his detention at Badagry, to the encouragement of agriculture. He took out with him a steel corn-mill, and instituted prizes for those Natives who produced the best farms, taking the Mission Garden as a model for imitation. These judicious efforts were remarkably successful.

In connection with this subject it may be mentioned that a small brig, owned and commanded by a Liberated African, regularly trades between Badagry and Sierra Leone with cargoes of between 80 and 100 puncheons of palm-oil.

The Missionaries from Badagry, after encountering much fatigue and many difficulties for four days, arrived on Saturday Evening, the 1st of August, at a village about eight miles from Abbekuta, called Awoyadi, where they remained until Monday.

Much of the time of the Missionaries has necessarily been occupied in superintending the erection of their residences. A piece of ground, 350 feet by 325, in a convenient part of the town, has been given them by the Chiefs for this pur-

pose, beside an adjoining piece for a Church and Church-yard.

Andrew Wilhelm, a Native Teacher of established character in Sierra Leone, had been sent to Abbekuta, to give such religious instruction as he could to the Christian Emigrants and others until the Missionaries should arrive. This duty he performed faithfully and zealously.

Mr. Crowther has been diligently attending to this important department of Missionary Work. He has carefully revised his translation of the Gospel according to St. Luke, and the Acts of the Apostles, into the Yoruba Language. He has also translated the Epistle to the Romans, and a considerable portion of the Liturgy, into the same language.

The difficulties and obstacles which must be expected, are those which arise from the prevalence of a deeply-rooted and powerful superstition, and from the division of the people into small independent communities, jealous of each other's power, and urged on to mutual warfare by selfish feelings called into action by the enticements of the Slave Trade.

On the other hand, the tolerance of the Government, the fact of their superstition being free from bigotry, the favourable disposition of the Chiefs and people, their willingness to hear the message of the Gospel, and the impression produced on them by the kindness of English Christians in being the means of restoring their relatives who had been taken in slavery, must be regarded as cheering indications, and powerful inducements to prosecute this Mission with energy and hopeful expectation.

[Report.

Summary,

(As given in the Forty-seventh Report.)

Stations, 16—Labourers, 76; being 16 European, 2 Country-born Missionaries, 5 European Catechists, 43 Male and 10 Female Native Assistants: of these Labourers, 20 are married, but no information is given of the number of Native Assistants who are married—Average attendance at Public Worship, 6981—Communicants, 1894—Seminaries, 2: Schools, 59: Boys, 1817; Girls, 1472; Youths and Adults, 2388.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia—1821—Pierre Sallah, *Nat. As.*; Benjamin Davie, *Cat.*—*Barra Point*: John Gum, *Nat. As.*—*Ngabantang*: John Cupidon, *Nat. As.*—*Macarthy Island*: 300 miles up the Gambia—1832—George Parsonson. Mr. and Mrs. Davie embarked for St. Mary's on the 2d of January. Mr. and Mrs. Godman were compelled, by their state of health, to return to England, where Mrs. Godman died on the 9th of March. Mr. Godman's services have been transferred to the South-Africa Mission—Members, 373—Paid Teachers, 9—Scholars: Boys, 265; Girls, 140—Pp. 14, 112, 248, 524.

Mr. and Mrs. Davie have since been appointed to assist more especially in the School Department, but a further re-inforcement will be necessary before the Mission can be placed in a state of efficiency. [Report.]

SIERRA LEONE.

Freetown, with Out-Stations—1817—Henry Badger, *Superint.* of the Sierra-Leone Mission, David Griffiths, Richard Wrench, John Lewis—*Hastings* and *Wellington*: Thomas Raston: Joseph Wright, *Nat. As.*—*York* and *Plantain's Island*: Charles Knight, *Nat. As.* Rev. Richard Wrench and Rev. John Lewis arrived at Sierra Leone on the 7th of December—Members, 3473—Paid Teachers, 37—Scholars: Boys, 1193; Girls, 1079—Pp. 14, 159.

The Schools are said to be in a very satisfactory state.

The General Superintendent, in giving a Summary of the whole, remarks—"I consider it my duty to visit the Stations as often as I can; and as I have done so on all convenient occasions, I would express my conviction that the work of God is prospering in every place; while the very orderly state of things in all the Circuits speaks well for the brethren who are there employed." [Report.]

In all our Mission Operations in Sierra Leone, there does not exist a more pleas-

ing feature than our Institution. It gratifies our hearts, animates our faith, and cheers our opening prospects in the future. During the past year, six young men of intelligence, and of considerable proficiency, have been appointed to various departments in the work of Missions.

[Rev. Thomas Raston.]

You will be sorry to learn, that, for the last four or five months, severe afflictions have deprived us of nearly the whole of Brother Lewis's labours. At the departure of Mr. Raston for England, Mr. Lewis was sent to Hastings. From that time to the present he has had fever and ague about every alternate week. With a view to give him the benefit of three months in town, I proposed to exchange Circuits with him till September. My offer was accepted; and on Sunday I preached at Wellington in the morning, and reached Hastings at six o'clock in the evening. On Monday I was unwell, and on Tuesday I had a strong fever on me, which continued till Thursday. On Friday and Saturday I was little better, but had no fever. An opportunity of going to King Tom's by boat providentially occurred, which I embraced. On Monday morning I withdrew my offer to reside at Hastings till the rains are over.

I need not inform you how the health of the Rev. Messrs. Annear, Raston, and Lewis was injured at Hastings, nor that it was there that Mr. Badger lost his first wife. But perhaps I may be conveying information, if I say that nothing better can reasonably be expected, so long as we have such a Mission House, and in such a situation. It is low, very damp, small, has no bed-room except piazzas, and stands on ground contiguous to a very deadly mud-swamp.

I would recommend that no Missionary be appointed to Hastings till a more healthy residence be provided, and that no expense be incurred in providing a new house till the Committee can afford to supply the Station with six Missionaries: one for York, one for Hastings, and four for Freetown. There is a greater necessity for four in Freetown than for one at Hastings, with an Assistant Missionary at Wellington. And York has decidedly a stronger claim than Hastings, for several reasons; but especially as in Hastings there is a good Church, and always a resident Church Missionary, with a large

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and well-conducted School; while York has none but ourselves. [*Rev. David Griffiths.*]

GOLD COAST, AND KINGDOM OF ASHANTEE.

Cape-Coast Town, with 5 Out-Stations: 1835: Thomas B. Freeman, *Superint.* of the Mission in Guinea, Wm. Allen, jun.: Wm. de Graft, *Nat. As.*—*Annamaboe*, and 4 Out-Stations: John Thomas, jun., John Harrop: John Hagan, *Nat. As.*—*British Accra*, and Out-Stations: Edward Addison: John Martin, *Nat. As.*—*Ashantee*: Henry Wharton—*Badagry*: John Martin, Charles Hillard—*Abbekula*: unoccupied. Rev. John Thomas, jun., Rev. John Harrop, and Rev. Charles Hillard, arrived at this Mission on the 7th of January. The Rev. George Chapman and Rev. Samuel Annear have returned to England, and Mr. Chapman's services are transferred to labours in France—Members, 869—Paid Teachers, 59—Scholars, 859—Pp. 15—17, 448.

The social state of the people is undergoing so extraordinary a change, that it is now very much unlike what I found it on my arrival here in 1838. Many Natives, who at that day wore no kind of clothing save a piece of Manchester Cotton thrown around them, may now be seen respectably dressed in European Clothes; while the dirty hut is now exchanged for the neat cottage, supplied with European articles of furniture.

[*Superintendent.*]

Cape Coast—During the past six months a gradual improvement in the spiritual state of the Society has been strikingly visible. The attendance of Members in the classes has been, with a few exceptions, very good; the Leaders seem to have more spiritual life, and the Congregations on the evenings during the week present an improved and cheering aspect. The Christian Experience of our Members at the last Quarterly Visitation of the classes, speaking generally, was very satisfactory. Our two principal Services at the Chapel on the Sabbath are well attended. Of our Schools we can say much that is gratifying.

Dix Cove—The work of God is much retarded by the want of a Chapel; but

with reference to both the Society and School there seems to have been considerable improvement during the year. The population of Dix Cove amounts to about 3000, and the people are well disposed toward Christianity.

Elmina, on the coast, eight miles west of Cape-Coast Castle—Amid a population of about 12,000 the influence of the Mission is now being felt. Several respectable young men are formed into a Preparatory Class, in which they are now meeting on trial; and an European Missionary, or a Native Agent, visits Elmina from Cape Coast at stated times, to preach in a private house.

Annamaboe—The state of the classes at the last Quarterly Visitation was very gratifying, and there seems to be a general improvement in the tone of spirituality among the people. Both the Boys' and Girls' Schools are doing well.

Since my return from England, I have once visited all the Stations which this Report embraces. To some I have paid a second visit; and my mind is deeply impressed with the vastness of the work which Almighty God is carrying on by the instrumentality of His servants in this part of the world. A few years' careful and zealous application on the part of the various agencies put into operation by the Mission cannot fail, under God, to bring about the most glorious results.

[*Missionaries.*]

British Accra—Our Members here, as in most other places, have to endure persecution. The families of some have endeavoured by coercion to force them to perform or engage in superstitious customs; while in other cases Members have been driven from their homes. One Hea-then, whose wife has been converted, gave her notice that he would murder her if she again attended the House of God. Several very respectable females who joined the Society have been shut up by their family, and never allowed to go out unless attended by a slave who was to have them in charge.

[*Mr. Addison.*]

Ashantee—I feel happy in being still in a position to report success; which, if not so ample as could be desired, may nevertheless be regarded as indicative of a much wider extension of the kingdom of Immanuel, and that at no distant day.

The only obstacle that stands in the way of its progress in Coomassie itself is, the dread entertained of the King's ire by many who have long since being con-

vinced of the reality of Christianity, and who are ready to cast off the yoke of their degrading customs. That greater liberty in spiritual matters is enjoyed by those of His Majesty's subjects who reside beyond the seat of government cannot for a moment be questioned. But even here, on my proposing to visit them at their krooms when they called at the Mission House, they instantly rose and begged that I would not think of going to them at present, or they would assuredly lose their heads.

Notwithstanding the difficulties with which we have to contend, I am happy to say that the Public Services on the Sabbath continue to be well attended, more particularly the one which I conduct in the open air, in the after part of that sacred day, when the weather permits. On such occasions the most marked attention is given to the proclamation of the saving truths of the Gospel. The King still entertains his scruples, and withholds that countenance which the educational department of our work so justly merits.

The Annual Yam Custom has passed off with its usual debasing ceremonies. On the first Sabbath after its commencement a fat freeman—as is customary—was sacrificed near the gate of the King's palace, and afterward cut up by the executioners, who danced about the town with pieces of the victim's flesh between their teeth. They were all horribly disfigured, and most of them had the jaw and other bones of sacrificed human beings strung around their necks. During the day the greatest excitement prevailed. In the afternoon another man was immolated at the sacred town of Bantama; after which, the skulls of vanquished kings and warriors, including that of Sir Charles Macarthy, were displayed in procession through the town.

The Queen of Jabin speaks highly in favour of education, and expressed to me a wish to learn to read. As two Missionaries are now appointed to labour in Coomassie, I trust that the town of Jabin will be more frequently visited than it has hitherto been.

In conclusion, I have only to state that I continue on the best terms of friendship with the King and all his influential Chiefs. I am often among them, and almost as frequently do they call at the Mission House. [Mr. Wharton.]

Badagry—Notwithstanding our numerous difficulties and discouragements, we

have much to cheer us. A few have renounced their trust in idolatry, and have placed it in Jesus; and, while by no means inclined to overlook the adult population by an undue attention to the School, I cannot but rejoice that some of the scholars have begun to remember their Creator in the days of their youth. With respect to the Natives generally, I cannot say much that is encouraging. The influence of the accursed slave-trade has debased them to the lowest degree.

[Mr. Martin.]

The state of this Mission during the year has been cause of anxiety. War has been around, and sometimes near at hand, threatening to overwhelm us; but God has not permitted our destruction. In many adjacent towns, where war formerly reigned, doors have been opened for the preaching of the Gospel.

Our cause is prospering, both in the School Department and in the Society. The Members have with one exception been steadfast. Two adults have been baptized during the year: one is a young Native of Abbekuta. From his brother, who was sold into slavery, re-captured, and taken to Sierra Leone, where he became a Member of the Wesleyan Society and returned to his own country again, he first heard of the true God. The word spoken by his brother made a lasting impression on his mind. After a severe struggle with his superstitious fears, he threw his idols into the river, still much afraid they were something more than vanity. After narrowly watching his health and circumstances for three or four days, his faith was confirmed, and he boldly told his acquaintances that their idols were a lie. This was about three years since. He then had to suffer persecution from his family; but at length, seeing that he was steadfast, and that he had suffered nothing from the anger of the gods, they allowed him to enjoy his opinions in peace.

[Missionaries.]

In reference to the lamented death of Governor Maclean (p. 407), Mr. Freeman writes—

This Mission owes to Captain Maclean a debt of gratitude for his uniform kindness toward it during the course of many years.

Rev. Charles Hillard, writing from Coomassie, September 4, 1847, states—

Wesleyan Missionary Society—

The work of God upon the Coast, from what I have observed, appears to prosper. There is an evident advancement in civilization, as well as Christian Experience, among the greater part of our people. There will scarcely be found a more attentive and a better-behaved congregation in our own land, than the congregation assembling in our Chapel at Cape Coast.

Mr. Hillard proceeded to Coomasie, and arrived there on the 21st of March. The following are extracts from his Journal—

Sunday, March 22—At five in the morning I was awake by the singing of a few persons on the premises, who meet together for prayer at this time every morning. How cheering to hear the voice of praise in this moral desert, in this dark place of the earth!

March 23—About six P.M. the King repaired to a part of the town where he intended to give me a public reception; but as the messengers were coming to our house, a very heavy shower of rain came on, which, continuing until dark, prevented our going out, and compelled the King to return home.

March 28—In the afternoon the King

sent to say that he was ready to give me a public reception. Immediately Mr. Wharton and myself proceeded to the place where the King and his Chiefs were assembled, surrounded by a multitude of people, in the midst of whom an open space was left, through which we had to pass, putting out our hands in the Ashantee manner, greeting the Chiefs and their people until we came to the King, when we stood still for a moment and uncovered our heads in the English manner; after which we retired to a little distance and took our seats. Several Chiefs with their attendants then passed before us and returned the salutation; next came the King with his retinue; and on his saluting us, we arose and uncovered our heads. He was followed by several other Chiefs and their attendants, which ended the procession. I observed a large display of gold. The scene altogether was rude and uncivilized.

September 1—Early this morning the King sent for us to the palace, when he recognised me as being under his protection and at liberty to walk at large. Thank God for the protection which Christianity finds even in the breast of a Heathen King! Oh that his heart were right in the sight of God!

BAPTIST MISSIONARY SOCIETY.

FERNANDO PO,

Clarence—1841—with Out-Station. G. K. Prince, M.D.: Captain Milbourne; P. Nicholls, *Col. As.*—*Bimbia*: John Clarke, Joseph Merrick: Duckett, Trusty, Byl, and their Wives, *Coloured As.* Vitou, *Fem: Coloured As*—*Cameroons, Old Calabar*: Alfred Saker: J. W. Christian, H. Johnson, *Col. As.* Mrs. Newbegin died on the 16th of January. Mrs. Sturgeon and Mrs. Saker left Clarence in February. Mr. Fuller died on the 23d of April at Bimbia. Dr. and Mrs. Prince found it necessary for their health to take a sea voyage. Mr. Newbegin has been compelled to return to England: he left Cameroons River on the 28th of September, and reached Liverpool Nov. 24. Mr. and Mrs. Clarke,

Mr. and Mrs. Duckett, Mrs. Fuller, Mr. and Mrs. Philip and Son, and Wm. White, went with Capt. Milbourne, in the "Dove," to Jamaica, to recruit their health; at which place Mrs. Fuller died in July, and Wm. White on the 26th of October—Members, 23—Pp. 17, 18, 368, 407.

Four of the Teachers from Jamaica have returned, and the health of all our friends has suffered very seriously from the climate. Indeed, it is feared that some of them may be compelled to leave Africa, either permanently, or at least for a season. If this fear be realized, two Missionaries and two Teachers will be all the foreign Labourers engaged in this field. "Surely this is a cry of distress," says Mr. Clarke, "which will arouse the Churches to think of our state." [*Committee.*]

The two Romish Priests left by the Consul-General, as mentioned in

our last Survey, have returned to Spain.

On a review of our Mission History, I think there is ground to hope that the day of success is not far distant. Look we at the men employed, we will all admit, with grief, our unworthiness; but, with the painful exceptions from Jamaica, all are heartily engaged to promote the work of God. Our imperfections in knowledge and grace, which have led to occasional disunion, are seen and lamented, and at the school of experience we learn daily lessons of wisdom and circumspection, of mutual forbearance and sympathy.

If we look at the amount of labour bestowed, in regular and casual visits to many places, at stated residences and frequented Stations, in Schools, in regular instruction of the Natives, in example set before them, and the steady profession made to them, in the Scriptures read and explained, prayer offered in their own tongue on their behalf, addresses and regular discourses in the native language, arguments with them without the aid of an interpreter; all is as seed sown. We gently pull up some weeds, and seek to destroy all. If we consider the change made in the minds of the Heathen, it will also encourage us to hope and to trust in the Lord.

[*Mr. Clarke.*]

During the year the "Dove" has been employed, as usual, in visiting the different Stations, and the greater part of her expense has been met by the contributions of the young. These have fallen a little short of the amount raised last year, but there is yet time to supply the deficiency.

The expense of the Mission to Africa has amounted during the year to a larger sum than the Committee had expected. Upward of twenty families have been supported, and a heavy expense has been incurred in removing the houses to Bimbia.

[*Committee.*]

It is evident our income does not increase with our labours. We must, it would seem, stand at one line of action, without the immediate means to go forward. I can only mourn over this Circular (of the Committee urging the utmost economy). What is 1000*l.* per annum to the increased operations of the Society? In our present state, what are we to do? I see only one thing at present for me to do; to cease building, to store up the wood

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until your funds will allow us to go on, and begin no new Station that involves expense. I can pay off all my workmen, and recommend my brethren to do the same. I hoped an appeal would have been made as soon as our trials were known, and I hope so still. If I am disappointed, I shall regret that, through necessity, our labours are curtailed, and our spirits are pressed down in this land of trials, which must be felt to be understood. From twenty to thirty families to support, beside common labourers, land to purchase, &c. &c., will easily shew you that in a wild land like the Continent of Africa the sum on which we live is comparatively small.

[*Mr. Clarke.*]

During my absence at Bimbia they completed their new erection, and we engaged in Divine Service in it last Sabbath. Mr. Becroft has given a written permission for its erection.

In conversation with that gentleman yesterday, he informed me of having received a communication from the Spanish Consul, Don Adolfo de Guillemard. He says the Spanish Government are not going yet to colonize the island, but he himself will very soon be paying us a visit in a brig of war. Should he come, I think the residence of a Missionary may possibly be allowed, but we cannot yet tell. It may be merely a visit *pro forma*; for if they have no measures to take after supplanting us, it would be worse than useless to interfere with the Colony. At present there is but one resident Missionary and a Schoolmistress; and if they banish the medical aid from the island, which has hitherto been so beneficial to all parties, they will incur uncommon odium thereby; but I cannot but think and hope the day is distant before we shall be thus interfered with.

[*Mr. Newbegin.*]

Mr. Merrick, writing from Bimbia in September last, gives several facts, which shew the impossibility of the Station being maintained without constantly employing many labourers for the purpose of clearing away the weeds and underwood, for rowing the Mission boat, by means of which the Stations are visited, and for constructing and keeping in repair the residences of the Missionary Labourers, which, from the want of proper building materials, are with

Baptist Missionary Society—

difficulty kept waterproof. Such ill-constructed buildings must necessa-

rily very much increase the risk of health and life, if they be allowed to continue in bad condition.

GERMAN MISSIONARY SOCIETIES.

Bâle Missionary Society.

Akropang: begun 1835, renewed 1843: a Settlement of Christian Negroes from the West Indies—J. G. Widmann, H. N. Riis, J. C. Dieterle, J. Mohr—Scholars: Boys, 18; Girls, 12—P. 18.

Ussu, or Danish Accra—1845—Fred. Schiedt, J. Stanger, G. Thompson—Scholars: Boys, 71, Girls, 49; at *Labodei*, Boys, 21, Girls, 7; at *Tessing*, 200 Pupils—P. 18. Mr. Schiedt has baptized six Negroes, and opened an Evening Adult School, in which are 80 persons, with whom also he has begun Weekly Worship.

Abude—1847—Fred. Meischel, with a Family of West-Indian Colonists.

There are 1000 children here looking eagerly for the opening of a School: all wish to learn, old and young. As soon as the Interpreter shall come, we shall begin to teach and preach. [Mr. Meischel.

The Brethren Meischel, Dieterle,

JAMAICA PRESBYTERIAN MISSION.

OLD CALABAR.

Mr. Waddell and party arrived at Fernando Po on the 3d of April. They proceeded, with as little delay as possible, to Old Calabar, and were well received by the Natives. On the 6th of May they opened a School at Duke Town, about 50 miles from

Stanger, and Mohr, reached Akropang on the 20th of January 1847. Mr. H. N. Riis is still in Europe for the benefit of his health.

North-German Missionary Society, Hamburg.

Cape Coast—1846—J. Graft—*Gaboon River*—1847—Luer Bultmann, Lorenz Wolff. Mr. Flat, died at Cape Coast on the 14th of June—P. 407.

From collateral sources we have received the following information:—

A few weeks back four interesting young men arrived here from the North-German Missionary Society in Hamburg, on their way down the coast to commence a new Mission on the banks of the river Gaboon. I received a Letter of introduction for them from their patrons in Hamburg, and they have been stopping with us in the Mission House. Two of them are now gone down to the Gaboon on a visit of observation, and the other two are still living with us. [Mr. Freeman.

the mouth of Old Calabar River. The Mission Ship has gone to Jamaica, whence a re-inforcement is expected, consisting of Ministers, Catechists, Teachers, Mechanics, and some acclimated Europeans; others natives of Jamaica—P. 18.

AMERICAN MISSIONARY SOCIETIES.

Baptist.

LIBERIA—*Edina*, at the southern extremity of Liberia: J. H. Cheeseman—*Berley*, six miles above Edina, with Out-Stations: Ivory Clarke: Von Brun, Lewis Kong Crocker, *Nat. As.* Mrs. Crocker was still in America at the time of our last advice, but was to leave for Africa before winter. Mr. Cheeseman is supposed to have left Edina for Bexley early in the last year. Scholars, 50—P. 19.

The operations of the Mission have

been very materially reduced by the necessary absence, for a great part of the year, of Mr. and Mrs. Clarke. The affairs of the Mission at Bexley, however, have been well conducted during the absence of the Missionaries. [Report.

Board of Missions.

Gaboon: Baraka: John Leighton Wilson—*Oshunga*: William Walker: 5 *Nat. As.* Mr. and Mrs. Walker embarked for the Gaboon on the 6th of September, and arrived there on the 24th of December. Mr. and Mrs. Bushnell have been

obliged, by their state of health, to visit America—Pp. 19, 20, 160.

The relations of the Gaboon People to the Government of France are still very unsatisfactory. The Natives, after the attack upon their territory, retired in a body to the woods, leaving their towns to be pillaged, and their property to be destroyed. Subsequently, however, they returned, though they had thought of going to another part of the coast. Beside the demoralizing influences of the French, the Mission has not been recently disturbed in its operations. Most of the Schools have been resumed, and the Preaching Services appear to be well attended. Mr. Wilson has hoped that there was more than ordinary seriousness among the people.

The present Stations, it would seem, ought to be sustained so long as our brethren can labour without restraint or hindrance from the French. Still, in the uncertainty which hangs over the future, Mr. Wilson thinks it desirable to commence operations at some point beyond their jurisdiction. Cape Lopez, sixty miles south of the Gaboon, and Cape St. Catharine's, (or Kama,) a hundred miles farther, have both been mentioned as suitable for new Stations. Before this step can be taken, however, the number of Missionaries should be at least doubled.

[Board.

Episcopal.

CAPE PALMAS: *Mount Vaughan*—1936—E.M. Thompson, *Fem. Teacher*—Communicants, 10—*Fishtown*, five miles from Cape Palmas: George A. Perkins, M.D.—Communicants, 6—*Rocktown*: vacant—*Cavally*, 13 miles from Cape Palmas: John Payne—Communicants, 23—Scholars: Boys, 33; Girls, 17—*Cavally River*, 20 miles from Cape Palmas: 1 *Nat. As.*—Scholars, 14. Mr. Payne has taken the pastoral oversight of this Station—*Rockbookah*: M. Appleby—Communicants, 6—*Taboo*, 40 miles E of Cape Palmas: E. W. Hening—Scholars, 16. Mrs. Catherine L. Patch died in March; and the health of the Rev. T. S. Savage, M.D., has so completely failed, as to render his return to America the only hope of his recovery—Scholars in the

Mission, 150—Expenses of the Mission, 2152*l.* 14*s.* 2*d.*—Pp. 20, 21, 525. The condition of the Schools is encouraging.

In reference to the loss of Missionary Labourers, it is said—

While sorrowing over these painful dispensations, the Committee cannot but record their appreciation of the faith, and patience, and self-sacrificing zeal which have been evinced by their excellent and beloved Missionaries and Assistants on the coast of Africa. [Board.

In reviewing the past six months, I feel deeply that this period has been a season of severe trial to the faith of the Mission, and of the Church at home. I pray that its faith fail not. I pray that it may ever keep in mind, that, in proposing to establish a Mission in Africa at the first, the Church had distinctly in view that it was a land of sickness and of death; that its Missionaries offered themselves for this work, *not counting their lives dear unto themselves, so that they might finish their course with joy.* [Mr. Payne.

The visitation of an all-wise Providence has produced among us no feeling of despondency, or relaxation of effort. Indeed, when we behold our comrades thus falling by our side, and realize the frail tenure of our own lives, the motive becomes more urgent to do *with our might* the work which is before us. All that we ask is, that the Church shall remain faithful to her responsibilities. If those whom she has sent to lead a forlorn hope fall with their armour around them, let her commission others for the contest.

[Mr. Hening.

While these events have weakened the force of the Mission, the prospects of fruit from Missionary Labour are highly encouraging.

The Missionaries call imploringly for help, and it must be afforded them, or they will perish and the Mission expire. In accordance with the usage of the Church Missionary Society, the Committee have resolved that their Missionaries on the Western Coast of Africa shall have leave to visit the United States every fourth year; and they hope, by concentrating their efforts more vigorously than ever upon the educational department of the Mission, to provide efficient Native Assistance within a very few years. But to save the lives of those now engaged, and at the same time to sustain the Mission, even on its present footing, the

American Missionary Societies—

Committee should send out four more Missionaries during the present year, and yet they have not the means of doing it. [Board.

There is a perceptible gain, as a Mission, upon the confidence of the native population at large, in our mode of dealing, and the sincerity of our profession of a desire to do them good. They have learned to distinguish between the Missionary and the trader, and perceive a difference between their objects, principles, and practice. They also see a marked difference between the Missionary and themselves, while they are carefully taught that the cause of this difference lies in their religion. Having no confidence in the sympathy and assistance of one another in distress, they know that they can turn to the Missionary without fear.

The aggregate number of Native Converts in the Mission, from its beginning, is 37; of these, 5 have gone back to heathenism, 3 stand at present suspended, and 29 remain in good standing. Four are engaged in teaching, while others are usefully employed in other capacities (as carpenters, blacksmiths, secular agents, &c.), under the careful supervision of different Missionaries. [Dr. Savage.

Methodist Episcopal.

The following are the appointments for the present Conference Year:—

Monrovia—J. B. Benham, *Superint.*, James S. Payne. *Principal of Seminary*, and joint publisher of Africa's Luminary, William B. Hoyt; John L. Morris, *Native Congregation and Teacher in Seminary*—*St. Paul's River Circuit*, E. Johnson, J. Byrd—*Millsburg and White Plains*, J. W. Roberts—*Heddington*, A. F. Russel—*Robertsville*, B. R. Wilson—*Mt. Andrew*—one to be supplied—*Marshall*, H. B. Matthews—*Edina and Bassa Cove*, A. Herring, D. Ware, J. Moore, *Superint.* *Greenville*, G. Simpson—*Cape Palmas*, F. Burns, one to be supplied—*Jamaica*, William H. Payne—*Blue Barre*, one to be supplied—*Gilaboo*, one to be supplied—*Barrika*, one to be supplied—*Dena*, one to be supplied.

The efforts of the Methodists in behalf of the Natives are chiefly confined to the Heddington, Robertsville (both near Millsburg), and Garrettson Stations. Recent accounts from these Stations, published in the last Annual Report of the Missionary Society of the Methodist Epi-

scopal Church, are not favourable.

A correspondent, who was recently at Monrovia, writes as follows: "The Missionaries at Monrovia told me that they were doing very little among the Natives, and some of the older Methodist Missionaries in Liberia expressed little or no confidence in the revivals that have been among the Natives. Of the hundreds who have been added to the Church, very few can now be found." The following return is from the last Report of the Methodist Missionary Society—Members (Natives and others), 879—Scholars, (Natives and others), 479.

Presbyterian.

LIBERIA—Settra Kroo: 1841: James M. Connelly: Robert Sawyer, *Nat. As.*; Louisa Coke, *Fem. As.*—*King Will's Town*: James M. Priest—*Nanna Kroo*: Washington M'Donough, *Cat.*—*Monrovia: 1845:* Harrison W. Ellis. Rev. Thomas Wilson died on the 8th of September; and a Letter dated June 29, 1847, mentions the death of the Rev. James Eden. Rev. H. W. Ellis arrived at Monrovia on the 27th of March. Louisa Coke embarked for Settra Kroo on the 10th of August.

This Mission has been, during the year, attended with some discouragements, while in other things there has been an advance in the Missionary Work.

Much diversity of sentiment, and no little contention, have existed among the Kroo People in relation to the sale of their country. This has created serious ill feeling among themselves, and has, in a measure, drawn their minds away from a subject of more importance. In the early part of the year the Headmen of Settra Kroo expressed themselves decidedly adverse to the labours of the Missionaries. They would neither sell nor lease a lot of ground in their town suitable for a Chapel, and they exercised their influence against the School. At a later period this opposition, though not withdrawn, was less openly manifested, and permission was granted to the Missionaries to occupy a town-house, just erected, as a place of preaching. Beside this, the

building of a Chapel has been commenced on the Mission Premises. The Boarding School was, for a time, reduced to eight scholars. Afterward the number increased to sixteen, and, subsequently, to thirty. The Headman of Blue Barre built a School House for a Native Teacher.

The School at Monrovia has for some time been discontinued. The Church

Edifice was greatly injured by a storm, and, for some time, could neither be used for the School nor for Public Worship. Before it was repaired other Schools were established, which rendered this School less necessary; nor was the strength of Mr. Eden sufficient to continue the charge of the School and his duties to the Congregation. [Board.

AMERICAN COLONIZATION SOCIETIES.

American Colonization Society.

LIBERIA.

The misunderstanding between the British and the Colonists (p. 22. of our last Volume) in Liberia is in prospect of being adjusted.

The Colonists had been for some time alarmed under the apprehension that the British Government was about to take forcible possession of Grand Cape Mount: there seems, however, to have been no ground for their fears. Many are strongly urging the importance of Liberia assuming independence.

At a Public Meeting held in aid of the Society the following Resolutions were adopted—

—That in the progressive movements of the Citizens of Liberia in the attainment of their entire independence as a Republican Commonwealth, and the wise and discreet manner in which they have managed their public affairs, we have the most satisfactory and cheering proofs that the Coloured Man, under proper circumstances, is fully capable of self-government, and ought to be held and respected as such by all men.

—That we rejoice in the pleasing fact, now demonstrated by the experiment of the Liberia Colonies, that Africa affords to her scattered and oppressed children a safe, happy, and peaceful retreat from bondage from all lands, and we hope that its benefits may be seen and duly appreciated by the Coloured Man and his friends in all parts of the earth.

—That the history of Christian Missions in Africa proves most conclusively that the scheme of colonization, and the employment of Coloured Ministers of the Gospel, in the order of Divine Providence, is the most successful method of carrying the Gospel to the perishing millions in that benighted land, and of subduing these uttermost parts of the earth to the rightful dominion of the Prince of peace.

—That the African Slave Trade is more effectually suppressed and destroyed on the western coast of Africa by the Colonies of Liberia, within their limits, than by all other means, and they ought to be supported from this consideration alone.

—That the attempt of the American Colonization Society to found a Colony, and build up a Republican State, upon the western coast of Africa, of the Free People of Colour of our country, with their own consent, contemplating the elevation and benefit of the African Race throughout the globe, has been most triumphantly successful, and may be pointed to as the most noble achievement of private benevolence and voluntary effort ever accomplished by man.

In a recent Report it has been stated that—

The whole amount of money which had been received and expended by the American Colonization Society, in THIRTY YEARS, is 113,721*l.* 5*s.* Out of this sum the coasts of Africa have been explored, the territory of Liberia purchased, a light-house or two built, a Government House and several public buildings erected, the Emigrants from this country transported and maintained six months in the country after their arrival, and furnished with medical attendants during that time, the salary of the Governor in Liberia, and the whole current expenses of the Society and all its agencies in this country, for thirty years, paid. The Colonies now own land enough to accommodate a population as large as that now in Ohio.

Fifteen miles of land on the coast has been purchased since the account in our last Survey.

Maryland Colonization Society.

CAPE PALMAS.

In our last Survey (pp. 22, 23) we gave a detailed account of the Colony: since that time no information respecting the Society of any importance has reached us.

South Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE sum of 310*l.* has been received up to the 31st of March from Mr. Bourne, the Society's Agent in South Africa; 84*l.* on account of the South-African Bible Society; 100*l.* from the Bible Union at Cape Town; and 40*l.* from Salem. There have been forwarded to Mr. Bourne 4166 Bibles and 4000 Testaments in English, 5200 Bibles and 5050 Testaments in Dutch, and 19 Bibles in French, Italian, and German; Bibles and Testaments to the amount of 100*l.* to the African Union at Cape Town, and a supply of Scriptures, in several Continental Languages, to the Consul acting at the Cape for the King of Denmark. Mr. Bourne has put forth great exertions, has visited a large number of the Missionary Stations in South Africa, and at many of them has formed Bible Associations—Pp. 23, 24.

CHRISTIAN-KNOWLEDGE SOCIETY.

On the appointment of the Right Rev. Robert Gray, D.D., late Vicar of Stockton-upon-Tees, to the See of Cape Town, the Society placed 500*l.* at his Lordship's disposal for the promotion of the objects of the Society; and promised to grant any sum, not exceeding 2000*l.*, toward the establishment of a Collegiate Institution. To the Rev. Wm. Long, Missionary of the Gospel-Propagation Society at Graaf Reinet, the Society has granted 150*l.* toward the erection of a Church at that Station; and to the Rev. P.W. Copeman, Chaplain at Uitenhage, 100*l.* toward a Church at that place. Beside these grants, 12 sets of quarto books for Divine Service have been voted for new Churches and Chapels in the Diocese—P. 24

RELIGIOUS-TRACT SOCIETY.

More than 36,500 Tracts and Books have been sent to the Colony,

and about 36,000 Tracts have been issued from the Local Depository. The receipts amounted to 179*l.* 14*s.* 2*d.* In addition to the grants made to the Society at Cape Town, above 10,500 Tracts have been voted to persons at different Stations. The Caffre War has prevented Mr. Read's distributing the grants formerly made; but, should peace be restored, he hopes vigorously to renew his labours. Rev. Robert Moffat has remitted a further sum of 30*l.*, on account of the 10,000 Hymn Books printed for his Station—P. 24.

EASTERN-FEMALE EDUCATION SOCIETY.

At pp. 457, 458 of our last Volume we gave the particulars of the Stations and Labourers of the Society in South Africa. The following is one of many applications which are made to the Society for Teachers:—

The work in which I am engaged has been mentioned to you by one of your Agents, Miss Hone, who had charge of my Schools about six months. Since Miss Hone's marriage, these operations have been considerably extended, both in Cape Town and in the country. In Cape Town I have two Schools connected with my Mission—a Juvenile and an Infant School: both together, under favourable circumstances, have an average attendance of 500 children. These two Schools are under my personal superintendence; and, at present, I am entirely without help in both Schools, which I lament the more, as I have still in view to carry out my plan of training Teachers from among our own people; and I believe, if I could obtain the help of two ladies, able not only to conduct the Schools, but of such character and ability as to take the lead among the young of my Congregation, we have excellent materials for supplying all the Schools in the Colony with Female Teachers. Allow me to make the request that two such individuals be sent out to me by your Society. I need scarcely say they will meet with all Christian Sympathy and support, and a large sphere of usefulness. [Rev. T. Stigman—Cape Town.

—Pp. 24, 25.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

Br. Ch. Aug. Lemmertz and wife embarked for Cape Town on the 28th of August; and see, at p. 208, a Communication from Br. Kölbing; and, at p. 460, a Notice of the Mission.

Groenekloof: 40 miles North of Cape Town—1808—*Brn.* C. F. Franke, Jannasch, Stoltz, Christensen—Communicants, 320—Baptized: Adults, 200; Children, 432; Candidates, 316—Total under instruction, 1268. Br. and Sr. Jannasch arrived at this Station on the 10th of January 1847—P. 25.

Our Schools continue to be numerously attended, particularly by the girls, who are less liable than the boys to be called away by their parents. About the end of October we had our School examination, which proved satisfactory. Mr. Bourne was present at the examination of the girls, which seemed to interest him much.

In the course of the past autumn we had a present made us of a small Organ of four stops, which was solemnly dedicated to the service of the House of the Lord on the 8th of November.

Our Hottentots, who have been serving in the Caffre War, to the number of more than 60, lately returned to us safe and well, full of gratitude to the Lord for the merciful help and protection they had experienced, and with renewed desires to live to Him and to His glory. Passion and Easter Seasons were enlivened by the performance of many suitable anthems and chorales. On Easter Sunday four adults and two children were baptized. During the previous week, Br. and Sr. Christensen had conversed individually with 285 adults and 154 children, of whom 69 were advanced in the privileges of the Church. Br. Christensen declared that he never remembered any occasion, on which he had experienced so much pleasure in the discharge of this duty; the expressions and assurance of the majority being indicative of an earnest desire to live to the Saviour and glorify His name.

On the 16th of April I performed a journey on horseback to Goedverwacht,

in the Picket Mountains, where I found the people very eager to receive the Word of Life. The Meetings were all diligently attended, so that the roomy school-room, opened by Br. Lemmertz a year ago, proved too small for the congregation: about 160 persons were present at the Public Service. On Monday Morning I held an examination of the Day and Infant Schools, the former attended by 31, the latter by 35 children. During the fourteen months that Joseph Hardenberg has spent here, much has been effected, through the blessing of the Lord on his labours.

[Br. C. F. Franke.]

Toward the close of January last we had the pleasure to form a Missionary Association at this place, on the plan of that established at Genádendal. The number of subscribers amounts at present to 130, of whom about one-third are men: each of the latter contributes annually two shillings, and each female member one shilling. The Association holds a Monthly Meeting, at which accounts from different portions of the heathen world are read, accompanied by such explanations as their ignorance of geography renders necessary.

[Br. Stoltz.]

Genádendal: 130 miles E by N of Cape Town; with an Out-Station at *Koppes-Kasteel*—1736; renewed 1792—*Brn.* C. L. Teutsch, C. R. Kölbing, F. W. Kühn, D. W. Suhl, F. T. Heinrich, C. G. Sonderman, P. H. Brauer, Gysin—Communicants, 804—Baptized: Adults, 469; Children, 715; Candidates, 778; Under instruction, 2766—Pp. 26, 27.

May 8—We spoke with our Communicants, previous to the participation of the Lord's Supper. It was evident that the war and the enlistment had made a deep impression on all their minds, and that they regarded these troubles as a chastisement from the Lord for their indifference to His Word. An old man said, "My son, the only staff of my old age, has left me. I could not bear to see him go, but went into the fields, and begged the Lord to take the heavy thoughts out of my mind, and He did so." Some, who had borne arms themselves, said, they knew from experience that God's Word was more valued after

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being deprived of it for a season. Another Communicant, Augustus Klein, said, "I was on the mountains burning charcoal, and was thinking over these calamities, when all at once it became clear to me that the blame lies with ourselves; for God has caused His precious Word to be plainly and powerfully proclaimed among us, and too many of us have trodden it under our feet. Now, therefore, He has drawn out His sword against us. If all the people of the land should march against the Caffres, they could not repulse them, unless God were with them. But if our people, who set out yesterday, call on God for His help, he will have mercy on them. I can say," he added, "that I love our Saviour, but not as He has loved me, for He died for me out of love. God, who made heaven and earth by His word, who bears them in His hand without feeling any weight, this Almighty God became a man for me, and died for me on the cross. For this I am too unthankful. I love Him, it is true, and think of Him day and night; but such a burning love as He deserves I feel not."

April 8—We celebrated the First Anniversary of our Missionary Association with a love-feast. Though the amount of contributions is not large, yet the Association has been a means of much blessing, many having been stirred up, by our Monthly Meetings, to take a livelier interest in the extension of our Saviour's Kingdom. The subscriptions of our 414 members have amounted to 20*l.* 19*s.* 2*d.* We pledged ourselves anew to do what we could in our several Stations, by word, walk, and faithful intercessions, to advance His blessed cause.

The speaking with our Communicants was very encouraging. There were, this time, no differences to settle, which is not often the case, and the desire to live to the Lord seems to have been powerfully renewed by the meditations of the week. Many spoke of the blessing which had rested on their Family Worship.

July 28—This day we kept, in common with most of our fellow Christians in the Colony, as a day of humiliation and prayer, on account of the present distresses, humbling ourselves under the hand of the Lord, and beseeching Him to restore peace to the land, and make the war tend to the increase of Religion among us, and to the extension of His Kingdom among the Caffres themselves. [*Diary.*]

In the course of the last few days, all the Hottentots belonging to this place, who have been serving with the army, have returned to us in safety, with the exception of two, who were killed by the Caffres. These were, indeed, joyful days for our whole Congregation. The men look very well, and seem quite satisfied with the treatment they have experienced. Their Commandant, Captain Hogg, they extol highly, and love and honour him as a father. [*Br. L. Deutsch—Feb. 23, 1847.*]

We have just received a token of the regard and confidence which the Government of this Colony is disposed to extend to us and our labours, for which we were but little prepared, and which I need hardly say has proved a source both of encouragement and thankfulness. The Colonial Secretary, Mr. Montague, having requested our esteemed Agent in Cape Town, Mr. Juritz, to call upon him, informed him of the intention of the Governor to annex the district between the Keiskamma and the Kei River to the Colony, and to establish, near the frontier, colonies of Hottentots. For their benefit, and for that of the neighbouring Caffres, His Excellency was desirous that a Missionary of the Brethren's Church should be stationed in the district referred to. Before the establishment of the Mission, it was, however, proposed to raise a corps of Hottentots, for the protection of the intended Colony, of which Captain Hogg should have the command; the following terms to be offered to the Hottentots, to induce them to serve: 2*l.* for the first six months, and 1*l.* for the second and following, besides a regular pay of 6*d.* per day, with rations and clothing, like the soldiery in general.

As His Excellency required an answer to these proposals with as little delay as possible, we ventured, in the belief that the call was, in every point of view, a providential one, to signify our willingness to comply with it to the best of our ability, in the confident hope that our determination would be approved, and the measures we might adopt sanctioned by our Mission Board at home; and we felt the less hesitation in acting thus, because the Government had generously engaged to bear the expense of the undertaking, at least at the outset. [*The Same—March 16, 1847.*]

The prospect of peace with the Caffres seems, I regret to say, nearly as distant and uncertain as ever. The Governor, Sir Henry Pottinger, is still at Grahamstown, making preparations for a renewed

assault on the enemy, which, we trust, may be attended with the desired results, and that a lasting peace may be secured, by the Divine Blessing. From our three Congregations in these parts, nearly 200 Hottentots are again being draughted to the frontier—all volunteers, who have taken service under Captain Hogg. Genadendal furnishes 114, Groenekloof 47, and Elim 38 men, who are all ready to start. A proposal has been made, originating with the recruits themselves, that a Missionary should accompany them as Chaplain; and, if circumstances are such as to admit of it, we shall not stand in the way of its being acted upon.

[*The Same*—Aug. 6, 1847.

The wives and children of our men employed on the frontier now get rations from the Government on a liberal scale. All those who have returned express their thankfulness that the Lord had brought them safely home, and unanimously declare that this time of danger had been a blessed time for them, bringing them, by tribulation, into closer communion with the Saviour. They trust never to forget the promises made to Him, and the experience gained for their own heart. Our men united daily, morning and evening, in prayer and singing. [*Br. J. R. Kükling.*

Elim: about 60 miles from Genadendal, and near Cape Aiguilla: with Out-Station at *Hout-kloof* and *Duin-vonteyn*—1824—*Brn. D. Luttring*, *Fritsch*, *J. J. Müller*—Communicants, 227—Baptized: Adults, 152; Children, 214—Candidates, 421—Under instruction, 1014—P. 28.

Enon: on the White River, near Algoa—1818—*Brn. C. F. Nauhaus*, *F. Klinghardt*, *Joseph Lehman*—Communicants, 74 — Baptized: Adults, 77; Children, 94—Under instruction, 286. *Br. Joseph Lehman* reached *Enon* on the 7th of March from Robben Island—Pp. 28, 29.

I have now been above a year at *Enon*—a period which has proved none of the lightest to a novice in the Missionary Work; for during the troubles of war, and our consequent flight to Uitenhage, we have made not a few painful experiences. Our faith has indeed been often exposed to severe trials; yet the Lord has mercifully helped us, and we are once
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more permitted to serve Him in this place. Since the middle of August last we have suffered no disturbance, though peace is far from being completely restored. Our more able-bodied men are still under arms, and in the receipt of rations from Government, though their active services have not been of late required. Since October we have been blessed with a very fruitful season, heavy rains having fallen, and caused the river, which had been dry for more than a year, to flow briskly. Of grass there is now abundance; and there is the best prospect of an abundant harvest.

[*Br. Klinghardt*—Jan. 1847.

When we arrived at this place on the 15th of December we found every thing still bearing a warlike aspect. All the Hottentot Men were under arms; sentinels placed before all the public buildings, at the cattle-kraals, and the provision stores; all the aged and infirm members of the Congregation, and the young children, receiving support from Government; in short, so far as food and raiment were concerned, better provided for, and with less labour and anxiety, than in ordinary times. But this abundance, and the military service in which our people were engaged, combined to produce discontent, idleness, indifference, and actual unfaithfulness. *Br. and Sr. Klinghardt* entered into a solemn covenant with us, to be faithful in bringing before the Lord the circumstances of these poor people, and interceding with Him on their behalf; also, in beseeching Him to bestow upon us, His poor servants, the needful grace, wisdom, and patience, that we might not only bear with faults and weaknesses, but also faithfully and affectionately exhort and reprove them, and seek to lead them back into the right way. Soon after the New Year we began to endeavour to bring the Congregation gradually back into its former course. We also read publicly the Congregation Rules, and endeavoured to make every point clear and intelligible to them. The whole Congregation were spoken with individually, and the result was, on the whole, encouraging to us. We thought we could perceive that our Saviour was himself speaking to them by His Holy Spirit, as well as by His providential visitations. On the 31st of January the support of Government was suddenly withdrawn, and then those who had neglected or been unable to cultivate the soil were, with their families,

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reduced to great distress, and the aged and the helpless suffered actual want. Many were by this visitation brought to serious reflection, to penitence and prayer, and we could perceive a manifest change for the better in the spirit of the whole Congregation. On the 14th of February we could venture to invite the Communicants once again to the table of the Lord, eleven months having elapsed since the previous celebration. Meanwhile, the poverty of our people is great and pressing; many owners of cattle have lost nearly their all, either by plunder, or by disease or want of provender, and there is no immediate prospect of their circumstances being bettered. [Br. C. F. Nauhaus.

It was not till the end of May that the last of our people returned from military service. I regret that their stay with us was of short duration, as the majority had to leave their homes again to seek employment with the farmers. Hereby they deprive themselves, and, I grieve to say, their children also, of the Means of Grace and of daily instruction. Yet what can we do to obviate the necessity for this dispersion? It is really distressing to look around us and see the finest land, capable of yielding the most abundant crops of all kinds, lying uncultivated, and simply because we have no rains, and no supply of water for irrigating the soil. Oh! how we wish and pray that the Lord would raise up willing benefactors, who would help us to dig wells! That it is possible to obtain a supply of water we satisfied ourselves by actual experiment; in the month of May last Br. Klinghardt and myself having sunk a well on the site of the old water-mill, and fixed a pump in it, by the help of which we have obtained a sufficiency of water for the irrigation of our gardens and of the lemon trees. How the expense, which was by no means inconsiderable, is to be defrayed, we know not as yet. To get the better of the feeling of despondency, which too often subsides into indifference and indolence, and stands in the way of every effort at improvement, is an object of such importance, that the attainment of it would alone be worth some sacrifice. Help of other kinds, and especially presents of clothing and other necessities, are too apt to encourage the natural laziness of these people; but assistance of the kind referred to would be of the utmost value, as supplying a spur to exertion, this being

closely connected with morality and good order. [Br. Jos. Lehman—July 3, 1847.

TAMBOOKIES AND HOTTENTOTS.

Shiloh: on the Klipplaat River—1828—Brn. J. A. Bonatz, E. H. Kachischang, J. D. Schärf, W. Nauhaus—Communicants, 74—Baptized: Adults, 28; Children, 123—Under instruction, 554—Pp. 29, 30, 208.

If we look back on the past year; we must acknowledge, with grateful hearts, that the Lord has powerfully helped us in all need, and kept us under the shadow of His wings. While all other Missionary Stations in this part of the country have been entirely destroyed by the Caffres, and many of our fellow-inhabitants stripped of their all, Shiloh stands a monument of His grace and mercy. To Him be ascribed all honour, praise, and glory. [Diary.

The following is the latest information which has reached us from this Station—

The war is still unhappily protracted. Mapasa, though wounded and defeated in several actions, refuses to surrender himself prisoner; and other Caffre Chieftains continue their hostilities against the Colony. The effects of this prolonged warfare are very mournful. In October a real famine began to prevail, especially among the Fingoes and Tambookies, who had lost the greater portion of the cattle on which they depend for subsistence. We did all we could to mitigate the pressure of this visitation, but our own supplies were soon exhausted. The prevailing need was in some measure relieved by the allowance to those of our people who are still considered to be in the service of the Government. We are glad to be able to give our Tambookies the testimony, that even those of their number who are still in a state of heathenism, and scarcely know why they have settled near us, have, to our surprise, behaved in the most peaceable manner. The weather having been of late very favourable to vegetation, we hope that our people will obtain a sufficient return from their fields to enable them to support their families. I grieve to add that disease has followed in the train of war and famine, and that many deaths have taken place from typhus fever and dysentery, which have been very rife in these parts, especially among the troops stationed at Shiloh. Nor have

the members of our Mission Family altogether escaped attacks of the latter complaint, though they have been happily but slightly. Notwithstanding the trials and sufferings which have marked its progress, we would close the year with feelings of the deepest thankfulness to the Lord for the goodness and protecting care vouchsafed to ourselves and our flock.

[Br. A. Bonatz.]

Clarkson (the name given by Gov. Napier to the New Settlement at Koksbosch, after the well-known opponent of the Slave Trade): on the Zitzikamma, among the Fingoes—1839—Br. C. Adolph Kuster—Communicants, 70—Baptized: Adults, 40; Children, 62—Under instruction, 297—Pp. 30, 31.

Robben Island: off Table Bay—The Leper Hospital removed from Hemel-en-Aarde—H. B. Schopman. Br. and Sr. Schopman left Enon in December to take Br. Lehman's place at Robben Island, who has gone to Enon—Pp. 30, 31.

The Christmas and New-Year's Services were celebrated by our poor suffering flock with evident blessing: the Meetings were diligently frequented, and great stillness and attention prevailed. All the patients belonging to the Hospital at Cape Town have been removed hither, so that

we have at present 180 individuals under our care. Among these are 60 persons who are suffering from mental disorders. We commend the work, on which we have been for some years cheerfully and blessedly engaged, and which we are about to relinquish for another sphere of service, to the especial remembrance and intercession of our brethren and friends.

[Br. Jos. Lehman.]

It is distressing to learn by the latest advices received from the Cape Colony, whether through the medium of private Letters or the public journals, that the Caffre War, the flame of which, for some months, had been smouldering rather than extinguished, had broken out afresh, and threatened to involve the districts contiguous to the Eastern Frontier in renewed peril and confusion. From our Settlements of Shiloh and Enon the last accounts are any thing but cheering, the Congregations attached to them being by no means recovered from the state of social disorder and spiritual declension which had been one of the most distressing consequences of the late struggle. The prospect of their being soon delivered from it is now becoming fainter than ever. Meanwhile, nearly 200 men belonging to the Congregations at Genádenal, Groenekloof, and Elim, had consented to accept the terms offered them by the Government, and to proceed, as a kind of Military Colony, to the district about to be occupied.

—P. 407.

[Ed. Period. Acct.]

LONDON MISSIONARY SOCIETY.

Cape Town—John Philip, D.D. Superint. of the Society's Missions in South Africa: W. Elliott—Communicants (Natives), 124—Schools: Day, 2; Scholars, 254: Infant, 2; Scholars, 335: Sunday Scholars, 324—P. 31. No Report has been received from this Station, Dr. Philip being absent from Cape Town on a visit to the interior, where his counsels were required by the critical circumstances of many of the Stations.

HOTTENTOTS.

Paarl: 85 miles N E of Cape Town—1819—with 5 Out-Stations—George Barker—Communicants,

109—Scholars: Day, 25; Infant, 80; Sunday, 250—Pp. 31, 32.

The usual Services have been sustained in the Village and the five Out-Stations. The opening of a second canteen close to the Chapel has produced a diminished attendance on the Means of Grace, and proved a great annoyance to the worshippers. Yet, on the whole, the attendance throughout the year has been good, and the members of the Church have stood firm against the temptation to which they are exposed.

The numbers in attendance on the various Sabbath Services, including the out-posts, average about 950, and the prison is visited regularly on the Sabbath by one of the Church Members. At the Out-Stations, Services are also held on

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week-day evenings, the attendance on such occasions, at each place, averaging about 50.

Eight members have been added to the Church during the year. The influence exercised by the Church Members is extensive and beneficial. They bear a good character wherever employed as labourers, and are preferred to other workmen on account of their quiet, orderly conduct.

The Caffre War has had in this, as in other places, a prejudicial effect in decreasing the amount of pecuniary contributions to the Society. A considerable sum of money was spent in the outfit of those who were marched to the frontier.

[Report.

Tulbagh: 75 miles N E of Cape Town—Arie Vos—Communicants, 40—Scholars, 234—P. 32.

Our venerable Missionary, Mr. Vos, has continued his labours in connection with the Missionaries of the Rhenish Society. The Congregation averages 425. A new Chapel has been built, 90 feet long by 32 wide, to which the people have contributed 70*l*. There are four Out-Stations connected with this Mission, with good and attentive Congregations.

[Committee.

Klaas Vooks River: in the District of Zwellendam—1837—Cornelius Kramer—P. 32.

Caledon: 120 miles E of Cape Town: 1811; renewed 1827—Henry Helm: D. J. Helm, *As.*—No Returns of Communicants and Scholars—P. 32.

One of the Church Members, baptized in 1842, has departed from this life. Some time after she made a public profession of the Saviour she relaxed in her Christian diligence, and ceased to make progress in her way to heaven. Not that she fell into any open sin—she walked quietly and soberly; but an apathy respecting her eternal interests crept over her. Her attention to Religion, however, suddenly revived: there was an evident desire to regain her first love; but it was not until the commencement of her last illness, that her faith in Christ and the warmth of her early piety returned in full force. Through her sufferings, which lasted about three months, she expressed an ardent wish to depart

and be with Christ. Shortly before she died, the Missionary asked her what she felt in the immediate prospect of eternity. She replied, "The Lord Jesus is with me; He is my faithful companion through the valley of the shadow of death: I feel assured that I go with Him to heaven."

[Report.

Pacaltsdorp: 245 miles E of Cape Town—1814—Wm. Anderson—Communicants, 115—P. 32.

The average attendance on the Sabbath Services is about 350. There has been a perceptible defect in the general tone of piety, arising possibly from the depressed condition of the people; but there are some who have not ceased to shew forth the praises of our God and Saviour.

[Report.

Dysalsdorp: 45 miles N of Pacaltsdorp—1838—John Melvill: B. E. Anderson, *As.*—Communicants, 111—Pp. 32, 33.

In the absence of Mr. Melvill, whose increasing infirmities have obliged him, to the deep regret of the people, to retire from this Station to the neighbourhood of the Paarl, the labours of his son-in-law, Mr. B. E. Anderson, have been attended with an encouraging measure of success. Through the blessing of God on the means of grace, eight members have been added to the Church in the past year. The people, under the combined instructions of the Sanctuary and the Schools, are advancing in spiritual knowledge and mental improvement, and each one expresses a desire to possess a copy of the Bible. Their Teacher is much encouraged by the earnestness of their efforts to realize this wish, and does all in his power to assist them in its accomplishment. Additional proofs of the excellent spirit of the people are found in the desire they express for the early revival of the Mission in Caffreland, and the liberality with which they have contributed, under circumstances of unusual depression, for the support and extension of the Gospel.

[Report.

Hankey: near Chamtoos—1825 — with an Out-Station at *Kruis Fontein*—T. D. Philip: W. Kelly, *As.*—James Clark, *Artisan*—Communicants, 151—Schools: Day, 2; Scholars, 130: Sunday, 4; Scholars, 250—P. 33.

The number of persons under religious instruction at this Station and Kruis Fontein is about 1000; three-fourths of whom constitute the resident population.

During the past year about seventy men were summoned to act against the Caffres.

The behaviour of those absent on military service has been generally commended: the hardships they have undergone have been great.

The distribution of the Scriptures has been carried on to a considerable extent. The desire for Scriptural Knowledge is increasing, and all Meetings designed for imparting it are well attended.

At Kruis Fontein the Church includes about 30 members, and several members have died during the year rejoicing in God.

The temporal condition of the people is improving under the advantages for the cultivation of the land secured by the opening of the tunnel; but considerable expense and labour are necessary to render the work complete, and prevent the occurrence of accident.

In October Mr. Philip was making arrangements to commence an Institution for the Education and Training of Young Men for the Missionary Work in South Africa. [Report.

Bethelsdorp: 450 miles E of Cape Town—1802—James Kitchingman—Communicants, 110—Schools, 3: Scholars, 222—P. 33.

Though there has been no increase of the Church during the year, the labours of Mr. Kitchingman have, in various respects, been succeeded by the Divine Blessing. There are a few who appear to be deeply concerned for the salvation of their souls. Three members of the Church have died in peace, trusting in the merits and righteousness of Christ. One of them had been a consistent member of the Church for 30 years, and for more than 18 had filled the office of Deacon with zeal and activity. The Congregations on Sunday are from 200 to 300, and in the week 40 to 80. [Report.

Port Elizabeth: Adam Robson: W. Passmore, *As.*—Communicants: European, 74; Native, 117—Schools: English Sunday, 100 Scholars; Native, 125—P. 33.

The Fingoes, under the instruction of Mr. Passmore, have made decided pro-

gress in intelligence and civilization. The indications of improvement are especially visible among the members of the Congregation. The change has been gradual; but, by contrasting their appearance a few years since with what it is now, the difference is very marked. It is especially gratifying to know that the Gospel is least to the salvation of an increasing number.

It is encouraging to find that the Contributions to the Society, from the Fingo Congregation as well as from the English, exceed those of the preceding year. [Report.

The Out-Stations have been broken up by the war.

Uitenhage: 20 miles N W of Port Elizabeth—M. Vogelgezang. Mr. Elliott embarked for Cape Town in February, where he is for the future to labour, instead of resuming his duties at this Station—Pp. 34, 308.

Theopolis: 550 miles E of Cape Town—Christopher Sass, R. B. Taylor—Communicants, 50—Schools, 4: Scholars, 188—P. 34.

This Station, being on the immediate frontier, and in a very exposed situation, has suffered more direct injury from the war than most of the Stations in the Colony. Out of 15,000 head of cattle only about 400 remain.

Grahamstown: in Albany District—John Locke, N. Smith: Thomas Merrington, *As.*—Communicants, about 50 Natives at the Out-Stations, but no precise information has been received, as the Missionaries could not visit them because of the war—P. 34.

Graaf Reinet: Thomas Paterson—P. 34.

The union which subsisted between the Directors of the London Missionary Society and the Graaf-Reinet Missionary Committee has terminated, and Mr. Van Lingen, who, for many years, laboured at this Station, has retired from his official connection with the Society. The services of Mr. Paterson, formerly Government Teacher at Graaf Reinet, and who was publicly ordained, at Bethelsdorp, to the Missionary Office on the 26th of January, have been engaged as his successor. [Committee.

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Kat-River—1829—J. Read, James Read, jun—Pp. 34, 35.

Before the war commenced, this Mission consisted of Philipton, the Head Station, with 13 Out-Stations in the Kat-River Settlement and three in the Tambookie Country. At Philipton the Missionaries reside, and the principal Religious Services are held; but at all the Out-Stations Divine Service is held on the Sabbath, and Daily Instruction given to the children in Schools by the Native Agents. One, Bruceton, has made considerable progress, and the influence of Religion in promoting civilization has been strikingly developed there.

Of the three Out-Stations that were in the Tambookie Country, two were for the Tambookies and one for the Bushmen. In those for the Tambookies not much spiritual fruit had been reaped, but good had been effected, and a few instances of conversion had occurred. The Station for the Bushmen was established in the midst of great opposition, and the people had to be collected from the surrounding rocks and mountains.

The total number of members on the books when the war broke out was 850, of whom 19 had been received during the year. The average attendance at Philipton on the Sabbath was from 400 to 600 Hottentots, and from 100 to 180 Fingoes. Several of the members have been removed by death. They died rejoicing in the Lord, and in the prospect of a glorious immortality.

During the war, the Hottentots and Fingoes of the Kat-River Settlement, and the Bushmen and Fingoes of the Tambookie Out-Stations, not only manifested their loyalty by helping to resist the invasion of the Caffres, but proved of essential service to the Colony by their active services and brave conduct in the field. The temporal loss sustained by them is great. Numbers who, before the war, were in tolerable circumstances, are now hungry and naked.

The Kat-River Settlement, from its proximity to the invaded frontier, has more especially suffered under the scourge of war; and the losses sustained by the industrious inhabitants in cattle and other property—the fruits of their laudable exertions for nearly twenty years—are deplorable in the extreme. Our venerable brother, Mr. Read, and his son, have also largely shared in the general losses;

but they count all their trials as nothing, compared with the derangement of their Christian Labours, and the almost irreparable injuries inflicted on the Mission. Among these, they have had to record the destruction by fire of the Place of Worship at Philipton. This lamentable deed was probably perpetrated by the Caffres in the rage of indiscriminate revenge against the Colony and its defenders, but in no instance during the war have they committed an act more ungenerous and inexcusable. [Committee.]

The losses of our people are estimated at about 30,000*l.*, exclusive of those involved in the failure of the last harvest, amounting, perhaps, to 10,000*l.* or 12,000*l.* more.

Such was the state of confusion into which we were thrown, that the public Means of Grace were greatly neglected, and we were obliged to suspend the administration of the Lord's Supper, and exercise discipline. This has had a beneficial effect with many, so that we have commenced our regular Services again. The Means of Grace are better attended, and we have had seasons, we trust, of the special presence of the Lord. The first time we administered the Lord's Supper after ten months was a day long to be remembered: we could only compare it to the scene of Ezra's reading the Law. [Mr. Read.]

Cradock—1839—John Monro—Communicants, 39—Scholars: Day, 30; Sunday, 80—P. 35.

Though many trials have been experienced at this Station, chiefly on account of the Caffre War, it is a great cause for thankfulness that the lives of the men who were ordered to the frontier have been preserved, and that the Station itself has been safely protected from the enemy.

Eight Members have been added to the Church, and there were five Candidates for Communion. Previous to the breaking out of the war, our brother had to struggle with a strong opposition raised against him by some religious pretenders; but, through the Divine Mercy, an earnest spirit of prayer was poured out on his people at the same time. [Report.]

Long Kloof—1840—T. S. Hood, As.—Pp. 35, 36.

The year preceding the period under review was commenced by Mr. Hood with every prospect of prosperity. The

people were growing in grace. When the war broke out, requiring the service of every able man on the frontier, the levies from this Station were among the first that proceeded to the field, leaving Mr. Hood with only a few old men and the women and children.

The Station, from that period, was kept continually in a state of strong excitement. The house of the Missionary was employed as the receptacle for the sick and wounded. Meanwhile, the women and children began to suffer for want of food. Mr. Hood made application to the Colonial Government, and, after considerable difficulty and delay, a small allowance was made toward their support. Provisions of every description became scarce and dear, and the Station was reduced to great want, when the Board of Relief at Cape Town, hearing of the case, kindly sent £51 to be expended on behalf of the sufferers.

Colesberg : — 1840 — Theophilus Atkinson — Communicants, 24 — Scholars : Day, 85 ; Sunday, 120 — P. 36.

Though far removed from the seat of war, and consequently free from any apprehension of danger, this Station has shared, to some extent, in the effects produced by the irruption of the Caffres. Many of the men able to bear arms were called to the field.

In the Schools many, both among the adults and children, are making excellent progress in learning to read the Scriptures, and Mr. Atkinson is much encouraged.

Somerset : 3 Out Stations—1842
—Joseph Gill—Communicants, 43
—Scholars, 60—P. 36.

This Station, also, has suffered from war and drought, and many continue in great distress. Mr. Gill, however, has gratifying evidence of a Divine Blessing on his labours.

CAFFRES.

In reference to the Society's Station in Caffreland the Report states—

The outbreak occurred on the 16th of March. The Government then began to make preparations for war. The troops moved into Caffreland early in April, burning the huts of the Natives in the neutral territory ; and on the 11th of that month hostilities commenced. Our Missionary Brethren received timely notice of the coming danger, and retired with

their families to the nearest military cantonments. Mr. Calderwood repaired to Fort Beaufort, Mr. Birt to Somerset, Mr. Brownlee to Fort Peddie, and Mr. Kayser to Kat River. A great destruction of Mission Property ensued. The new Station of Mr. Calderwood at Birklands was the first which the Caffres destroyed ; and the three other Stations, Umxelo, Knapp's Hope, and Buffalo River, were successively laid in ruins. It is but justice to the Caffres to state that their destructive attacks on the Chapels and dwellings of the Missionaries appear not to have proceeded from enmity to the Gospel or its Messengers, but originated in their desire to deprive the colonial forces of the shelter and protection which these buildings would have afforded had they remained standing. The Station at Blinkwater, formerly occupied by Mr. Calderwood, and latterly by Mr. N. Smith, also shared the same fate ; and, including the Missions of other Societies, upward of twenty Stations were abandoned and destroyed.

In October, after a dreadful sacrifice of life on both sides, but especially on that of the Caffres, many hundreds of whom died on the field of battle, the war was suspended ; the hostile Natives sued for peace ; and, after great difficulty in obtaining the consent of some of their Chiefs to the conditions offered by the Governor, they laid down their arms and yielded submission. Caffreland has been annexed to the Colony ; and its inhabitants have been brought under the authority and protection of the Colonial Government, as subjects of the British Empire.

Mr. Calderwood having, at the special request of His Excellency the Governor, accepted an official appointment as Commissioner to the Gaiqua Tribes, has resigned his connection with the Society. The Directors bear their willing testimony to his fidelity and efficiency as an Agent of this Institution, and trust that his best desires will be realized in the new and arduous sphere of duty on which he has entered.

Of the Caffre Converts the greater number retired on the eve of battle, with their Missionaries, to places of safety ; and their conduct through this trying period has been such as to excite the admiration of all who had the opportunity of observing it. The rest were scattered in various directions over the country.

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The friends of the Society will deeply sympathize with our Missionary Brethren and their families under the trying circumstances in which they have been placed by the Caffre Invasion. The destruction of their Stations, the severe personal losses they have sustained, the dispersion of their people, and the interruption to the regular work of their Missions, are trials of no ordinary kind.

According to the latest information, our brethren had not been able to commence arrangements for resuming their labours in Caffreland. Though the din of war had ceased, the state of affairs was still unsettled. Mr. Brownlee was still at Fort Peddie, and Mr. Birt at Somerset, rendering such Missionary Services as circumstances allowed; and Mr. Kayser, having joined Mr. Calderwood at Fort Beaufort, was also engaged in Missionary Work to the extent of his opportunities.

We have just learnt from the public prints that five British Officers have been massacred. Capt. W. L. Y. Baker, Lieut. Faunt, Ensign Burnop, of the 73d Regiment, Dr. N. S. Campbell, and As.-Surgeon Loch, of the 7th Dragoon Guards, connected with the camp, of which the headquarters are on the Komga, about ten miles west of the Kei, had gone to take a view of the beautiful surrounding country, and were most barbarously murdered and shamefully mutilated by some Caffres.

The country was scoured, and a party of Caffres overtaken, who were found to have possession of two of the horses which belonged to the deceased British Officers. They were attacked, and 23 men slain, beside many wounded. There were upward of 300 head of cattle and several guns taken. The British lost one man. This painful occurrence, it is to be feared, will make it necessary for the Governor to take further measures for bringing the Caffres to a proper sense of their relation to the Colonists and the English Government.

GRIGUAS, CORANNAS, BECHUANAS.

Griqua Town : 530 miles N E of

Cape Town, with 8 Out Stations—1801—E. Solomon, Isaac Hughes : Jan Fortuin, *Nat. As.*—Communicants, 375—Scholars, 675—P. 38.

The usual stated Services have been sustained through the year without interruption, and several members have been added to the Church.

From the beginning of the year to the end of August, 29 members were added to the Church, but the total number in Communion has been lessened by the dismission of 57, who were furnished with suitable testimonials from their Pastors. These are all of the Bassouto Nation, and were brought to the knowledge of the Truth at Griqua Town, but felt a natural desire to return to their own land, where the Missionaries of the Paris Society are labouring with an eminent measure of Divine Favour.

Mr. Hughes, who removed last year to Ganganup Ford, on the Vaal River, has enjoyed as large a measure of encouragement as could be expected in his new sphere of labour. The chief obstacles to his success in this locality have risen from the prevalence of drought.

Lekallong : on the Hart River, among a branch of the Batlapi Nation—Holloway Helmore—Communicants and Scholars are not reported—P. 38.

Mr. Helmore bears explicit and animating testimony to the varied and delightful changes, both social and moral, which have been wrought by the power and faith of the Gospel among the Bechuanas to whom he devotes his efforts.

While Mr. Helmore devotes his energies chiefly to the preaching of the Gospel, he cherishes a strong hope of the beneficial effects of the educational labours to which he also directs a portion of time.

BOSJESMANS.

Philippolis : on the north side of Cradock River ; with Out Stations—1831—W. Y. Thomson : 14 *Nat. As.*—Communicants, 348—Scholars, 85—P. 38.

Two successive years of drought, in addition to the evils of war, have operated unfavourably on the interests of this Station, chiefly by obliging many of the people to leave in search of grass and water

for their cattle. Peace having been restored, the present prospects of the Station are of a more cheering character, and in the past year there has been the addition of 29 members to the Church.

The Annual Missionary Meeting was of a deeply interesting character. Mr. Thomson was cheered in witnessing the willingness of the people to contribute for the maintenance and propagation of the Gospel, and the zeal of the Chief, Adam Kok, in promoting this important object. The amount collected exceeds the sum of 100*l.*, and further subscriptions were expected.

Mr. Thomson has under his instruction six intelligent native youths, with a view to their being employed as Schoolmasters in various parts of the district. [Report.

BECHUANAS.

Lattakoo: 630 miles N E of Cape Town—1817—Robert Moffat, Wm. Ashton, Robert Hamilton: 6 *Nat. As.*—No report has been received of the number of Communicants—Pp. 38, 39.

The past year has been one of peculiar anxiety to our brethren at this Station. The temporal condition of the people has awakened their deep solicitude, the crops having failed through drought.

Our brethren have earnestly endeavoured to enforce upon their people the duty of learning to read the Word of God for themselves. The means of acquiring this advantage are abundantly provided. A great portion of the Scriptures has been rendered into their language; other portions are passing through the Press; and it may be hoped that every member of the Church will be persuaded to avail himself of these facilities to search the Scriptures.

In addition to a large supply of School Books, an edition of 10,000 copies of the Assembly's Catechism has been printed, and our Brethren are carrying through the Press versions of the Book of Proverbs and the Pilgrim's Progress.

The Schools are in an efficient and prosperous condition; the number of readers is rapidly increasing; and the juvenile classes are well supplied with suitable books of instruction in the native language. The Infant School, under the care of Miss Moffat, presents a peculiarly gratifying aspect. [Report.

Touns: on the Kolong or Hart River—1844—Wm. Ross. Mrs. Ross died on the 5th of Dec. 1846—Com-Jan. 1848.

municants, 106—Scholars, 40—Pp. 39, 368.

Mr. Ross has removed from this Station to a locality more to the north; and at the date of his Report was anticipating a still further change in his local position. While at Mamusa, Mr. Ross continued to experience the Divine Blessing on his labours. Since his arrival there, the attendance on Divine Worship has been good, and 11 Members have been added to the Church.

The extremely depressed state of the people on account of the famine appears to humble them exceedingly. An increasing number manifest conviction of sin, and seek the Saviour as their sure and only remedy. The believers are consistent in their walk and conversation, and a more liberal spirit is visible among all. Many of the Natives who formerly opposed the Missionary and his message, and often treated both one and the other with contempt and scorn, have become friendly. [Committee.

Mabotsa: among the Bakhatla—1844—D. Livingston, Roger Edwards: 1 *Nat. As.*—P. 39.

Amid many difficulties, arising chiefly from the social depression of the people—the almost barbarous condition in which they still exist—our brethren have not been without encouragement in their labours during the past year. They are rapidly gaining the confidence of the Natives, though a few still seem to retain a lingering doubt of their motives in living with them.

The attendance on the preaching of the Gospel varies much. The ignorance and indifference which prevail among the people form a great trial to the faith and patience of our brethren, who earnestly endeavour, by constant admonition and example, to rectify the evil.

In last Report it was stated that Mr. Livingston had removed to Chonuané, intending to commence a Station in that locality; but circumstances have induced him to resume his labours at Mabotsa, as his resident Station, retaining the other as an outpost. [Report.

We have now been a little more than a year with the Bakwains. No conversion has occurred, yet real progress has been made. The indications of advancement may be more interesting to myself than to any one else, yet I believe it would be apparent to all who might witness it. The

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Sabbath is observed so far, that no work is done in the gardens on that day, and hunting is suspended.

After some time they began to inquire why only some White Men observed the customs of their ancestors, and others observed neither the Sabbath nor any custom whatever? "To be plain with you," said one, "we should like you much better if you traded with us, and then went away, without for ever boring us by preaching that Word of God."

They were exceedingly anxious to obtain medicine which would enable them to "shoot well." A Griqua came and sold a little bit of sulphur at a high price, and some of it was inserted under the skin of the hand of the Chief: this was shewn to me as a great acquisition.

The people, in general, shew more curiosity than any others with whom I have come in contact. Most of the principal men attempt to acquire a knowledge of reading: the famine caused by the loss of the crops has, however, prevented many from making much progress. After attending a few days, they are obliged to go to the fields in search of roots for their subsistence. The Chief, having always had food, has never been absent: he and his wives have, therefore, been our best scholars. He can read the Testament pretty well, and always seems to relish our explanations of passages which he feels difficult. He has adopted European Clothing, and is most desirous of acquiring the advantages of civilization. [Mr. Livingston.

Baharutse: 25 miles from Touns—Walter Inglis—P. 39.

Mr. Inglis continues to labour among the Baharutse, having removed with them to their former lands in the Bakone Country, situated considerably more to the north of Touns than the locality on the Kolong River, mentioned in last Report. [Report.

NAMAQUAS.

Komaggas: about 22 days' jour-

ney from Cape Town—1819—John Henry Schmelen: 1 *Nat. As*—Pp. 39, 40.

Through the Divine Blessing, Mr. Schmelen has been able to continue his usual labours. Mr. Becker, who was associated with him, having been removed to another Station by the Rhenish Missionary Society, Mr. Schmelen has himself had to superintend the School. The Services have been kept up as usual, and three adults have been baptized.

In the course of the year Mr. Schmelen made a journey to the Orange River; and having been obliged to remain some time cutting down wood for the new Chapel, held Service with the people every morning and evening. As they expressed themselves anxious for some means of obtaining instruction, our brother, on his return to the Komaggas, sent them a pious, intelligent, zealous young Native as a Teacher. He had been engaged two years previously at another Out-Station, and had succeeded well. He holds a Service with the people, morning and evening, and keeps School for the children. Mr. Schmelen still co-operates with the Missionaries of the Rhenish Society; and mentions, in his Report, that these brethren are making arrangements to occupy some new Stations, many of the inhabitants of which enjoyed his instructions several years ago. [Report.

BASSOUTO COUNTRY.

Thaba Pechu—1843—P. 40.

Mr. Schreiner has resigned his connection with our Society, and entered the service of the Wesleyan Missionary Society. The Directors gladly bear testimony to his Christian character and fidelity, and in his new association they trust his labours will be abundantly succeeded by the Divine Blessing.

On account of the retirement of Mr. Schreiner, the Society has at present no Station in the Bassouto Country. [Report.

WESLEYAN MISSIONARY SOCIETY.

CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-Stations at *Wynberg*, *Diep Riviere*, *Rondebosch*, *Simon's Town*, and *Robben Island*—Thomas L. Hodgson, *Chairman of the District*, Joseph Jackson, Jun., Richard Ridgell. Rev. Matthew

Godman and Mrs. Godman embarked for the Cape of Good Hope on the 21st of October—Teachers: Salaried, 3; Gratuitous, 89—Members, 365; Scholars: Male, 305; Female, 423—Pp. 40, 41, 308.

Stellenbosch, *Brackenbury Valley*,

Craddock's Kloof, and Cape Flats—Barnabas Shaw, Barnabas J. Shaw, Edward Edwards—Teachers: Salaried, 2; Gratuitous, 10—Members, 228—Scholars: Male 130; Female, 180—Pp. 40, 41.

Lily Fountain, near Khamiesberg, in Little Namaqualand—1807—John A. Bailie, *As.*—Teachers: Salaried, 1; Gratuitous, 9—Members, 153—Scholars: Male, 130; Female, 130—Pp. 40, 41.

Nisbet Bath, with Out-Stations, in Great Namaqualand—1834—Benjamin Ridsdale—Teachers: Salaried, 11; Gratuitous, 9—Members, 523—Scholars: Male, 300; Female, 350—Pp. 40, 41.

Damara Country—1843—Richard Haddy: Joseph Tindall, *As.*—Teachers: Salaried, 7; Gratuitous, 28—Members, 110—Scholars: Male, 157; Female, 207—Pp. 40, 41.

Cape Town Circuit—At the commencement of the Caffre War the general excitement produced an unhappy effect on the Members in town and the neighbourhood; and the Military and Burgher Force having been removed to the Colonial Borders, the increase to our Society appears small. Notwithstanding this, we are not without satisfactory evidence of the Divine Blessing in a work of Divine Grace on the hearts of many in both the English and Dutch Departments, particularly in the latter. From the severe affliction of the Brethren Jackson and Shaw, jun., pastoral duties could not be so fully attended to as could be wished.

Stellenbosch—Our four Services on the Lord's Day have been regularly continued, one in the English Language and three in the Dutch. Some of the members of our Church appear to be making advancement, and hold fast the profession of their faith, while others are fickle and wavering. The Chapel is generally well attended, and several take heed how they bear.

Brackenbury Valley (Somerset)—The people are attentive to all the Means of Grace, and our Religious Society is increasing in Members. The School does great credit to the Master, and shews

that he has not laboured in vain.

Khamiesberg—Although there has not been such an outpouring of the Spirit upon the people of this Station as to cause a general inquiry among the unconverted what they must do to be saved, yet a gradual and saving work has been evident. The Congregations have been good, and seventeen persons, chiefly young men and women, have, during the past year, been brought to the knowledge of the Truth, and added to the Church. Several of these were baptized in their infancy, being children of some of the first Members of our Society at Khamiesberg: the rest have been admitted into the Church by the ordinance of Baptism, after the lapse of a sufficient period to shew whether they brought forth fruits meet for repentance. A further proof of the progress of Christianity at this Station is, the anxiety of many to procure the Holy Scriptures, which four or five of the persons just alluded to have, since their conversion, learnt to read.

The Day School was well attended during last summer.

Nisbett-Bath—The state of our various Societies in this Circuit is in general prosperous; and although within the last eight months many impediments have arisen to retard the free course of the Word of Life, especially at the principal Station, still our members have increased in numbers, and we hope in piety. Of late no sermon has been preached at the Station without producing an almost immediate effect: many have been convinced of the necessity of the New Birth; principally among the bastards, who are now residing in great numbers with our people, and several very interesting cases of true conversion have occurred among them.

At the distant Out-Stations, where the Societies are almost exclusively under the inspection of Native Teachers, the work of the Lord also flourishes.

Our Schools are at best very inefficient, though perhaps less so now than in former years. The chief cause lies in the inefficiency of the Native Schoolmasters.

Damara Country—After long and hard toiling we reached this country in June, and, as far as the exhausted state of our cattle and resources would admit, immediately set about the great work we had taken in hand. Our first business was to inquire into the religious state of those of our people who had been so long left

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without due pastoral supervision, and to examine the Schools, with a view to re-suscitate them. This having been accomplished, we looked around for facilities to enter, were it but gradually, among the adjoining Damaras. [District Report.

I am greatly distressed on account of the deficiency of Labourers in the Damaras Mission. What shall we do with such a field, so far from our brethren, so few in number, and so distant from each other? Surely the Committee will send Missionaries at once, or withdraw their Labourers from that field, and leave it to others. My race is almost run; but I wished to help in the beginning of this Mission, to assist less experienced brethren. But three years have elapsed since I engaged in this enterprise, during which I have had to encounter hardships and endure privations of no ordinary kind, and we have travelled nearly 8000 miles in ox waggons; but no additional Labourers have arrived, and none, it seems, are to be expected.

I have recommended the employment of two or three young men, of established piety and promise, brought up in our Mission Institution at Khamiesberg. One has been with me. Two others are recommended, who can read and write the Dutch Language, and of course speak the Namaqua, which is their vernacular tongue. [Rev. Rich. Haddy.

Concordiaville Circuit—As yet it is but seed time, and much preparatory work is to be done before the fruits of righteousness will abound in this distant portion of our moral wilderness. It is with gratitude to God, whose messengers we are, that we report the first-fruits of souls gathered into the Christian Fold. One general feature is prominent among all parties and all ages, namely, a willingness to be instructed, and an anxiety to obtain books. These are encouraging signs connected with our new Mission in this advanced region beneath a tropical sky, where we may be said to have entered upon the threshold of an unexplored region, the vast interior of South-Western Africa.

The Day School has been attended to with great regularity and great zeal by Timotheas Sneeu, a young man from Khamiesberg, whose Christian Deportment is highly creditable. [District Report.

ALBANY.

Grahamstown: William Shaw,

Gen. Superint., Horatio Pearce, John Wilson, jun.—*Salem and Farmerfield*: Vacant—*Bathurst and Lower Albany*: John Ayliff—*Port Elizabeth and Uitenhage*: John Smith, jun.—*Fort Beaufort and Upper Albany*: Wm. Impey, George Smith, jun.—*Haslope Hills*: Joseph C. Warner, *As.*—*Cradock*: Wm. C. Holden—*Somerset*: John Edwards—*Teachers*: Salaried, 16; Gratuitous, 220—*Members*, 1155—*Scholars*: Male, 1126; Female, 1145—Pp. 41, 42.

We have gathered the following information, to lay before our Readers a concise view of the manner in which the Stations in Albany and Caffreland have been affected by the war.

The Society's Missions on the South-eastern Border of the Colony have been in circumstances of painful interest. War has swept over the country; and the labours of the Ministers of the Gospel have been rudely interrupted. It is cause of lively gratitude to Almighty God that the Mission Families have been mercifully preserved from personal violence. Many of them have been exposed to much privation and alarm; under which the health of Mrs. Thorneley Smith was so seriously injured that she died on her voyage to England. The faithful band of fellow-labourers and fellow-sufferers whom they have left behind are still in circumstances which powerfully appeal to the sympathies and fervent prayers of all Friends of the Society.

The year 1846 commenced with the most cheering indications of prosperity in every department of our work. Both within and beyond the Colony signs were perceptible of an increase of grace, and of a spirit of deep religious concern. Our Schools were in a flourishing and satisfactory state. The Press was in active operation, and the printing of the Scriptures was proceeding rapidly.

In the Albany and Caffraria District the following Stations or Circuits within the Colony have not suffered by the war directly, being situated beyond the seat of the contest:—*Port Elizabeth, Uitenhage, Somerset, Graaf Reinet, and Cradock*. In these places, however, society has been greatly disturbed.

The remaining Stations within the

Colony—*Grahamstown, Salem and Farmerfeld, Bathurst, Haslope Hills, and Fort Beaufort*—have felt the effects of the war more seriously; but in the midst of numerous trials, dangers, and privations, the Missionaries have been graciously preserved, and much encouraged by the prosperity which has attended their labours as Ministers of Christ.

In *Grahamstown* many fears were entertained for a considerable time that an attack would be made on it. St. George's Church being out of repair, and employed as a place of security for persons from a distance, our English Chapel was lent to the Congregation, and Divine Service was held on the Sunday Afternoons by the Colonial Chaplain, or other Ministers of the Church of England. Many persons fled into the town from the country, for fear of the enemy; and while to many of our Members this distressing visitation was sanctified, others were awakened to a sense of the neglect of their eternal interests.

In the *Salem and Farmerfeld* Circuit there has been much distress and difficulty. The whole country around these Stations being overrun by Caffre Hordes, and the inhabitants being thrown on their own resources for protection, a state of alarm and consternation of the most distressing kind was experienced for many weeks. The Schools were broken up, and many of the ordinances of the sanctuary suspended. In order to visit *Farmerfeld* and *Norman's*, the Missionary was obliged to take with him an armed escort; and the Stations were guarded night and day by armed men.

The circumstances of the *Bathurst* Circuit have been very similar.

The *Haslope-Hills* Station has likewise suffered considerably by the loss of cattle carried off by the marauders. But here, too, the inhabitants, and especially the members of our Society, have generally proved faithful.

In consequence of the increasing importance of the *Fort-Beaufort* Circuit, a second Missionary was appointed to it, and the Missionaries commenced their labours; but the war prevented them from carrying out their plans.

Beyond the Colony, the effects of the war have been more injurious. When hostilities commenced, the General Superintendent deemed it advisable to direct the Missionaries and Catechists on the Colonial side of the River Kei to proceed

to *Fort Peddie*, where protection would be afforded them. They did so, leaving some of the Native Members to protect the Stations as long as they were able.

In a very short time the *Mount-Coke, Wesleyville, Tamakha, and Gwanga* Stations were totally destroyed by the enemy, and those of *Beka* and *Newton Dale* placed in circumstances of great danger. That the Mission Families were removed to a place of safety is a cause of devout gratitude to Almighty God.

Though our Schools and Religious Societies have by these events been broken up and scattered, there is reason to believe that our Native Members have not generally engaged in the war; and if any have done so, it is believed that it will appear they were urged and compelled by threatenings from their Chiefs to take up arms against the Colony.

The Chief Kama and his people have made common cause with the Colony; and by the information which Kama communicated to the Government at the commencement of the war he proved himself a valuable ally.

In the Printing Department our operations have been totally suspended. The Missionaries had just succeeded in getting the Caffre Testament through the press, complete.

The Contributions to the Wesleyan Missionary Society from this District amounts to more than 1100*l.*, notwithstanding the distress caused by the war. More than 4000 Black and Coloured Men have been under arms in defence of the Colony, principally drafted from various Missionary Stations.

CAPPRES.

AMAKOSE: *Newton Dale* and *Beka*: John W. Appleyard—*D'Urban* and *Gwanga*: Henry H. Dugmore—*Mount Coke, Wesleyville, and Tamakha*: George H. Green—*Butterworth* and *Beecham Wood*: Francis P. Gladwin, Wm. Sargent, As. AMATEMBU: *Imvani*: Wm. Shaw—*Clarkebury*: Wm. H. Garner—*Morley*: J. Stewart Thomas. AMAPONDO: *Buntingville*—*Faker's Mission*: Thomas Jenkins—*Shawbury (Amabaka)*, James Archbell. AMAZULU: *D'Urban*: vacant—*Pieter-*

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Mauritzberg: Wm. J. Davis, John Richards—Teachers: Salaried, 37; Gratuitous, 117—Members, 558—Scholars: Male, 889; Female, 1531—Pp. 42, 43.

The Missionary resident at the *Butterworth* Station was under the necessity of leaving it. He succeeded in getting away, but with great difficulty; and a short time after the Mission Premises were totally destroyed as were those also of *Beecham Wood*. In his flight the Missionary was accompanied by about 500 Fingoes, who had resided in or near the village, and the whole party proceeded first to *Clarkebury* in the Tambookie Country: and afterward—it being at that time doubtful whether the Tambookie Chief Umtirara would declare for war—to *Buntingville*, in the Amampondo Country. Umtirara did not join in the war, and the *Clarkebury* Station has hitherto been preserved; the Chief and his people, together with the inhabitants of that important Settlement, having done every thing in their power to save it from being injured. Another Station in Tambookieland—the *Imvuni*—was destroyed by the Chief Mapusa, and without Umtirara's consent or knowledge. The refugees were met at *Clarkebury* by the Rev. S. Palmer, the Missionary at *Buntingville*; but ere the party arrived at that village Mr. Palmer was taken suddenly ill, and, without uttering a word, expired in a very short time. He had laboured in South Africa nearly 17 years.

After this party had been at *Buntingville* a short time they were reduced to great straits by the failure of their supplies of food. Many of the Fingoes perished through want.

The *Morley* and *Shawbury* Stations have been preserved, and the Missionaries still remain there prosecuting their usual labours.

Amid all these disasters and difficulties, it would not have been surprising if the number of members had considerably decreased; but, on a careful examination of the several returns, it has been found that in the Albany and Caffraria District, there is a net increase of 121 members. To God alone be all the glory!

The *Port-Natal* Mission, not having been disturbed by this sad calamity, is, on the whole, in a very prosperous condition. And among that large and power-

ful people, the Zooloos, whose country is adjacent to the Natal Territory, there is a vast field wholly unoccupied by the Messengers of the Gospel. [Committee.]

The Rev. J. W. Appleyard, writing from Fort Peddie on the 3d of August, says they have not recommended their work among the Caffres.

BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu* among Barolongs and Bassoutos: *Ratabani* and *Mirametsu* among Corannas: *Lokualo*: James Cameron, *Chairman of the District—Plaatberg* among Newlanders and Bassoutos—*Lishuani* among Bassoutos and Griquas: Richard Giddy. MANTATEE COUNTRY: *Imparani*, *Moteng*, *Sevumelo*: Jeremiah Hartley, *As.*—*Colesberg*: Purdon Smailes, *As.*—*Kama Stone*, near Buffalo's Vleij: William Shepstone. BARAPUTSA COUNTRY: James Allison, Johan Petrus Bertram, *As.*—Teachers: Salaried, 20; Gratuitous, 102—Members, 718—Scholars, 935—Pp. 43, 44.

Though disturbances are very frequently taking place in the Bechuana Country, the Stations so long established there, and which have proved such a blessing to the tribes who occupy it, have not been visited with the scourge of war, and may be considered in a state as prosperous and satisfactory as they were at the close of 1845. It is gratifying to state that the Chief Moroko, of *Thaba Unchu*, recently sent a subscription of Two Pounds sterling to the Colony, in aid of the sufferers in the Caffre War.

Mr Allison had established the New Mission in the Baraputsa Country, and at *Mount Mahamba*—the Mission Station—had obtained a Congregation on Sundays of 1300 or 1400 people. About 30 of the Baraputsa People had embraced the Gospel, and the Mission promised to be one of the most successful and important in Southern Africa; but Mosuase, the Chief of the country, having given offence to some subordinate Chieftains, the latter, with their people, fled, and came to reside in the neighbourhood of the Station. Mr. Allison endeavoured to reconcile the parties, but in vain. The Chieftains were obstinate, and refused to return to their

allegiance to Mosuase. The consequence was, that a commando came to the Station one Sabbath Morning, just as the bell rang for Divine Worship, and fifty of them were murdered before the eyes of the Missionary, who was wholly unable to do any thing to save them. Mr. Allison and his family were not molested; but he has deemed it proper to leave the Station for the present.

[Committee.]

Having just finished the quarterly visitation of the classes in my Circuit, I am happy to say that the members of the Society in general seem to be increasing in knowledge and in practical godliness. The utmost deference is paid both to pastoral teaching and authority, so that I have no reason to complain of thin or inattentive audiences, nor of any attempt to resist discipline. Brotherly love continues, and

(The Survey will be continued at p. 65 of our next Number.)

the tokens of it are more and more evident. Eight adults have been admitted to the privilege of full membership this quarter.

The Class Leaders and Local Preachers are, so far as I can judge, faithful to the trust reposed in them. The Local Preachers are mostly employed among the outlying population, who recompense their toil with but a small share of attention, not being at all backward to avow their unwillingness to be taught by Black Men like themselves. Still the Society must do its utmost to fill the black vessels with the rich treasure of Evangelical Truth, and by and by the mere colour of the vessel will be disregarded in individual attention to its contents.

[Rev. James Cameron.]

BIOGRAPHY.

MEMOIR OF JOHN SMITH,

A CREE INDIAN YOUTH IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT CUMBERLAND HOUSE, NORTH-WEST AMERICA.

The Rev. John Smithurst has given the following particulars:—

John Smith, the subject of this Memoir, was born near Cumberland House, in the Saskatchewan District, about the year 1826; and the first seven years of his life were passed in that part of the country.

In the year 1832 his father and mother, with part of their family, came to Red River. John, being one of twins, had been in part entrusted to the care of a widowed aunt, with whom he was left behind at Cumberland, and did not come to Red River till 1833. On his arrival, he was placed in the Upper-Church School, whither his twin brother James had been sent the year before. The two brothers continued in the Upper-Church School till the spring of 1834, and were then removed to the School at the Rapids. In the spring of 1835 their parents came to the Indian Settlement, built a house, and began a farm. The boys accompanied them, and were placed in the School at this Station.

On my arrival here, in the summer of 1839, I found them both in the Bible Class; and so much were they alike in personal appearance, that for some time I found it difficult to distinguish between the two. As, however, I became better

acquainted with them, I found John much superior to James both in disposition and mental ability. They continued in the Day School till 1843, and then left. Prior to their leaving, John had for two years been, in point of learning and ability, the first boy in the School, and was a great favourite of mine in consequence of his diligence and amiable disposition. His pronunciation, both of English and Indian, was remarkably clear and distinct. When I was preparing a translation of parts of the Liturgy, in 1842, I frequently fetched him from the School to read over to me the Indian, in order that I might acquire the proper pronunciation.

After he had left the School, I should have been very glad to hire him as a servant; but his unwillingness to leave home was so great that I never, for the first two years, could get him to engage for more than a month at a time, and then he would perhaps stay at home two months before I could get him to engage again. His love of home appeared mainly to arise from the strong affection which he had for his mother. Whenever he applied to me for work, and I questioned him as to what he wished to purchase with the money after

he had earned it, if it were not clothing for himself it was sure to be something for his mother.

During his occasional stay with me he always employed himself with great diligence, in the leisure hours of evening, in studying the Bible and Common-Prayer Book. I occasionally explained to him, in common with the other servants, the great and important doctrines of the Gospel, with a view of leading them to seek an interest in the Saviour, and a renewal of the heart by the operation of the Holy Spirit. John always paid the greatest attention when such subjects were discussed, and appeared to take an interest in them; but as he had all the taciturnity of his race, I never could learn what were his own thoughts and feelings. It was only by a close observation of his conduct that I could draw any inference as to the operation of the Holy Spirit upon his heart. There was one trait in his character with which I was always pleased; namely, the pleasure which he appeared to take in teaching at the Sunday School. There is an understanding that such of my servants as are able must teach in the Sunday School; and in some I have observed that as soon as they have left me they have left off teaching; but it was never so with John: he still went on teaching, whether in my service or not.

In August 1845 he asked me if I would engage him for six months, and I did so. In February 1846 he left me, though I was very unwilling to part with him. He complained, however, that it was painful to him to do heavy work, and he thought a period of rest might be of benefit to him. During these six months he had made considerable improvement, and acquired much religious knowledge. I was in the habit of giving him, occasionally, written questions on the Thirty-nine Articles, leaving him to study the subjects, and write the answers upon a slate. After I had looked over the answers, which I generally found correct, he copied them into a book, and committed them to memory. Sometimes the questions were put with a view of directing attention either to a difficult word or to some doctrinal point, and in such cases I was always obliged to help John out with his answer. During the six months that he lived with me he went carefully over, I think, the first fifteen Articles. The next two he went over between the Morning and Afternoon Services of the Lord's Day, which time he

was in the habit of spending at my residence. He had a tolerably correct knowledge of all the Articles, having committed the whole to memory, and, in common with the Bible Class, having often heard me explain them and ask *visa voce* questions upon them. Since his death I have often been deeply affected, on looking over his book, when my eye has caught the last answer entered in it. The question is, "To what do the elect at length, by God's mercy, attain?" and John's answer—"To everlasting felicity."

In June he had the measles, which kept him to the house for three weeks. I visited him twice during this period, and found him in a very composed and comfortable state of mind, awaiting his recovery with great patience. When I endeavoured to shew him how such visitations were intended to humble us for our sins, and to lead us to make a more unreserved surrender of ourselves to God, in dependence upon the merits of Jesus Christ, I observed him wipe away the tears from his eyes—a very rare thing indeed to see in an Indian. He made no remark, however, upon any thing which I had said.

After his recovery from the measles, I only saw him at Church till the middle of July, when he came for two days, with five or six other young men, to mow green oats for hay on the Mission Farm. In a day or two after having cut the oats, he came to me and said his stomach was disordered; after which I did not see him for a fortnight, and supposed he was at the Rapids, engaged with some of the Settlers in cutting hay. He had, however, been seized with dysentery, and his father had allowed an Indian Quack to administer medicine to him. The fellow gave him powerful astringents, which greatly aggravated the disease, and on the 1st of August I was sent for to visit him. It appeared to me, at that time, a severe case, but not a dangerous one, as I was not fully aware of the treatment which he had received. I gave him the usual medicines, and told his friends how to treat him as to diet, &c. His father came occasionally to tell me how he was getting on, and to take what was required by him. On the 8th John sent to ask me to go again and visit him. I did so, and found him looking much worse. It appeared that his friends were not quite satisfied with my medicine, because it did not produce immediate effects, and had again administered their

own astringents. After reproving them very sharply, and perceiving that the case was getting a desperate one, I asked John many questions as to his state of mind, and the foundation upon which he was resting his hope of acceptance with God. His answers, though diffident, were very satisfactory. I told him that it might please God to raise him up again, but, as there was some doubt on that head, I wished to know if his faith in Christ were such as gave him full confidence of being admitted into the kingdom of Heaven. He said that it was, and that he felt no fear. I then asked if there were any thing more that he wished to ask me. He said, "I only want you to pray with me." Having done so, I left him. On the 12th I myself was seized with the dysentery, and was confined to the house both on that day and the following. On the 14th I received a message from John, saying that he wished very much to see me before he died. I was very unwell, but determined at all risks to go. The weather being excessively hot, his relatives had pitched a tent in the field, under the shade of some trees, and there I found poor John, with evidently but a short time to live. He was perfectly sensible, and I said to him, "John, my lad, I am sorry to see you so low." He said, in a faint voice, "Yes, I am very low." I then, in a few words, exhorted him to rest wholly upon the Lord Jesus Christ, the sinner's only hope. He said, "I do." I then asked, "What did you want me for, John?" "Only to pray," he answered. I knelt by his side, holding one of his hands in my own, and prayed for a short time, concluding with the Lord's Prayer, which he repeated after me. Having finished, I still continued kneeling, and, having his hand in one of mine, I covered

my face with the other that I might not disturb him with emotions that I could not control. During this brief interval he exclaimed, with considerable emphasis, "*Lord Jesus, receive my spirit!*" I said, "Yes, my lad, He will. He always did, and always will, receive those to Himself who put their trust in Him." What with weakness occasioned by my own sickness, and the operation of so much mental anxiety, after a few more words of exhortation I found it necessary to leave him, feeling assured that he could not long survive. Being unable to bear any fatigue, I kept my room for a few days after this; but sent my servant regularly to see how he was getting on, and whether he needed any thing. He brought me very satisfactory reports of his comfortable and peaceful state, and of the advice that he gave to his parents and brothers; telling them not to grieve for him, and saying that he did not wish to recover, but to go at once to his Saviour. On Lord's-Day Morning, the 16th, he asked to be carried out of the tent, that he might look at the Church. He continued in the same happy and peaceful state until the morning of the 17th, and then departed, I doubt not to be with Christ.

John's death was one of the severest strokes I have met with in my Missionary Experience. He was one of the very few whom I had hoped to train up as a teacher of his countrymen. He has, however, been called early to his rest, and *the Lord of the harvest* has shewn that He did not need him as a labourer in His vineyard. In the contemplation of his early death frail nature prompts the exclamation, *Alas, my brother!* but grace suggests the language of Eli—*It is the Lord: let Him do what seemeth Him good.*

Proceedings and Intelligence.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

EAST AFRICA.

Health of the Missionaries—Salubrity and Eligibility of the Station.

It has pleased God during the period now to be reviewed—from September 1846 to September 1847—to preserve the Missionaries from

any serious attacks of sickness, although both have occasionally suffered. We regret to state that the fevers through which Dr. Krapf was called to pass in 1845--46 appear to have induced incipient asthma, which will probably render it necessary that he should seek medical advice. On these points, and the general healthiness of the Station, he writes,

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in the latest Letter received from him, September 17, 1847—

Under the blessing of God, our new residence has been conducive to the improvement and strengthening of our health; so much so, that Mr. Rebmann feels himself as strong as ever, while I have no complaint except asthma, a foe which my long fever-period at Mombas seems to have occasioned. I cannot yet see my way clear enough regarding medical help to be sought for in India or Europe; but I am convinced that I shall have to resort to a medical place before the evil shall assume a more serious form.

The Committee may now consider it an encouraging fact, established by one year's experience, that this higher region of the coast does well agree with a European's constitution; and that, consequently, the climate—if a long stay on the seashore be avoided—is no hindrance to the prosecution of Missionary Labours in this quarter. Further, the still higher land of the interior presents the fair prospect of increased healthfulness. Indeed, the air is so cool, yea, often cold, that we are obliged to put on our warmest clothes for a great part of the year. If the European be supplied with a little variety of proper food, he may live here as comfortably as in any part of Africa.

In a previous Letter, Dec. 21, 1846, Dr. Krapf thus noticed the character of the Station as an advance-post upon the very borders of Satan's mighty kingdom in Central Africa—

As the inlet of a Missionary host to Central Africa, this Mission cannot be but deeply interesting to every true friend of the Kingdom of Christ. We have, by God's mercy, gained a point, whence not only the unknown regions of Central Africa can be reached and explored, but—and this is the principal thing—whence also the centenary bulwarks of Satan in the interior can be attacked by the Messengers of Christ.

Completion of the Missionaries' Cottage and other Buildings—Secular Labours.

Now that the Missionaries are located "at one settled point in the Wonica land," of course their communications cannot contain that variety of information which characterized the Letters of Dr. Krapf

given in our last account. Much of their time has been taken up in the completion of their cottage, and in the erection of some out-buildings, in which the Rev. J. Rebmann has been especially useful, from his mechanical knowledge and previous experience. Much painful toil had to be endured, and many disappointments arose from the indolent and careless habits of the Natives, whom it was necessary to employ in part of the work. On the first point we give the following passage from Mr. Rebmann's Journal—

Oct. 9–13, 1846—All this time I was engaged in preparing two sideposts and a threshold for a door which we had got from Mombas. In order to give the posts sufficient firmness in the ground, I had to dig a hole two feet and a half deep. Impatience and discouragement would seize me, when I met with stones, extremely difficult to be removed, while the burning heat of the sun was pressing upon me. The untoward nature of the wood of which I had made the posts and the threshold had already much retarded my labour; but now the difficulties seemed to have no end. So I learned once more what was in my heart, as it is written—Deut. viii. 2—respecting the children of Israel, when they had to wander through the wilderness for forty years.

The occupation of the cottage is thus noticed by Mr. Rebmann—

Oct. 16—To-day we were enabled, by the grace of God, to enter upon the Missionary Cottage of Rabbay-Empia, and thus to enjoy the fruit of our labours, hard and troublesome as they had often been. A host of difficulties had to be overcome from the beginning to the end of our building, and that, especially at the commencement, by the most imperfect means, so as to exercise very much our patience and perseverance. If we poor and feeble workmen, with such defective instruments, have built a cottage for the Lord's cause, we may humbly yet confidently hope that He, the wise and almighty Master-builder, will prepare to Himself a spiritual dwelling among this people, even by us, who are poor and feeble instruments in His hand. May this mountain of Rabbay become a Zion to all Eastern and Central Africa, from which the Law of the Lord, and the

Gospel of Jesus Christ our Saviour, shall proceed, to the salvation of many who are still sitting in darkness and in the shadow of death.

From the nature of the climate a more substantial residence will, ere long, be required; and the Committee hope to furnish the Missionaries with a frame-house from this country.

In December a smaller cottage was built, to serve as a kitchen, storehouse, and stable. The indolence and procrastination of the Wonica obliged the Missionaries to resort to the Sooahehi both for labour and materials. The subject is thus referred to by Mr. Rebmann—

The reason of this behaviour of the Wonica lies in the season of the year, which, while it allows them to suspend their labour on their plantations, supplies them with an unusual quantity of tembo, to drink which they assemble almost every day at some village or other, when they get intoxicated, and want time for sleeping. So that, when we asked them to bring us wood, they would promise to do so "to-morrow;" but, alas! the "to-morrow" generally became the day after to-morrow, if not one still more belonging to the future. The precious *to-day* seems, in practice, scarcely to be known to this people. I cannot forbear expressing the ardent wish and prayer that they may be kept from equally neglecting the *to-day* of their salvation, but hear His voice and be saved.

Some months later, about the autumn of the past year, a third building was erected, which is thus referred to by Dr. Krapf in his Letter of Sept. 17—

We have erected a cottage in which to perform Divine Service on the Lord's Day. It will hold from 60 to 80 men, but only a few persons, beside our scholars, attend as yet. On the first Lord's Day, when I explained to about twelve or fifteen men the reason why we had erected this cottage, a man of Dshembeni, a neighbouring hamlet, asked what manner and quantity of food we would give the Wonica, if they were requested to appear at this place every great day, meaning our Sunday. This question, raised at the very commencement of the consecration of our cot-

tage, much cast us down; but we soon found ample consolation in the history of our Saviour, who frequently had to rebuke His hearers on account of their seeking Him more for earthly bread than for the food of everlasting life. A great hindrance to our work lies in the people being too much scattered about on their plantations. Even the inhabitants who have their houses in the village of Rabbay-Empia are absent during the day time. As to their visiting our Lord's-Day Service, they must be better prepared and encouraged by our visiting each family from house to house.

The Missionaries have also necessarily been occupied in various other secular employments—for instance, Mr. Rebmann has built an oven, which will supply them with more wholesome bread than they could otherwise obtain; and in his Journal the following passage occurs—

Oct. 8, 1846—Having to-day finished the frame of a grindstone, I ground the large axe supplied by the Society, when soon a crowd of people assembled around me to see and wonder at this peculiar manner of grinding, they knowing of no other mode but to rub their little hatchets on stones, while now they saw a stone rubbing an axe. As the marks left by the tool of the stone-cutter were still to be seen on the grindstone, Dshindoa thought they represented some mysterious writing, until Dr. Krapf gave him the necessary explanation.

The Missionaries much lament the vexation and loss of time consequent upon their superintendence of the Mahomedan Servants whom they are compelled to employ; but on this point Dr. Krapf writes, in his last Letter—

Certainly, if every cross and difficulty were removed from us I would be the first to say, Let us leave this place; for there is nothing to be done as long as every thing is smooth, and according to our wishes. No, a Missionary and a cross are closely connected. Without a cross the Missionary is sure to become a fine gentleman, losing his unction from on high, and seeking for external comforts. May the Lord preserve us, and all Missionaries, from such a miserable lot, which is the surest way to nominal Christianity

and spiritual apostasy! Let there rather be a rain of sickness, of starvation, of prisons, and all sorts of sufferings, than lose my spiritual life in the Missionary Career.

Character of the Wonica—their Superstitions, &c.

On this subject the communications of the Missionaries are, as must be expected, most painful. The Wonica *seek their own, not the things which are Jesus Christ's*. Their *god is their belly, they mind earthly things*. It is a cause for thankfulness, however, that they will at least ALLOW the Missionaries to labour among them, and that they manifest no opposition except that which is the natural fruit of the corrupt heart of man in all countries and climes. Oh for believing prayer, that the Spirit may be poured upon them from on high, cleansing the thoughts of their hearts, and transforming the moral wilderness into a fruitful field! After a three months' residence among them Dr. Krapf writes, Nov. 20, 1846—

In general, the Wonica are a lying, talking, drinking, superstitious, selfish, and totally earthly-minded people. Their worldly-mindedness especially suppresses their desire to hear the Gospel when the Missionary preaches it for a length of time. They will sit together for a whole day engaged in useless talking; but when the Missionary tells them about heavenly things for a quarter or half an hour, they either walk out of the room, or begin to talk on other matters. There are exceptions; but the generality are as hard and indifferent as a stone.* Yesterday an Etnica (plural, Wonica) said to me, "You Europeans are in need of Christ; but we Wonica do not want Him." He was the father of a boy who lately told me that he feared to cheat in buying cocoa-nuts for me, because he should offend Christ by saying a falsehood. We well foresee that we shall want abundant patience, perseverance, compassionate love, and incessant preaching, before we shall see any real fruit, though the name of Christ is already in many men's mouths. Some of the people take this, the other that, view of Christ. Some consider Him a divine Messenger, like Mahomed,

* Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

the impostor of Mecca. Others keep a few ideas, which they have heard, that He came from heaven to reconcile man with God. Others, again, mix their new ideas up with superstitious or secular views. Thus a lad said, some time ago, "Is not Christ He who gives you money and cows?"

At first the Wonica had great expectations concerning us, considering us as men of property, who would give all away for nothing. But, instead of this, we preach a doctrine which condemns worldly-mindedness, and requires *repentance toward God, and faith toward our Lord Jesus Christ*, as the conditions under which men may escape the everlasting fire. This doctrine is diametrically opposed to their secular hopes and claims. We have made it a rule to give nothing without an equivalent. Thus we have put a successful stop to beggary. We tell them that the Wonica have their plantations, on which they can live; whereas we, as strangers, have none, but are obliged to buy our food, and therefore cannot throw away our property. This point of view generally calms their greedy minds.

To the same effect Mr. Rebmann records, in his Journal—

Oct. 20, 1846—Dahindoa returned from a funeral, which occasioned Dr. Krapf to speak to him of Christ, who had conquered death for us. The Chief asked whether Christ would also take care of the concerns of the body. The cares of this present life are the only cares of this people: as to their souls, they are *dead in trespasses and sins*, having their conversation *in the lusts of the flesh, fulfilling the desires of the flesh and of the mind*. Afterward all the elders, about eight in number, came to us to ask for a present for themselves alone, as they are distinguished from the other people. As we were indeed under greater obligations to them than to the common people, as regarded our building business, we gave them the money to buy a goat, which they immediately consumed together, leading a banquetting life, and loving it above all things. Thus they live only to themselves, as indeed every natural man does, not knowing nor glorifying the Creator and Giver of all good things.

"The whole power of Satan in the Wonica Land"—Dr. Krapf remarks in a Letter dated June 28, 1847—"centres in what they call the crying of the Muansa." The instrument is

thus described by Mr. Rebmann, Aug. 29, 1846—

Early in the morning we heard, at some distance in the forest, and at certain intervals, strange humming sounds; and at noon we saw the instrument by which the sounds were produced, and which children are made to believe is some wild animal. The Chiefs, moving in ranks and shouting, passed by our cottage, and the instrument was let down on the ground in order again to produce the humming. It seemed to consist of part of the trunk of the cocoa-nut tree, and was about five feet in length and one in diameter. It had evidently been hollowed, but closed again at both ends, from one of which a rope issued, and by which, when drawn out a little and let in again, the humming was produced.

Dr. Krapf's account is continued as follows—

The noise made by the Muansa is fearful, and fully corresponds with the infatuated behaviour which is manifested by the Wonica on the occasion. Only elderly persons and Chiefs are allowed to attend the horrid ceremony, which chiefly consists in dancing, shouting, and processioning through the village. The whole ends in a banquet and secret abominations, which we have not yet been able to find out, as every member is by oath obliged to keep every thing secret. On these occasions the Wonica consult on the concerns of the land, inroads into the Ukuafi or Galla Country, and other political objects; and the sorcerers pronounce their curse or blessing, and determine the events of the year, especially as to its being barren or fruitful. As soon as the sound of the Muansa is heard, everybody is obliged to retire to the house, and to conceal himself. No young man or woman, or any person having no right to attend, dare remain without doors, under a certain penalty, which will infallibly be inflicted on the offender. From the beginning we have objected to submit to concealment in our cottage, and have borne witness against this work of darkness. We have, on purpose, left our doors open, and continued our work, when it required us to be out of the house. This, at one time, led to a crisis. The Chiefs came, and complained of our transgressing their fathers' habits, and said that we must pay a fine, in order to appease the Wonica. I rose before the

complainers, and declared that we were come to tell them, in God's stead, that they should turn from their idols to the living God, repent of their wicked words and deeds, and be reconciled to God through Jesus Christ their only Saviour. If their present doing were good in itself, we would not object to obey them; but we would rather die than obey them in a matter which God hates, and for which He will punish them in eternity. We would not pay them even a measure of corn for our so-called transgression; but, if they wished to fine us, they must take our property by force. In this strain I spoke a good while. They admitted that it was no good practice, but said that it was their fathers' custom, which they could not break through. The Mahomedans always concealed themselves when they heard the sound of the Muansa, and why did not we follow their example? I replied, at some length, that we were no Mahomedans, who were as bad as the Wonica; and concluded by repeating that we would not submit to their wicked habits, and neither shut our doors nor cease from labour without our cottage when the Muansa passed by it. Thus we, by firmness, gained a great point—at least, bore a public witness against the Muansa. Since that time, we have been left unmolested in this respect.

Another superstition is referred to by Dr. Krapf, in his last Letter, as exhibiting the tenacity with which the old people cling to the practices of their fathers. Dr. Krapf writes—

We intended to fell a young cocoa-nut tree, which not only obstructed the view from one of our windows, but especially was a great hindrance in our little garden, where we intended to plant potatoes and other things. We asked the proprietor for permission to cut down the tree, but he at once declared that it was a sin to fell a cocoa-nut tree. We reasoned with him, and even with our Chief, shewing that intoxication from the cocoa-nut liquor was a sin, but that there was no transgression in the felling of a tree. We offered to pay double the value of the tree; but the man still refused. Finally, we resolved upon striking a blow at this obstinate superstition, which supposes that a man who fells a cocoa-nut tree will be punished by the Mulangu (God, or Heaven), and therefore felled the tree at once, and called our Chief, telling him

why we had done it, and offering to pay the value of the tree. We did so, and they took the price, nobody saying a word against us, though some wondered at our hazardous attempt.

By similar judicious firmness, the Missionaries have compelled a more becoming appearance in the Wonica Women; and on one occasion Dr. Krapf stopped the proceedings of a party who were singing, dancing, and drumming "like madmen," in order to expel an evil spirit from a sick woman.

As we have thus given the dark side of the Wonica Character, it is but fair that we should state that they seem to be men of peace, attentive to their sick, and honest. These points are noticed in Dr. Krapf's last Letter. An Emnica was attacked and wounded by two Wakamba men, who had long been at enmity with him. Dr. Krapf relates—

The young men of the Rabbay Tribe, on hearing this news, were so enraged, that they prepared for an immediate attack of the neighbouring Wakamba hamlets; but our Chief kept them back with much decision and cleverness. He told them that this was the time of harvest; that the village of Rabbay-Empia was not in a proper state of defence; that the wounded person might recover, in which case it would not be right to shed the blood of the Wakamba; and that, upon the whole, it would be better to accept blood-money than go to fight, and make things worse than before. We were much pleased with his comportment, and encouraged him to persist in a peaceable settlement of the case, which he promised to keep in view.

It is one of the pleasing features of these Tribes, that in most cases of this kind they resort to peaceable measures before they go to war with each other. The transgressor has to pay a certain number of cows—in the present case, they speak of fifteen or twenty, to be paid by the Wakamba to the wounded Emnica and his Tribe; beside which, he is to receive a slave-woman, as it is supposed he will be unfit for labour after his recovery.

The case has proved rather useful to

our cause, since it gave us an opportunity to sympathize with the wounded man, and to render him some service. Beside, many people came from different villages, which we have not yet visited, to see him—the Wonica visit their sick friends frequently, even at a considerable distance—and thus gave occasion for several pleasing conversations with them.

The honesty of the Wonica is noticed in an account of a robbery committed in the Missionaries' Cottage, when provisions, tools, &c., were stolen. Some private friends in London, feeling for the isolated position and deprivations of Dr. Krapf and his fellow-labourer, sent out a supply of preserved meats, &c., which arrived at the same time with supplies of various kinds from Bombay. Dr. Krapf writes—

In general we were, by that opportunity, made rich in various ways, and we were for a few days talking much on the good supply of food we did now possess for some time to come. But, lo! in the next night a thief broke into our cottage and carried off seven bottles of beer, and the same number of vinegar, beside all our rice, and some tools. We both examined ourselves, and found that we had been too confident; wherefore we were to feel that the Lord can deprive us again of our store, though it be in our house. We humbled ourselves under His almighty hand, and prayed Him to let us *not live by bread alone, but by every word that proceedeth out of the mouth of God.*

The thieves were no Wonica, but Mahomedan Sooheli. Indeed, the Wonica have never deprived us of one needle; yea, when we have lost things on the road, they have brought them back immediately. After the theft had been committed, they advised us to prosecute the supposed thieves by resorting to the ordeal of the country, according to which a piece of iron is made red-hot and drawn over the hand of the supposed thief: if the iron hurt him, he must be the thief *nolens volens*. We, of course, abhorred this abominable and unjust practice, and shewed them the better mode of Christian judgment.

Part of the stolen property was subsequently recovered.

New Zealand.

CHURCH MISSIONARY SOCIETY.

WESTERN DISTRICT.

WAIKANAË AND OTAKI.

For nearly three years the Rev. O. Hadfield, who had charge of these Stations, has been almost entirely confined to his bed, in the house of Mr. St. Hill at Wellington. During this long period Mr. Hadfield remarks that "nothing could exceed the kind and affectionate attention" shewn him by Mr. and Mrs. St. Hill; and he further states, that God had graciously afforded him, notwithstanding many painful reflections, "so strong a conviction of His supreme wisdom in all His doings, that to feel I am in His hands is to feel that *all is well*." We have lately received from Mr. Hadfield a most valuable Letter, dated March 8, 1847, portions of which we now lay before our Readers. After referring to his long illness, Mr. Hadfield thus writes of the

Continued Affection of his People.

That which has most especially occupied my thoughts has been the field of my late labours; but even that, with all the anxiety it occasions me, is a constant source of gratitude and praise. The people whom I have left still regard me with affection and love, and pay the greatest attention to a few lines of advice which I from time to time communicate to them. I said above that painful reflections passed through my mind. After some years of great activity to be rendered inactive doubtless in some degree produces these; but I mean nothing more: for, whatever may be said of the trials which Missionaries may have to undergo, I am sure that no earthly pleasure can at all approach that which I experience when I remember that I am regarded with love and affection by hundreds of my fellow-beings, for no other reason than because I have been engaged among them as a Minister of the Gospel of peace.

And he then gives a striking view of the

General Prevalence of Christianity in New Zealand.

The collateral effect of Missionaries'

labours on the best-informed and most respectable Settlers is very great—greater, perhaps, than they would themselves be willing to allow; for they cannot shut their eyes to the effects produced upon the Natives. May not one effect, even of this, under the Divine Blessing, be to lessen that prejudice against Missions which has hitherto prevailed too much in the nominally-Christian World, and, if so, materially to help forward and facilitate the great object? I generally endeavour to view subjects dispassionately, and am not conscious that I am too sanguine; but I confess I think that, in a Christian point of view, the late untoward events in New Zealand have been considered too important. I certainly have a much stronger conviction of the reality of the hold that Religion possesses over the professing Natives, since the late disturbances in this part of the country, than I had previously. Last winter, while war was going on in the neighbourhood, Governor Grey visited Waikanaë on the Lord's Day, and attended the Native Church and School. It was conducted by a Native Catechist, Levi Te Ahu, a man who has conducted himself invariably in the most Christian Manner ever since his conversion seven years ago. On his return to Wellington the Governor came to me, and expressed himself as altogether astonished that such a change could have taken place in a barbarous people in so short a time. I believe that Christianity is extending itself in New Zealand; and I cannot, with some, allow myself to doubt it merely because some temporary disturbing forces may occasionally appear to arrest its progress. I should have little hesitation in undertaking to maintain the position, that, *ceteris paribus*, Christianity has made a more rapid progress in New Zealand than it has ever made in any other country since its first proclamation by the Apostles. I have made this assertion here several times, when conversing with intelligent men of extensive reading, and it has been acquiesced in. I merely make this remark, because I fancy I have seen, in some English notices of New Zealand, a kind of commiseration for the obduracy of New Zealanders; when all impartial and competent judges must be astonished at the remarkable progress, in both Religion and civilization, which these people have made. Some people, however, persist in observing and reasoning from the worst speci-

mens, and thus mislead both themselves and others.

WANGANUI.

General View—Reports for the Year ending June 1846.

The Rev. R. Taylor continues to be the only Labourer at Wanganui, which, during the long journeys which he is obliged to make in the extensive district around him, is thus left without ministerial superintendence. We have Reports for the half-years ending respectively Dec. 31, 1845, and June 30, 1846, and one also for the entire year. In the first, Mr. Taylor writes—

I am thankful to say my Natives are still living in peace. The dying conversation of Turoa*, our late most belligerent Chief, has been like oil cast upon the waters, rendering futile the efforts of the evil spirit to excite his turbulent followers to war.

On Christmas Day I had a numerous assemblage, from all parts of the District, to commemorate the Saviour's birth: 270 partook of the feast which He Himself instituted. I had also a very gratifying meeting of my Teachers, forty-two of whom preached before me.

A more extended notice of this interesting day is given in Mr. Taylor's Journal. He says—

At nine o'clock the Congregation, about 1000 in number, assembled in the field opposite the Church, whither the pulpit had been removed. A more attentive Congregation I could not have had. After Service the Communicants entered the Church, which they nearly filled, being 270 in number. I felt much comfort in beholding the reverential manner of many, and I trust have good reason to hope that some at least held spiritual communion with the Son. In the afternoon I gave an English Service, which was pretty well attended, and after that I returned to the Native Afternoon Service, when I baptized nearly forty children and thirty adults.

The general routine of the Station duties is thus described in the second Report—

My ministerial duties, when at home, have been—A Morning and Evening

Service in Native, and one in English, on the Lord's Day, with attendance at the Congregational School; and on week-days a daily Service and Sermon, with a Bible-Class meeting on Monday Evening.

The Daily School, under Mr. Ronaldson, has been but thinly attended: its scholars, however, have made a decided progress, as some can read and write English very freely, and have begun arithmetic.

The Adults' Daily and Sunday Schools are well attended, the entire Congregation generally remaining.

In the same Report the following interesting relation is given—

A young man of my flock, named Aropita, has finished his course in a very pleasing state of mind. For three years he had been confined to his bed, and during that long period he manifested a firm faith and reliance on the Lord. When I last saw him he told me that he should never see me again in the flesh. I inquired what were his feelings in the prospect of his departure; when he answered, that there was no darkness: all was light within.

The third Report gives the following more general view—

It gives me much pleasure to report the consistent behaviour of the great mass of my people, and their general attention to religious duties. This is especially gratifying at present, when so many have halted between two opinions.

Mr. Taylor still more strongly writes to this effect in a Letter dated April 6, 1846, in which he says—

At this moment there is war in Waikato among the Natives, and every day threatens its breaking out at Wellington between the two races. Numbers of strange Natives are daily passing through my District to the expected seat of war, and they endeavour to unsettle my people; but, by the providential care of the Lord, they have hitherto been unsuccessful. The Europeans are constrained to look to them as their protectors, should war approach the little Settlement, and even they are obliged to acknowledge their greater consistency of conduct. They do not drink, nor swear, nor profane the Lord's Day, nor omit daily prayer, nor fall into those gross sins in which too many of our countrymen openly indulge. Though I cannot affirm that their light shines very brightly, still it burns, and appears the brighter when contrasted with the sur-

* Vide pp. 411 and 412 of our Number for Sept. 1846.

rounding darkness. There is a searching spirit among many, which is a token for good.

The Report continues—

We have been constantly threatened with war during the last year, and have been living in expectation of hostile visits from the Heathen Natives of the interior; but, by the mercy of God, we have found that our enemy has been chained, and not permitted to hurt us. The kind reception I met in my last two visits to Taupo, from those who threatened us as enemies, leads me to hope, that not only my object in taking those journeys has been attained, in hindering the enemy from fulfilling their threats; but in also spreading the fear and knowledge of God among those seldom-frequented parts of the island. Thus is the Gospel becoming an increasing bulwark to us against future aggressions. The awful death of Te Heuheu, and nearly sixty of his tribe, had doubtless been ordered in infinite wisdom for good, which time will more fully develop. The desire expressed by Iwikau, Te Heuheu's successor, that I should pay him an immediate visit, and the kind reception given me by him and his people, raises the hope that a permanent good effect will be produced upon their minds.

Details of some of the points mentioned in this Report will be given below.

The Lord's Supper was administered during the year, at Wanganui and other places, to 1207 persons, and 149 adults were baptized. In connection with the Services held at Wanganui we may extract the following passage from a Letter dated Feb. 23, 1846—

The large bell which the Society has kindly presented to this place has been hung on two fine totara posts, our most durable and precious wood here, which the Natives gave for the purpose. It is not an unnecessary present, as its sound is heard by all in the vicinity, who joyfully obey its loud summons to come and worship their gracious Redeemer.

Mr. Taylor has established a hospital, of course on a small scale, for the sick of his neighbourhood. Beside the attention of Mr. Taylor himself, Mr. Rees, a Surgeon, has kindly rendered gratuitous assistance.

Jan. 1848.

We now give a variety of passages from Mr. Taylor's Journal.

Native Sowers of the good seed.

Dec. 19, 1845—A Native from Pukeoha, who was going to visit his relations at Chatham Island, had collected about twelve Testaments as a present for them, and solicited me to add some Catechisms to his stock, which I shall most willingly do. It is wonderful how much is accomplished by these wandering Natives: like birds, they carry the seed of eternal life, and oftentimes disseminate it where no Missionary has been; who, when afterward visiting such remote spots, is led to inquire who has done this, and cannot but ascribe it to the Lord as the work of His hand. It was thus that, last summer, I found a little Church in the heart of the country at the before-unvisited Pas about Patea.

Pleasing Conduct of a Chief's Wife—

Portrait of the Chief himself.

Jan. 7, 1846—This morning I saw Ripaka, one of the wives of Mawai, who was baptized on Christmas Day. She told me that, with the consent of her husband, she had separated from him, although it was a very great trial for her: the act was entirely voluntary on their part, which made me think more highly of her. Mawai himself, who was once the most turbulent of these Natives, is now as gentle and well behaved as any in the Pa. His ferocity has disappeared; his once ungovernable passions, which rendered him more like a demon than a man, are no longer seen; he is a regular attendant on daily prayer, morning and evening; and he expressed a wish to be baptized with his three wives, two of whom he would have repudiated, that, as he said, though no longer his wives, they might be made members of Christ's Flock at the same time with himself, and thus, as he hoped, though separated here on earth, be united with him in heaven. Two of his wives, however, not being agreeable to this separation, he hesitated, and I did not press the subject, wishing it to be entirely voluntary. Ripaka having, however, separated herself, I endeavoured to strengthen her good resolution by reminding her of the great hope set before us, and of Christ's words—*He that loveth father or mother more than me is not worthy of me.*

Administration of the Sacraments at Waitotara.

On the 30th of January Mr. Taylor

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proceeded to Waitotara, accompanied by many Natives. When he arrived, the Pa was filled with Natives from every part of his District. On the next day he writes—

I held Service at the lower Pa. I must have had full 1000 present, and all were most attentive: it was a pleasing sight. The people of Ihupuku had prepared a feast for their Christian Visitors. Eight canoes, full 40 feet long, were filled with dried kumera: four had the kumera mashed up into a pulp with water, and formed the largest dishes I have ever seen. Humble as the power of these Natives is, they still aim at doing every thing of this kind on a grand scale: they treat their friends with the munificence of princes. There were two large stages, from which was suspended an enormous quantity of eels—some of very large dimensions, being four feet long, and as thick as my arm. A large bunch of them was presented to me, together with a noble kete (native basket) of kumera and dried shark. My boys took a few eels, and then I bade them give the remainder to George King. I examined thirty Candidates for Baptism: many were very old men, who, when they found that they could not now be baptized, were very low-spirited, some having come from a great distance. I received only ten old people of this Pa, who have been on my books for Baptism for a long period. I then spoke to transgressors who were anxious to be restored; and after dinner exhorted the Candidates for the Sacrament, and heard the reasons which some gave why they should not partake of it. I held Service outside, the pulpit, which is a very creditable native work, being carried out; and even then the space before the Church would not contain the Congregation.

Feb. 1, 1846—I had Morning Service in the space opposite the Church, preaching from John vi., and expressing my hope that none had come for the good cheer given them rather than for the Sacrament. They were all very attentive. I churched a woman; restored three persons to Church Communion; and afterward administered the Sacrament to 244, who almost filled the Church. In the afternoon I went down to the lower Pa, where I held Service and baptized ten old men and about fifteen children. The sight was very interesting. I stood within a circle, around me

being arranged those who were to be baptized, on each side of me my head Teachers, and beyond a Congregation of full 1000, whose hearty responses raised the spirit to heaven. It was not the response of a few, but of the entire Congregation, whose united prayers ascended in one prolonged swell to the mercy seat, and seemed to insure the fulfilment of their requests.

In the course of my Sermon I mentioned Christ as the sower of the seed; and one afterward inquired how Christ could be the husbandman when He said His Father was the husbandman. He was immediately answered by another, who said that what Christ spoke of the Father He spoke of Himself, all three being one, and all the attributes of one belonging equally to the other. All immediately assented to the correctness of the explanation.

Feb. 2—This morning we had prayers by six o'clock; but many, fearing the tide would be unfavourable, had already left. I still had the Church quite filled; and as I knew that these had stayed solely for the Service, I felt as if my great Congregation had been weeded—as if the chaff had been blown away and the wheat left. After Service, one of the Natives came to me, while I was still in the pulpit, and inquired the meaning of bearing the Cross. I inquired whether he had not expelled a near and dear relative from his Pa because he had fallen into sin. He assented. I asked him whether he had not found it a great trial to do so. He said he had, but he felt that it was his duty. I told him that he had borne his Cross in that instance. The explanation quite satisfied him. I had some difficulty in taking leave: there were so many questions, so many last words and "good byes," that at last I was fairly obliged to run away.

*Attempted Suicide of Iharaia.**

This painful event is thus related—

Feb. 3—This evening I heard several reports of guns, and soon after Mr. Ronaldson came for me to go immediately to the Pa, as Iharaia had hung himself. The wind had blown down one of the heavy posts of the Pa fence, which fell upon his canoe and split it up in every direction; when, in a fit of grief, he tied some flax round his throat, pulled it tight with his toe, and immediately fell senseless. The

* Vide pp. 412, 413 of our Number for September 1846.

foolish people began firing guns over him instead of coming for me, or using any means to restore him. I found him senseless, and bled him freely. He seemed almost immediately to revive, and I then gave him a stimulant, when he soon came to his senses, and answered me when I spoke to him.

Feb. 4, 1846—I found Iharaira much better, but his neck very sore. I gave him a long lecture upon his wickedness. He seemed very much ashamed of his conduct. I told him how gracious the Lord had been to him in not permitting him to execute his wicked intention. The canoe for which he was so grieved was an old thing, not worth a dozen shillings. This has made me feel very low-spirited. I had great hopes that a good work had been commenced in his heart, and perhaps they may not yet be blasted. How often, when we strive most to serve God, does the Devil strive also, and appear to obtain a complete victory; which God permits, to teach us to lean on Him solely, and not on our own strength.

Mr. Taylor afterward learned that the poor man had been subject to attacks of insanity for many years.

Journey to Wellington, &c.—Interesting Native Meeting.

On the 13th of February Mr. Taylor left his Station that he might administer the Lord's Supper, in conjunction with the Rev. R. Govett, up the Manawatu, and confer with Mr. Hadfield at Wellington. On the 14th Mr. Taylor reached Manawatu, but Mr. Govett not having arrived, Mr. Taylor went on to Otaki, Waikanae, and Wellington. At the latter place he arrived when Governor Grey was preparing military operations against the Natives who held possession of the valley of the Hutt, and was employed to persuade them to yield to the terms proposed by the Governor, and to abstain from hostilities. For this purpose he passed from the British Camp, on more than one occasion, to that of the armed Natives, who received and listened to him with respect and confidence. He had two interviews with the Chief Rangihaeata, and for a time his efforts were

successful, though a collision ultimately took place.

On his way home from Wellington, Mr. Taylor proceeded to Rewarewa, to administer the postponed Sacrament, and found Mr. Govett and a considerable number of Natives assembled. The Journal states—

March 8—This morning we administered the Sacrament to eighty-two persons, and had a very large Congregation both Morning and Evening. A large party of Natives from this Pa intending to join Rangihaeata early on the morrow, the Christian Chiefs proposed that we should hold a Meeting to endeavour to hinder them.

March 9—Immediately after Prayers this morning we held a Council with all the Natives on the subject of the present war with the Europeans. The principal Chiefs made some excellent speeches. One old man, named Paora, said, that if they went they must leave their books behind, give up their Ministers, and return to their former evil courses; "but," he continued, "we have forsaken them because we knew them to be bad; and therefore now, having turned to the living God, we must remain firm in His service." A Chief, named Puke, made a very long and excellent speech in a droll and sarcastic tone. He alluded to the reasons urged by the advocates for war, and refuted them; he shewed the advantages of living at peace with the English; and said that the Natives ought not to meddle in this affair of the Hutt, for the land had been paid for by the English, and therefore justly belonged to them; that when the English were killed at Wairau they were in the wrong; and he immediately jumped up, and went to offer his services to Rauparaha, who told him to return to his place; that the late Governor said his people were then in the wrong, and therefore, sorry as he was, he should not seek any payment; but now the English were in the right, and therefore the Governor came to give them the land, and he, for his part, should sit still, and recommend them to do so also. Ihakara, a Teacher and Chief, made a very good speech. After I had addressed them, he said, "Don't forget this Meeting, and the day when it was held—the 9th of March. It is a great Meeting, and must not be forgotten." He was afraid that many had

double hearts; and, though they all assented then, that there was a Judas among them, as there was among the Apostles. One only of the opposite party briefly addressed the Meeting, and he seemed afraid to avow his desire for war. I was much pleased with the Meeting, as I cannot but think it will have a very beneficial effect on the Natives of this part. They all said, that as Christians it was their duty to listen to their Ministers, and they were determined to do so. I shook hands with some of the speakers, and especially with Puke, and told him his speech was a very good one; when another said, "And was not mine a good one?" and so on with them all. It now appears that my being unable to administer the Sacrament sooner was ordered by a higher power for good: had it been administered the week before, as was my intention, this Meeting would not have been held, and many would have gone to the seat of war. I have also noticed, that whenever the Sacraments are administered they are attended with a perceptible benefit to the recipients, in confirming their faith and strengthening their good resolutions.

On the next day Mr. Taylor arrived at home.

Visit of Governor Grey to Wanganui.

On the 16th of March Governor Grey arrived at Wanganui, and became Mr. Taylor's guest. On the next day Mr. Taylor writes—

This morning the Governor accompanied me to Service at half-past six o'clock, and afterward stayed to School. He appeared to be much pleased on hearing the old people repeat their Catechism. After breakfast I took him to see my Infant School. He expressed his approbation of the way in which it was conducted, and left a sovereign to be given as prize-money to deserving children. His Excellency afterward walked through the Pa, and was particularly pleased with William the Teacher's house. He said he should have one constructed like it at Auckland. He crawled into George King's house—which is a ware puni (sleeping-house)—on all fours.

March 18, 1846—The Governor again attended Morning Prayer and School. After breakfast he had an interview at my house with my three principal Chiefs. He asked them what they thought about the land. The first thing they said was,

"Let the piece which we have given for our Minister to live on be sacred for ever;" and then they said, "Let the piece we have reserved for ourselves also be sacred to us; and as to the remainder, we are quite agreeable to let the Europeans have it." Mawai* spoke very loud, and clapped his sides. The Governor bade him speak lower, saying it was not our custom to bawl in houses. He did not, however, relish the reproof, and replied, "And you, too, when you go again to Church, don't buckle on your sword: it is very wrong to carry weapons of war into the House of God. What! are you afraid we should kill you?" I ended the conversation as soon as possible, and dismissed them.

The Governor afterward held a General Meeting with the Natives, after which Mr. Taylor relates—

I then took the Governor to see the English Church: he was much pleased with it, both externally and internally, and inquired when and how it was built. He afterward authorised me to draw upon him for 20*l.* toward providing clothes and food for the sick in my little hospital.

March 19—The Governor accompanied me to Church again this morning, and I noticed that he left his sword in the house. I felt pleased with this token of his desire to conciliate the native mind. After breakfast His Excellency left, giving my Natives, John Williams and Kemp, a passage with him to Wellington. Williams took a present of peaches and cabbages on board.

On the 30th of April Mr. Taylor mentions—

Williams and Kemp returned, both highly delighted with the Governor's kind treatment of them.

Administration of the Lord's Supper at Pipiriki.

On the 7th of April Mr. Taylor left home on a visit to Pipiriki, at which place the Natives had built a house for his use during his sojourns among them. The account given in Mr. Taylor's Journal graphically describes the usual routine of a Missionary's duties at these outposts, and also notices the tenderness of conscience frequently exhibited by New Zealanders after their reception of

* Vide p. 49 of our present Number.

Christianity. Mr. Taylor writes—

April 11, 1846—In the morning I went to see the sick, and in the afternoon I was engaged till sunset with the Candidates for Baptism. Many, also, had to unbosom themselves to me before they felt at liberty to partake of the Lord's Supper. Raharuhi, the Teacher of Te Arero, stated that he had given a pig to some of the Natives of his Pa, and in return they gave him a gown for his wife which he found out had been stolen: he therefore returned it to them, much against the inclination of his wife, who wished to keep it. He wanted to know whether he might safely take the Sacrament. Many similar cases were brought before me. I preached to the Candidates, and then heard them read a chapter, from which I questioned them. In the evening I examined several for Baptism. I was amused by a remark of one who sat near me, on his observing me take my pocket handkerchief from one pocket and a piece of paper on which to write a name from another. He exclaimed, "What a wonderful people these pakehas (strangers, foreigners) are! They divide every thing into rooms: they have rooms in their houses, and rooms even in their clothes. And just as it is in their houses so it is in their clothes: they have one room appropriated to this, another to that—one to eat in, one to sleep in, and another to cook in; and in their clothes there is one pocket for the handkerchief, another for papers, another for the watch, another for keys, &c. When shall we be like them?" Hori Patene, the principal Chief, is anxious to have a brick Church. It is very pleasing to see the interest he takes in the House of God: his chief thought is, to render it as good a building as possible, though in other respects he is a self-willed, head-strong man.

April 12: Easter Sunday—I administered the Lord's Supper to about 150 Natives. We had a very crowded Congregation, but the weather was too unsettled to allow of our holding Service in the open air: many could not get in. In the afternoon I had a good Congregation, and baptized four children. In the evening I had a long talk.

April 13—During the whole of the day I was engaged in taking a new census of the different places in this neighbourhood. In the morning I had School; in the evening I preached; and afterward gave goods to the amount of 10*l.* for the house

which the Natives have erected for me, and the fence they have put round it. Ihaia, the second Teacher, in dividing the goods, said he should not take any thing, although he was the chief workman, as they had got Parata Matiu living among them: he was satisfied with having a Teacher as a payment.

Mr. Taylor reached home on the 17th. Considering the naturally selfish character of the Natives, Ihaia's conduct, described above, was very pleasing; and not long afterward another instance occurred. On the 30th of April some European gentlemen arrived at Wanganui, to conclude with the Natives a bargain respecting some land-purchases. On the 4th of May a meeting was held, and Mr. Taylor remarks—

I was much pleased with an expression of John Williams relative to William the head Teacher, who is a native of Taupo, and has no land here. He said he was afraid William would feel "dark" because there was no share of the land payment coming to him; but he had thought of the Scripture, *He that hath two coats, let him impart to him that hath none*; so he would take care that William should not be forgotten.

*Missionary Excursion to Rangatapu—
Conversations with Natives.*

Mr. Taylor's next journey was to Rangatapu and other places, for the purpose of administering the Lord's Supper. He left home on the 26th of May; but, holding Service at various Pas as he went along, he did not reach Rangatapu until the 29th, when he writes—

I reached Rangatapu about sunset, and was occupied till about eleven in examining Candidates for Baptism, and hearing all their various matters.

May 30—I superintended the putting up of a table, &c. in the Church for the Sacrament. The Natives, not having finished their Church, have erected a temporary one, which must be nearly sixty feet long. They have also prepared a feast for those who have come to this Sacrament. I saw a pile of forty-five pigs, fresh killed, and potatoes to the amount of some tons, with five large towers

neatly built of kumera (the sweet potatoe). These towers are about six feet square, and the highest must be full fifteen feet high. How they will consume them I do not know. I addressed the Candidates for the Sacrament, and then examined twelve Candidates for Baptism.

May 31, 1846—I had an overflowing Congregation, and I trust some seed has fallen in good ground. I administered the Lord's Supper to 136. In the afternoon two women returned thanks, six aged persons and eight children were baptized, and two persons were restored to Church Communion.

In the evening I had an interesting conversation until a late hour. One remarked, that as persons in the dark feel for what they want, and, having no light, are unable to find it, so they, when left to themselves, looked and looked; and thought and thought, yet still came to no satisfactory conclusion; but when they had their Minister with them he was a light which enabled them to see what they wanted at once. Another stated, that at one of their Prayer Meetings an individual prayed that the Holy Spirit might be given to his Teacher, and he wanted to know whether that was not wrong. I said it would be better for them to pray for all in general, rather than for individuals, lest others might think the person who prayed thought he possessed a greater share of the Spirit than his neighbour. I was immediately asked whether it was right, then, to pray in particular for the Queen. I said it was, because she was our chief ruler, and what she did affected the destinies of millions. "Thus," I continued, "we pray for Bishops and Ministers, that they may be endued with the Holy Spirit, and thus rightly dispense the Word of God." "Then," said my questioner, "why not pray for our Teacher?" I had now no more to say.* After explaining a passage in the Scriptures which had puzzled them, they remarked how much further we see than they: that their knowledge of God's

Word was not so long as the nail of the little finger, but that ours was longer than the fingers outspread. The same individual inquired if I did not think, had Christ first appeared among them, that the knowledge of Him would never have reached the Europeans. I replied, that God's Word could not be hid; being His, it must be seen by all; that the Jews were not so civilized a people as the Greeks or Romans, and that their knowledge was despised by those nations, yet the Gospel found its way from Judea and overspread those nations; that had it not been God's Word it would never have reached New Zealand; that we have many very learned works in England, but they had not reached them, nor did they even know their names, whereas there was scarcely a verse in the Testament with which they were not familiar. One said he felt that his spirit was compressed within a very small space by his body; that when released from it he thought it might expand from one end of the world to the other, and reach even Heaven itself; that this world would not be large enough for the spirit of God's people. I have noted these remarks, as it proves how the Natives reflect, and that a good work is going on at least in some of them.

June 1—I got up by candle-light, but was so occupied in dispensing medicine, that it was late before we had Service. About ten o'clock we left, and had unceasing rain all day. At Irungahape the stream was so swollen that I was obliged to stay at Manawapo for the night. I took the Service, and then had an interesting conversation with some of the Christian Natives. The conversation turned to the feast that had been made for those who went to the Sacrament. I told them I thought it was a great waste of food; that Aperahama and his party were only staying to eat what was given them, and what they did not want. They all agreed; when I reminded them that they were all anxious to have European Teachers, and said that had that food been collected for one, it would have been sufficient for a year's support. They seemed much struck with the idea; and Hare Purumera has engaged to build a house, fence in a garden, and make an annual collection equal to the one alluded to, provided I will engage to furnish them with a Teacher, which I have conditionally promised to do.

* A somewhat similar instance is recorded by Mr. Taylor on a previous occasion—

Dec. 20, 1845—William, my first Teacher, said he was afraid the Natives of Wangaeahu were mistaken as to Christmas Day, and he wanted me to allow him to go and preach to them to-morrow, to which I agreed. He then asked me to lend him my mule. I asked him whether the Fourth Commandment did not say that our animals should rest on the Sabbath, as well as ourselves. He replied, "And what did Christ say to His disciples? If ye say the Lord hath need of him, they will loose him and let him go."

June 2, 1846—We started as soon as it light, and reached the Ihupuku very late in the evening. My quarters were not very fragrant, there being about 400 lampreys, which were presented to us when we were here before, hung up in the room.

On the 3d Mr. Taylor arrived at Wanganui.

North-West America.

CHURCH MISSIONARY SOCIETY.

General View—Return of the Rev. W. Cockran, &c.

It has pleased God severely to afflict portions of the Mission, since our last notice of it, both by sickness and scarcity; but we have to record with thankfulness that the Missionaries themselves have been enabled to continue their labours without material interruption. We have the satisfaction also to state that the health of the Rev. W. Cockran, whose departure from Red River our readers will remember, became so much improved by a year's residence in Canada, that he considered it to be his duty to return to the scene of his former labours. He arrived at the Settlement on the 31st of July last, and will take the duties of the Upper Church, &c., as Chaplain to the Hudson's-Bay Company. Although Mr. Cockran will be engaged in ministering to the Settlers rather than in direct Missionary Work, there is no doubt that the Mission will derive great benefit from his presence and counsel, his thorough acquaintance with the Indian Character, and the weight of his influence throughout the Colony.

The Rev. Messrs. Smithurst, Cowley, and Hunter, have continued at their several Stations, and the Rev. R. James, as our readers are aware*, has been added to their number.

GRAND RAPIDS AND MIDDLE-CHURCH DISTRICTS.

Arrival of the Rev. R. James—Arrangements.

It will be convenient here to re-

peat that Mr. James, who was appointed to succeed Mr. Cockran at Grand Rapids, arrived at York Fort on the 7th of August 1846, and left on the 2d of September for the Red-River Settlement. During his voyage he relates—

I asked our steersman, an Indian, if he knew Mr. Cockran, and if he were not a good man. The sound of his late Pastor's name in an instant filled his eyes with tears, so that it was only after some time that he emphatically answered me, "Yes, he was a good man."

On the 29th of September the party arrived at Norway House, and Mr. and Mrs. James were cheered by an interview with Mr. Hunter, who had come from his Station to meet the boats. The Indian Settlement was reached on the 6th of October, and Mr. James writes—

Mr. Smithurst met us at the boat, and we were soon seated in his house; but we could scarcely believe we were at Red River. I shall never forget how cheering and beautiful was the first sight of the Settlement after the dulness of our passage from York Factory. The stamp of civilization which every thing bore surprised me, as it has done others. The river was larger than I expected, and the houses scattered along each bank had a very neat appearance. The Indians whom we had met along the route were filthy in the extreme, so that the groups of children shouting from the river-side as we passed them, in clean attire, and with happy looks, were not the least certain intimation of our proximity to the Station.

About an hour after our arrival the Chief Pigwys honoured us—or, as he thought, himself—with a visit. In looking over Mr. Smithurst's farm, I could more easily have imagined myself in some rural district in England, than on the plains of North-West America. As it was necessary for us to stay a few days at the Indian Settlement, I had opportunities of witnessing the regular attendance of the Indians at the Lecture, and their apparent eagerness after good things.

Three weeks afterward Mr. James took up his residence at the Grand Rapids. His duties will be confined to the Grand Rapids and Middle-Church Districts, the Upper Church

* Vide the Recent Intelligence, in our Numbers for June, July, and October 1846, and April 1847.

being provided for by Mr. Cockran and the Rev. J. M'Allum. During the interval between Mr. Cockran's departure from the Rapids and Mr. James's arrival, the duties were undertaken, as much as possible, by Mr. Smithurst.

We now give some passages from Mr. James's

Report to August 1847.

Of the Churches, that at the Rapids is utterly incapable of providing room for all who would gladly worship there, and on the Lord's Day the children are entirely excluded. I am glad, however, to say that the new Church is proceeding rapidly: we hope to have the roof on before winter, and to open it next summer.* I have never yet seen, in the present Church, a vacant seat on the Lord's Day. Be the weather what it may, rain or snow, storm or sunshine, frozen mercury or fever heat, the Church is more than full. Many have to walk five or six miles each way, and that often, in winter, through two or three feet of snow. These facts, together with their devotional responses and attention in God's House, are a source of the greatest satisfaction and encouragement. The Rapids Congregation has quite an European aspect; but one-third is composed of Indians and another of Half-breeds, the rest only being Europeans. Several families, living between the Rapids and Middle Churches, attend both, and in doing so perform a journey of sixteen miles.

The Middle Church is not so well attended as the Rapids, it being near the Upper Church, to which many of the Settlers go; yet last winter I was often gratified, on leaving the Church, to see before me a row of twenty-five carioles.

The number of the Communicants is a source of joy; but their ignorance is an occasion of grief. As I conceive that the advancement of the Gospel among the Heathen, and of more general extensive success, is greatly dependent here on the faithfulness and consistency of our Communicants, I have been severely careful in admitting new ones, and have examined and instructed the more doubtful

of the old. There is no one thing which so forcibly struck me among this people as their profound regard for the Sacrament of the Lord's Supper. This regard I find, on examination, is not superstitious, and the result of ignorance on essential points; but, in almost every case, is wholesome, and, I believe, based on scriptural views of the nature and importance of that blessed Ordinance. The Communicants live as becomes them.

I have had three adult Indian Baptisms, particulars of which are given in my Journal. All were females, from the Cree, Muscaigo, and Saulteaux tribes.

The Schools in connection with the Rapids Station are four in number; but, as three of them are distant from my house, I cannot bestow that vigilant oversight which they merit and require. Mr. M'Allum kindly superintends two of them, which are in the neighbourhood of the Upper District.

The Schools are in a disheartening state. I found them next to empty, and the few who did attend dirty and ignorant. The paucity of numbers was accounted for by the late fearful ravages of disease, which had removed many, and left others sickly or impoverished; but a truer reason I believe to be, the indifference of the poorer Settlers toward education. The children were not only ignorant, but rude; which, however, was owing, in a great measure, to neglect in the Teachers, and is fast disappearing. Our numbers are greatly increasing, and I hope that, after some little time, the Schools will present a more encouraging aspect.

All the four Schools are open on the Lord's-day, and are superintended by the week-day Masters. The number of children is not so large as it might be, and there is not a dozen Teachers among all the Schools. After Mr. Cockran's departure, some of the Teachers grew *weary in well doing*; but I have again secured their services, and the Rapids School, especially, with its array of classes composed of old and young, presents a pleasing sight in this lone wilderness. Much labour, I am sure, has been bestowed on the religious instruction of these children and young persons; but, be the hindrance where it may, I find them too generally ignorant *which be the first principles of the oracles of God*.

At the urgent representation of Mr. M'Allum I have opened a fifth School still further up the Settlement than that

* In a Letter Mr. James writes of this Church—Our new Church is a noble building—by far the best in Prince Rupert's Land. Many poor men here, in their godly enthusiasm, have given donations of 10*l*., and, to pay it, have foregone two years' wages.

in the Upper District, and which we call "The Assiniboine School." We shall provide for the education of twenty-five poor children, mostly Indians, without increasing the expenses of the Mission. Mr. M'Allum kindly superintends this School.

After a year of disease and sad mortality, the Settlement is now threatened with want—a true calamity in this part of the world. Through the present summer many families have had to subsist on three meals in the week, and we have had a few instances of starvation. God seems to be holding a controversy with the Settlement, and evidently designs this year to teach us and others lessons which many years of plenty had led us to forget.

Viewing the people in a religious aspect there is every thing to encourage. Their love for God's House, their reverence for the Ordinances of Religion, their readiness to be instructed, their unwavering obedience to God's Word, their regard for the Lord's Day, their open confession of Christ, and their constant desire to adorn His doctrine at home and abroad with the beauty of a pious life—all this, and much more that I have seen, contrasted with the state of the Settlement twenty years ago, and viewed in connection with its present population and the peculiar circumstances of the Mission, warrant the description of the Society's labours as having been "conspicuously successful in diffusing blessings among the people," as having laid the basis for the establishment of Christianity in this vast country, and as nourishing the hope that, ere long, the scattered tribes of North-West America will be brought within the fold of that good Shepherd who gave *His life a ransom* for them.

In conclusion, I am much cheered in my new work, though I can send no splendid instances of success. Evangelization is too far advanced to enable us to tell of the demolition of idols and the conversion of whole villages. Heathenism is fast fading away. Red River is no longer among Satan's strongholds. I see my people advancing in knowledge, eager in acquiring it, and quietly and consistently practising it in their lives, and this suffices me. I would remember that it is my part to be DUTIFUL, and God's good pleasure whether I be SUCCESSFUL or not.

We now give a variety of extracts
Jan. 1847.

from Mr. James's Journal, some of them respecting circumstances noticed in his Report.

Services, &c.—Severity of the Climate.

Oct. 11, 1846: *Lord's Day*—I preached my first Sermon at the Rapids, from 2 Cor. xii. 14. *I seek not your's, but you.* The Church was excessively crowded, and nearly all remained after Service to shake my hand and bid me welcome.

Oct. 18: *Lord's Day*—After Service at the Rapids, I performed my first duties at the Middle Church. I reached the Indian Settlement at eight o'clock in the evening, well tired with two full Services and a journey of forty-six miles. I had a repetition of this on the two following Lord's Days.

Jan. 10, 1847: *Lord's Day*—I had a very bitter ride to the Middle Church. I had to employ a driver, and bury myself in buffalo robes. What a poor conception have our friends at home of the intensity of the cold in these regions! Several times flakes of snow fell upon my eyelids, and, on instinctively closing my eye, it was instantly locked, and I had a most painful task to open it.

Jan. 20—This was the coldest day ever remembered in Red River; the thermometer being 47° below zero.* I went down to the Indian Settlement, and, with such an intensity of cold, I am surprised that I did not find the ride uncomfortable. The roads were delightful; and, as I dashed along their glassy face, my thoughts were carried back to the time when Mr. Cockran could with difficulty thread his way through the tangled wood; when there were no neat cottages on this hand or that; no traveller's Christian greeting; no distant view of parsonage to shelter from the cold; or *Church of the living God*—literally nothing to "cheat the toil, and cheer the way" of that devoted man, whose zeal nothing could tire, whose *patience of hope* was never exhausted, before whose resolve every obstacle gave way, and whose success is neither thirty, nor sixty, but a hundredfold, even in this present life.

* To this fact Mr. Smithurst refers in the following passage of his Journal—

To-day, in the sun, the mercury stood at 118° above Zero—in the shade, 90°—while, on the 20th of January last, it was 47° below Zero; thus making the range 165°, even supposing this to be the hottest day.

July 11, 1847: Lord's Day—The elements were in the most fearful agitation during the whole day. The thunder never ceased, and the lightning was one continuous glare; but all this, with torrents of rain, could not make a gap in any pew in the Church. Hailstones a full inch in diameter fell. Our house was violently shaken: much plaster, and part of one chimney, gave way.

Adult Indian Baptisms.

Nov. 16, 1846—I was sent for to baptize a pure Cree-Indian woman, twenty years of age. She was on a sick bed, and the prospect of death had decided her to become what she had long secretly wished to be—a Christian. After a lengthened examination as to the true state of her heart, and her motives in now desiring baptism; after cautioning her against supposing that baptism, without any reference to her heart, would be a passport to heaven; and pointing out the life she must live if she should recover; I baptized her in the presence of a large circle of relatives—some Christian, and a few Heathen.

Jan. 25, 1847—I rode down the Settlement to baptize a heathen family. The mother, a pure Muscaigo Indian, had long desired to become a Christian; but some heathen connexion stood in her way. Her husband, an Indian, recently died, leaving her with seven children. This event, together with a severe illness, had greatly distressed her, and she made a resolution, which was fostered by the Christian Family in which she lived, to devote herself to Christ. I found her ripe for the ordinance. Four of her children were in a distant part of the country; but the three youngest accompanied their mother into the Christian Church. About thirty neighbours were present, who, as well as myself, felt the occasion to be a deeply-interesting one, and as many as was necessary readily came forward as sponsors for the children. When I saw them stand in a row, clasping each other's hands, and especially the deep emotion of the mother, fervently did I pray that mother and children might "enjoy the everlasting benediction of" God's "heavenly washing, and" might "come to the eternal kingdom which" He has "promised by Christ our Lord."

July 26—I went to see an aged Indian woman, a Saulteaux, who was very sick, and desirous of baptism. I asked

why she wished to be baptized; when she said, "I have long wished to be a Christian." I asked, further, if she thought she would go to heaven if she were baptized. She said, "If Christ will pardon my sins." "On whom do you rest your hopes?" I inquired. The answer was quick, "On Jesus Christ." I told her she ought to have sent for me before she was sick; when she said that no one cared about her; that she always wished to go with the people to Church when she saw them passing her house, but thought I should see her, and be vexed to have a Heathen in the Church! She hoped God would forgive her for living as a Heathen so long. There was no reason to doubt her professions in so solemn an hour, and I baptized her, giving her the name of Sarah, at her own request. Before I left her she learned the first three petitions of the Lord's Prayer, and finally told me that she felt happy. The next day I heard that she was no more. I reviewed the preceding evening with interest and joy, and verily believe that poor old Sarah went to that Saviour of whom she spoke many times, and to the last, with evident pleasure.

Administration of the Lord's Supper.

Dec. 27, 1846: Lord's Day—This has been a day which I shall long remember. As is general on Sacrament Sunday, the Church was filled by eight o'clock in the morning. I went through the Communion Service just as at home, commencing with the Offertory, and making a collection for the poor. There were 131 Communicants, and the collection amounted to 16s. 8½d. Several had previously informed me of their wish to take the Lord's Supper. Their seriousness and unfeigned humility in expressing their desire, and their tears while I was exhorting them, were very touching. This being the first time I had administered this Sacrament, my feelings overcame me; but the fervour with which so large a number engaged in the Service emboldened me, and I think we all found it a sweet and refreshing feast, and no faint antepast of the time when we shall drink new wine together in our Father's kingdom.

March 30, 1847—I met my Communicants at the Church this evening, and of the whole number not more than two were absent. I read and explained St. Paul's account of the Institution of the Lord's Supper; and after the lecture five men

and seven women wished me to number them among the Communicants next Lord's Day. Two of them had been induced to consecrate themselves to the Lord by the peaceful death of a beloved sister, mentioned on the 11th instant, whose last breath testified of the preciousness of Christ.

April 3, 1847: Easter Eve—I met the above twelve persons, and explained the sacred ordinance to them in the most familiar manner. One poor Saulteaux Woman was very much affected with my representation of the love of our Lord. She said she had been a Christian since 1826, and yet she now seemed to hear of Christ for the first time. "Satan," she said, "has long kept me away by raising up something to stop me when I was coming; but now I am getting old I must come to-morrow to my Saviour." On the morrow, accordingly, she knelt by her husband, and received the sacred elements with a trembling hand, and, I believe, a penitent heart.

April 4: Easter Day—I administered the Sacrament to 151 Communicants, and collected 14. 18s. for the poor.

Death of a Pious Young Woman.

March 11—I administered the Lord's Supper to a sick Communicant, the daughter of half-breed parents, about twenty-five years old. She had long been known as an exemplary Christian; and now, when life was evidently fast ebbing, it was her unfeigned desire to commemorate that work on which she rested her hopes of salvation. She said very little, but enough: "Jesus is all to me. His will be done." About a week afterward she departed, confidently reposing in her Redeemer.

INDIAN SETTLEMENT.

The Rev. J. Smithurst has continued his labours here, and has furnished the following

Report for the Year ending August 2, 1847.

During the past year we have been called upon to pass through more trials and difficulties than in any of the preceding years of my residence at this place. In the months of August and September last dysentery prevailed to an alarming extent, and proved fatal in a great many cases.* God was also pleased to withhold

from us our usual supply of bread, the crops of 1846 being almost a total failure. These awful dispensations have been painfully and severely felt by almost every family in the Settlement. The scarcity of provisions has greatly interfered with the attendance both at Church and School. Whole families have been under the necessity of going away for weeks together to the Lake, there to subsist upon fish. I have often had one-fourth, and sometimes a greater proportion, of my Congregation absent. Others, who had some little to depend upon, left the greater part of their families here, and went to the Lake on a Monday, returning on the following Saturday with a supply of fish for the ensuing week. In this manner they were enabled to keep their children at School; but in all these cases there was a good deal of privation. I have often seen the poor children, on leaving School, go to the river, and sit there angling till sunset in order to catch a few small fish called gold-eyes, which have scarcely an ounce of what is eatable upon them. In consequence of the failure of last year's crop it was out of my power to help any but the most urgent cases. The crop of this year will be a very scanty one, so that I am afraid we may look for another year of difficulty. Our merciful Father, however, has helped us hitherto, and I trust that He will still provide for us. We ought to be very thankful, for, after all, we have not suffered as severely as the poor people of Ireland. When our bread and potatoes have failed, our fish and game have kept the people from starvation. The whole population of Red River are under great obligations to the Hudson's-Bay Company for the prompt and liberal manner in which they have afforded assistance to those most in need. I hope these visitations may be the means of good to all who have been exercised by them. I have many a time, in conversation with the people, heard it remarked, "When we had plenty we were not thankful, and did not make a good use of it; and now God has taken away from us our abundance to teach us its value, and to make us use it better when He again sees fit to give us any thing."

Divine Service has been performed at the Indian Church every Lord's-Day Morning. The average attendance has not been equal to that of former years, from the frequent absence of Indians, who have been compelled to go a distance of

* Of a young man who died at this period Mr. Smithurst has furnished an account, which we have already given at pp. 39—41 of our present Number.

twenty miles to the Lake, in order to live by fishing. The attendance has sometimes amounted to 250, and at other times to not more than 150. The regularity of the week-day Services has been much interrupted by the constant absence from the Settlement of so many of the Indians. The attendance is as regular as ever when they are here.

On Wednesday Evening the Service is wholly in Indian, and on Friday Evening wholly in English. At all the Services, both on the Lord's Day and during the week, the behaviour of the Congregation is marked by devotion, seriousness, and attention.

On the Lord's-Day Afternoon I have performed Divine Service at the Lower Fort, which is attended not only by the garrison, but also by many of the surrounding inhabitants.

There have been only nine baptisms— one adult Cree Woman, and eight infants. The Sacrament of the Lord's Supper has been administered in the Church three times during the year. The number of Communicants is eighty-six.

In the Day School, of which Mr. Joseph Cook is the Native Schoolmaster, there are 38 Boys and 39 Girls; total, 77. Of these, eighteen read the Bible, and can say the Church Catechism broken into short questions, and also a good part of the Articles and Collects. Sixteen read in the New Testament, and can say the Church Catechism, and the others are in the lower classes. In consequence of the peculiar difficulties of the past year, the improvement of the children has not been as great as I could have wished.

The Sunday School contains 14 male and 18 female adults, and the 77 day-scholars; total, 109.

The awful mortality of last year has greatly reduced the numbers in this School, nearly twenty of the scholars having died. The average attendance has not exceeded eighty, whereas in former years it reached 120 or 130. Those who attend regularly make steady progress.

The circumstances of the Indians, as may naturally be expected after the failure of two years' crops, are not very prosperous. There are, however, many new houses building, and farms being enlarged, notwithstanding the great difficulties with which the people have had to grapple. I cannot perceive that any relax in their efforts to get farms; but the recent failure seems more than ever to convince them

how much their comfort for several years past has depended upon the produce of their lands. There is a perceptible improvement in the Indians every year, both as regards the cleanliness of their persons and of their houses. It rarely happens that any of the filthy practices usual among the heathen Indians are seen among those of this Settlement. Indeed, among the young people there appears to be a strong feeling against every thing of the kind.

We now make a few extracts from Mr. Smithurst's Journal.

Celebration of Christmas and Good Friday.

Dec. 24, 1846—This morning I was for some time engaged in giving away my Christmas donation of beef to the widows, nineteen in number. Each received from 6 to 8lb. from my own store, and about a peck of turnips from the Mission Farm.

In the evening there was Service at the Church, and the Congregation was nearly as large as on the Lord's Day. After the Service I spoke to the Communicants, warning them especially against drunkenness; for as most of the Indians are better supplied with money this Christmas than usual, the temptation is great. They all appeared to be sensible of this, and many seemed to think that, though they had made a little extra money by hay-selling and wood-cutting, they should need it before the winter was over, and would be very foolish now to spend it in rum.

Dec. 25: Christmas Day—The Church was very full this morning. I administered the Sacrament to seventy-five persons, of whom three received it for the first time. The collection was 1*l.* 8*s.* 7*d.*—a considerably larger sum than we have yet had, which is highly gratifying, as it shews a disposition in the people to contribute according to their means.

April 2, 1847: Good Friday—The Indian Church was very well attended in the morning. I administered the Sacrament to eighty-one persons, seventy-nine of whom were Indians. The Service was a very solemn and profitable one. Many appeared to be deeply affected, and, I trust, obtained a blessing to their souls.

Various Secular Employments—Agricultural Operations.

Feb. 1—Difficulties begin to press upon us on all sides. There is a great scarcity of provisions, and there will very

soon be a scarcity of fire-wood, the large quantity required at the Fort having caused almost all the dry wood to be gathered. Green wood will not burn the winter it is cut down, nor does it burn very well the following winter: it ought to be kept over two summers. As many of the Indians are now in great distress, and must be assisted with provisions, I shall procure a large supply of green wood this winter to be dried for future use.

March 19, 1847—As plenty of fish can now be caught under the ice, and as my means are well nigh exhausted, I must cease to employ people in wood-cutting. It has been a severe task both upon my time and purse; but the necessity of the case demanded the sacrifice. There is now piled up on the Mission Establishment a supply of fire-wood for three, if not for four years. It was far better, on all accounts, to get labour for the provisions furnished than to give them gratis. Indolence is the great failing of the Indian, and on no account ought to be encouraged.

March 26—My time has been taken up nearly the whole day with persons calling to see me about different matters, none of them of any importance. One wanted a little flour for a sick child; another, an onion to cure the ear-ache; a third, something to cure the rheumatism. In this way one half the day is often passed. Then in the afternoon, perhaps, some Saulteaux will come with the old story, "We are hungry." I give them something, accompanied by a few words to shew them how much misery they bring upon themselves by their stubborn adherence to their old ways. They will reply, "Yes, yes," to all I say; but fine weather comes, bringing the ducks and geese, and I hear no more of them till the next winter.

April 30—We finished sowing wheat to-day, having sown twenty-two bushels during the last three days. Ten bushels having been sown in the autumn, we have thirty-two bushels in the ground. I humbly pray that God may grant us a crop this year, as another failure would be of very serious consequence.

May 1—I have been nearly all day at the School, giving out seed potatoes to the Indians. One hundred and fifteen bushels were given out to between thirty and forty families; ninety-two bushels being paid for, and twenty-three bushels

given to such as were unable to pay.

May 18—I have been engaged all day with labourers making good the field fencing. I am under the necessity of superintending every thing myself, and often feel very acutely the having to devote so large a portion of my time to secular matters. The duties of a Missionary among the Indians have in them so much of mere drudgery, that both body and mind are apt to sink under the load. I really, however, can see no remedy. After all our exertions there is a large amount of starvation and misery, and what would it be were we not to give an impetus to agriculture by our influence and example. I have always regarded agriculture as a powerful auxiliary to Missionary Operations. The failure of last year's crop has proved this, for now three-fourths of my Congregation are driven to the Lake to subsist on fish, and consequently are deprived of regular instruction. Without agriculture we could not keep the Indians about us at all.

July 19—This week I have been compelled to set apart to the superintendence of hay-cutting. Last year I sent persons into the fields for a fortnight, and was told by them that they had cut forty loads, which would be a due supply for the winter. When it was hauled home, however, there were only thirteen loads, and what we wanted in addition I had to purchase at a high price in the winter, when it was needed. This morning I went with six Indians, soon after sunrise, and we returned in the evening at sunset. The hay-ground is three miles from the Settlement.

July 20—I sent the six Indians again to cut hay, and on going to them myself at noon, I found them all lying down in a shady place: they appeared to have been mowing for about an hour during the half day. This is just the way with them when left alone, so that I had to stay with them till they had finished.

July 24—At six o'clock this morning I went to the hay-ground, and finished the stack. We have about thirty-six loads, which will be sufficient.

We must not omit to mention that Mr. Smithurst is engaged in preparing an English-Cree Dictionary, a work of great labour and importance. It will probably occupy his spare time during the next two years.

CUMBERLAND STATION.

The Rev. J. Hunter has continued at this Station, much encouraged in his labours. The locality has more than answered his expectations, in the productiveness of the soil and other advantages referred to in our last account. The crops have been excellent during the two years when they failed at the Red River, which has encouraged the Indians still further to embark in agricultural operations; and the spiritual aspect, both of the Station and the Out-posts, is most satisfactory and cheering. The total number of persons baptized during the year now to be noticed was 192, and at the close of it there were still about 100 Candidates for that Sacrament. The kitchen and offices of the Mission House are finished, and the frame-work of the new Church, 63 feet by 27, has been put up. Mr. Hunter has sent home the following

*Report for the Year ending August 1,
1847.*

A great increase has taken place in the number of baptized Indians connected with this Station; the Means of Grace have been regularly attended, so far as circumstances have permitted; and the Christian Indians, although as yet but *babes in Christ*, appear to be growing in grace, and in the knowledge of Jesus Christ their Saviour. I have noticed a greater degree of Christian Affection among them, which has also been manifested toward their Minister, and a more ready disposition on their part to assist me in the formation of the Station. The suggestions which I have so frequently offered to them, with reference to abandoning their present mode of life, and settling themselves in houses and farms, are now, in some measure, being carried into effect; for this spring greater activity has been manifested in erecting houses and making farms than I have ever before noticed. True it is, that we have had to mourn over the backslidings and failings of many of our people; but how could we expect it to be otherwise, when we remember the little or no restraint to which they were subject in their native state,

and the short period during which they have been under the influence of the Gospel. We have also had temporal difficulties to contend with, occasioned by the severity of the winter and the scarcity of provisions; but these we are prepared, I hope, to endure with cheerfulness, when we see the work of the Lord prospering in our hands.

Services—Baptisms—Communicants.

The Public Services have been conducted as last reported. The average attendance on the Lord's Day has been about 150 during the winter, and this summer, when the Indians returned from their hunting-grounds, we had about 250 present, beside a great number who, from the crowded state of the room, could not find admittance. I have also prayers every evening at sunset, and also on Lord's-Day Mornings before the Sunday-School commences. These Meetings are well attended, and at all our Services the Indians conduct themselves with devoutness and propriety.

During the past year I have baptized 85 persons*, 32 of whom were adults and 53 children. These, added to the 274 last reported, make a total of 359 persons connected with this Station. I have baptized two Chiefs, leading men among the Indians, whose example will tend very materially to strengthen our hands, and weaken those of the heathen party. There are still about 50 Candidates for Baptism here.

Five new Communicants have been admitted during the year; adding whom to the 41 last reported we have a total of 46. So far as I am aware, these persons are walking consistently with their profession, and endeavouring to *adorn the doctrine* of Christ their Saviour by holy and religious lives: deep personal piety is manifested by several among them. The seasons for approaching the Table of the Lord are highly valued: in many instances the Communicants come 200 or 300 miles for the purpose of being present.

Day and Sunday Schools.

In our Day-school we have at present 78 pupils—41 boys and 37 girls—being an increase of 13 since the last Report. In the Bible Class there are 5 boys and 9 girls, and in the Testament Class 8 boys and 6 girls: the remainder are reading

* In connection, that is, with the Cumberland Station.

in books and cards below the Testament. The children are making very satisfactory progress in their studies, and appear to feel a pleasure in attending the School.

In the Sunday School we have nine male adults and thirty females in addition to the 78 attending the Day School; making a total of 117.

The Farm—Attempts toward Civilization.

The Mission Farm has been considerably enlarged, so that this spring I was able to sow 12 bushels of wheat, 9 bushels of barley, and 11 bushels of cut potatoes. Up to the present time the crops promise an abundant harvest.

The frames of four houses have been put up by the Indians, and are now being logged. Several Indians are away, cutting wood for houses, which they intend to raft down the river. On their farms are growing excellent crops of wheat, barley, potatoes, and turnips; and some of them have horses, cattle, and pigs. They are now dressed in European clothes, and are abandoning their native indolence, and adopting more active and industrious habits. Many of them are excellent sawyers and squarers, and are able very materially to assist the carpenter in the erection of our new buildings. As in spiritual, so in temporal things, a great change is taking place among these Indians: this strikes me the more forcibly when I visit Heathen Indians, who have not had the like privileges.

The Papacy.

The house erected at this Station by the Roman-Catholic Priest in 1845 is still unfinished and unoccupied. The two Priests who passed through the Station last year on their way to the Île à la Crosse, where they wintered, did not succeed in baptizing one person; since which time no Priest has visited the Station, although rumours are afloat that one is at present on his way to this place. However, all the Indians here, with the exception of one or two families, are either baptized or Candidates for Baptism: so that we may confidently affirm that the movements of the Papacy at this place have proved a complete failure.

During the year Mr. Hunter made two journeys to Cumberland House, two to Moose Lake, and one to Lac la Ronge, which Out-post we shall notice hereafter. We now give

some extracts from Mr. Hunter's Journal.

Deaths of Pious Indians.

Aug. 7, 1846—I buried a Rapid-River Indian woman, the wife of the guide who has gone with Mr. Settee to Lac la Ronge. The change produced by Christianity was remarkably visible in this poor woman. On the death of her child, a few days ago, she expressed herself perfectly resigned. Her little boy, she said, was now happy, and with his Saviour in glory. She maintained the same pious frame during her own sickness—measles—and, though suffering acutely from the disease, she was not heard to repine. I trust that she has exchanged a world of suffering and sorrow for one of happiness and joy, and that death was to her eternal gain. *Precious in the sight of the Lord is the death of His saints.*

Jan. 30, 1847—The body of Thomas Cockran, one of our Communicants, was brought hither this evening from Trout Lake, about thirty miles distant, whither he had gone in order to procure fish, leaving his wife and family here. It appears that the poor man fell sick, and died from want of proper care and medicine.

Feb. 3—I interred the body of Thomas Cockran. In order to make the grave the ground had to be thawed with large wood fires. I believe Thomas was a sincere Christian, and trusted simply and entirely on the merits of his Redeemer for the salvation of his soul. He was regular in his attendance on the Means of Grace, and always kept up Family Prayer in his tent. At his death I hear that he was perfectly resigned: no murmurings were uttered, joy and peace appeared to predominate, and he meekly breathed his soul into the hands of his Saviour.

March 1—The body of one of my Communicants, an industrious Indian named Sahpah, was brought hither this evening from Rocky Lake for interment. He had been hunting deer, and ran so violently that he burst a blood-vessel. He was a sincere and devout Christian; and, from the accounts which I have received of his death, I believe his end to have been peace. He lived about a week after he had received the injury, and during that time his mind was continually occupied with spiritual things: he fre-

quently expressed himself as feeling greater love than ever for his Saviour.

*Celebration of Christmas—New-Year
Congratulations.*

Dec. 25, 1846: Christmas Day—I held Divine Service both in the morning and evening, and administered the Lord's Supper to thirty-seven Communicants, the majority of whom, I trust, had repented of their sins, were in love and charity with their neighbours, and intended to lead new lives.

Dec. 26—To-day Mrs. Hunter and myself regaled the school-children with tea and cake, and afterward distributed among the school-girls, about twenty-five in number, some little presents which a lady in England had sent them. The parents and children were delighted that kind friends in England had remembered them.

Jan. 1, 1847—Very early this morning a great many Indians came over, and fired a salute outside our dwelling, as a congratulation on the commencement of another year. We invited them in, and after a cordial shaking of hands, and passing the usual compliments of the season, we gave the poor fellows a refreshment of cakes and tea: they appeared highly pleased, and, on leaving, honoured us with a second volley. Shortly afterward, the women also visited us for the purpose

of shaking hands and exchanging congratulations. It was pleasing to observe the manifestation of such kindly feelings by persons who had been so recently gathered from their native woods and wilderness.

*Visit to Charles Cook, the Rocky-Lake
Chief.*

Jan. 5—I went, with Mrs. Hunter, to visit Charles Cook, the Rocky-Lake Chief, at his farm, about six miles from hence. The old man is now residing in a house which he has recently erected, in which we found a cheerful fire blazing, and his family seated around the hearth. They appeared to be both surprised and delighted with our visit, and the old man seated us near the fire. He has put up the house very well, and has a nice cellar in which he keeps his potatoes secure from the frost. Adjoining is another house, in which he keeps a pig that I gave him, and I have promised to supply him with a calf shortly: his sons lately purchased a horse for him. He has a large family, and was one of the first here who embraced Christianity. Before leaving we sung a hymn together, and engaged in prayer to our common Father. Suspended on the trees outside the house were the skins of foxes—one a silver fox—and martens, the produce of the winter's hunt.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 4th of November Mr. John Bensley, appointed to the superintendence of the Society's Press at Palamcottah, embarked at Portsmouth, with Mrs. Bensley, for Madras—On Sunday the 19th of December, at Fulham, the following Students were admitted to Holy Orders by the Bishop of London:—The Rev. John Harding to Priests' Orders; and Messrs. John Hobson, John Conrad Clemens, James Erhardt, David Hinderer, and John James Lohrer, to Deacons' Orders—The Rev. Messrs. Smith and Müller, with their wives, who had been detained at Cardiff by unfavourable winds, sailed from that place, for Badagry, on the 20th of December—The Society's Printing Establishment having been relinquished by the Committee, Mr. John Telford, the Superintendent, has returned home. He left Auckland on the 23d of September, and arrived at Southampton on the 3d of January, *via* South America.

Baptist Miss. Soc.—Mr. Abbott, of Falmouth, Jamaica, arrived in London in the beginning of November, after a long voyage,

which has proved highly beneficial to his health.

Wesleyan Miss. Soc.—On the 2d of October the Rev. Samuel Annear, Mrs. Annear, and child, embarked for New Providence—On the 3d of November the Rev. Thomas Raston, Mrs. Raston, and Messrs. Richard Hart and Thomas Puralow, embarked for Sierra-Leone—On the 4th of November the Rev. Richard Wrench, Mrs. Wrench, two children, and Mr. Butcher, Mrs. Butcher, and Miss Howse, embarked for Grenada—On the 12th of November Messrs. George Meadows and Robert Lean embarked for the River Gambia—The Rev. George Alton and Mrs. Alton embarked, on the 17th of November, at Southampton, for Gibraltar—On the 18th of November the Rev. Samuel Simons, Mrs. Simons, and family, embarked for Montserrat—On the 29th of November the Rev. James Aldis, Mrs. Aldis, and family, Mr. George Sargeant and Mrs. Sargeant embarked for St. Christopher's.

UNITED STATES.

Amer. Bapt. Board—Mr. and Mrs. Brayton, with two of Mr. Mason's children, arrived in America on the 20th of July, from Maulmein.

Missionary Register.

FEBRUARY, 1848.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 39 of the Number for January.)

South Africa.

(Continued.)

FREE CHURCH OF SCOTLAND.

It was stated in our last Survey (p. 65) that the Missionaries had been obliged to leave their Stations at Lovedale, Burnshill, and Pirie;

nor had they, at the time of our latest information, been able to resume their posts.

GLASGOW AFRICAN MISSIONARY SOCIETY.

This Society transferred, on the 26th of July 1847, its Missionary Operations to the care of the United Presbyterian Church, and no longer exists as a separate Society. Preparatory to this measure, a statement of the Proceedings of the Society was drawn up and laid before the Synod of the United Presbyterian Church, of which the following is an abstract—Pp. 66, 67.

The Glasgow Missionary Society was constituted on the 9th of February 1796. It has the honour of being the earliest Missionary-Society formed in Scotland: it was constituted a few weeks prior to that of the Edinburgh, now called the Scottish Missionary Society.

It was formed on a Catholic Basis, like that of the London Missionary Society, and its Members and Directors consisted of Evangelical Christians of all Denominations.

The first Missionary Operations were in the neighbourhood of Sierra Leone, Western Africa, where a joint Mission of the London, Edinburgh, and Glasgow Missionary Societies was attempted under the superintendence of the Governor (Zachary Macaulay), with the view of ameliorating the brutalizing and deadly in-
Feb. 1848.

fluence of the Slave-trade. It did not, however, succeed.

The second Mission was to the West Indies: this was crushed by an enactment of the Legislative Council of Jamaica.

Its third Mission was set up in Caffraia, South Africa, a country lying behind the Colony of the Cape of Good Hope. This Mission began in 1821. It has had a fair measure of success; though it has also had trials which have shaken it to its foundation, and waves of distress have swept over it, which at times have threatened its ruin.

In the year 1837 a lamentable disruption took place among the Members, Directors, and Missionaries belonging to the Society. In an evil hour the friends of State Churches pressed on a separation between those "who adhered to the principles of an Established Church and those who did not." Thereafter the Mission was sundered, and the Missionaries and Stations divided into two portions. What may be called the Dissenters' Division of the Society still retained, however, the original Catholic Constitution, although ever since all its Directors have been Members either of the Secession or the Relief Church.

The Society has also suffered much from two wars which have taken place

Glasgow African Missionary Society—

between the Caffres and the Colonists. Before the commencement of the war which is being terminated the Mission was in a very healthy condition. It had three principal Stations, viz. *Chumie*, *Iggibigha*, and *Ubankolla*, and two secondary ones, *Kirkwood* and *Fort Willshire*, which were forming, and several Schools planted throughout the country. *Ubankolla* and *Kirkwood* were in *Tambookieland*. The Missionaries of the Society were, Mr. Chalmers at *Chumie*, Mr. Niven at *Iggibigha* and *Fort Willshire*, and Messrs. Cumming and Campbell at the two Stations in *Tambookieland*. There was also a Female Teacher at *Chumie*, supported by a Ladies' Association in *Leith*; and a Female Teacher at *Iggibigha*, supported by a Ladies' Association in *Glasgow*; and Native Teachers.

Mr. Niven having come home to Scotland on the business of the Society, the Female Teacher at his Station, whose engagement was terminated, returned with him. Mr. Campbell soon after died, and Mr. Chalmers has also been recently removed by death from the earthly scene of his labours; so that there are now on the field only the Rev. Robert Niven, who has returned to Africa; the Rev. John Cumming; *Eliza Chalmers*, Female Teacher; together with the following Natives: *Dukwana*, Elder and Printer; *Festiri*, Schoolmaster; *Edward Irvine*, Native Teacher; *Gaza*, Native Teacher; *Untokasi*, Female Native Teacher; *Pella*, *James*, and *Pepe*, Native Teachers; to-

gether with *Notishi*, educated and supported by a Society of Ladies in *Greenock*.

Before the war commenced, *Chumie* was attended on the Sabbath by 350 or 400 worshippers; had about 45 Church Members, and a considerable number of Candidates for Baptism. *Iggibigha* had about 200 worshippers, and from nine to twelve Communicants. Both these Stations have been burnt to the ground during the war. It is due to the Converts to say that they stood firm to their principles—retired into the Colony—took no part in the war—and have again returned to the ruins of their burnt habitations. It is reported that the Station in *Tambookieland* has not been destroyed, but it has not yet been visited by any of the Missionaries.

The Stations will require to be rebuilt and refitted, either in the same locality, or in more eligible situations. Mr. Niven has, in the meantime, gone to *Natal*, a new Colony, a little further to the north-east along the coast than the Colony of the Cape, in order to examine its capabilities as a Mission Field. The power of the Chiefs will be broken. British Magistrates will be placed over them, and means will be taken to prevent future outbreaks, so that the Stations are not likely to be destroyed again.

For the refitting of the Mission and of the Stations the Society has in hand about 2500*l.*, independently of what compensation may be given by Government for the loss of its property.

FRENCH PROTESTANT MISSIONS.

The Caffre War has occasioned so much destruction and confusion among the Missions, that we are only able to give their state previous to the war.

HOTTENTOTS.

Wagenmaker Valley: 30 miles N E of Cape Town—1830—*Isaac Bisseaux*—Scholars, 70—Baptized, 34—P. 67.

BASSOUTO BEUCHANAS.

Bethulia: 51 miles S E of Philippolis: Inhabitants, 2900; chiefly *Batlapis*, and the rest *Bassoutos*—1833—*J. P. Pellisier*—Communicants, 89—Baptized: Children, 78—Candidates for Baptism, 34—Scholars, 200—Congregations, 450—P. 67.

Beersheba, on the Caledon River; 60 miles S W of *Plaatberg*—1835—*Samuel Rolland*: *Joseph Ludorf*; *Miss Delatte*, Teacher—Communicants, 242—Baptized: Children, 358; Adults, 238—Scholars, 500—Congregation, 600—P. 68.

Bethesda—1844—*Chr. Schrumpf*. Mr. Schrumpf labours at this Station with success—P. 68.

Morija: 162 miles E of Caledon: among *Bassoutos*: 272 dwellings with 816 inhabitants—1833—*Thos. Arbousset*,—*Mæder*: *Constant Gosselin*, *As*. Communicants, 93—Baptized: Children, 73; Candidates for Baptism, 52—70 *Catechumens* at the Station; 132 in 34 villages—Congregation, 400—Scholars, 58—P. 68.

Thaba Bossiou—1837—Eugene Casalis, H. M. Dyke. Communicants, 59—Baptized: Children, 31; Candidates for Baptism, 18—Under instruction, 100—Congregation, 400—P. 68.

Berea—1845—J. Martin—P. 68.

LIGHEPTAS.

Mekuatleng: four or five days' journey N W of Morija—1837—Francis Daumas—Communicants, 42—Baptized: Infants, 28—Cate-

AMERICAN BOARD OF MISSIONS.

Umlazi, near Port Natal: Newton Adams, M.D., Lewis Grout: 1 *Nat. As.* Scholars: Day, 100; Sabbath, 400—*Umvole*, 40 miles north of Port Natal, and about 6 miles from the sea: Aldin Grout: 1 *Nat. As.* Scholars, 45—*Inandu*: Daniel Lindley. Mr. and Mrs. Bryant arrived at Umlazi on the 15th of August. Mr. and Mrs. Lewis Grout sailed from Boston on the 10th of October, and arrived at Cape Town on the 7th of December. Mr. and Mrs. McKinney sailed from Boston on the 29th of April 1847, and reached Cape Town on the 29th of June—P. 68, 69, 407, 525.

The operations of our brethren in Southern Africa are beginning to assume a definite and permanent character. Three Stations have been reported as already in their occupancy; and it is not improbable that others may have been, by this time, committed to some of the younger Members of the Mission. Nor is this the only evidence of the Divine Favour which has been vouchsafed to them. The Word which they have been permitted to preach, has been listened to with seriousness and apparent profit, and a few, it is hoped, have become new creatures in Christ Jesus. After the many trials through which the Mission has passed, after the frequent and painful disappointments which it has been called to bear, these are indeed good tidings. [Board.

I expect to leave this place (Umlazi) next week, to reside temporarily at the Amanzintote River, twelve miles south-west of this place. Dr. Adams has long had an Out-Station there, and has frequently preached there. Since the first

chumens, 55—Scholars, 125—Congregation, 200—P. 68.

BECHUANAS.

Motilo: 9 miles S W of Old Latakoo—1832—Prosper Lemue; John Lauga; 2 *Nat. As.* Communicants, 46—Scholars, 60—Baptized, 117—P. 70.

Friedau: 180 miles E of Motito; J. A. Pfrimmer,—Bouchard. Congregation, 180—P. 68.

of December last he and I have preached there alternately, and the intervening Sabbath at Umlazi. In pleasant weather the Congregation is large; but in stormy weather, as there is no Chapel, the attendance is much smaller. Dr. Adams has lately fitted up a building which he designs to be used as a Schoolroom; but which I shall occupy as a dwelling-house a few weeks, until I can erect one of my own. In the meantime I purpose to preach regularly to that Congregation.

[Mr. Bryant.

From a Letter from Mr. A. Grout it appears that the business of locating the Natives is going forward very satisfactorily, the policy of the Government being marked with great liberality.

Untaba gives some evidence of piety. He teaches a School (containing from twenty-five to seventy children, according to the weather, depth of the river, &c.), which he opens with singing and prayer. "The boys who have been employed about my building," Mr. Grout adds, "have recently, of their own accord, set up family or social worship by themselves, in their own room; and I learn that some of them practice secret prayer. Three of them, within a few weeks, have exhibited a marked change in their countenance and demeanour. This may come from an increased interest felt in us; and I hope that it may result in a turning to the Lord. One of them has been with me about two years, and he reads better, perhaps, than Untaba. Another, who has not been with me quite a year, reads very well. I hope before long to employ them both as Teachers."

The respect and attention which the people have invariably given to the Gospel, its ordinances, and the preacher, are very gratifying. That they talk and laugh, more or less, both before and after

American Board of Missions—

worship, shews plainly that the Truth has not yet taken hold of their hearts; but it is pleasant to be able to say that my audience upon the Sabbath, after Service is commenced, is usually as still and as attentive as Congregations are in New Eng-

land. We have usually found it difficult to get a Congregation together a second time, at the same place, on the Sabbath. I made the attempt, however, a few months ago, and I have had a respectable number to hear me, which increases rather than diminishes. [Mr. Grout.

GOSPEL-PROPAGATION SOCIETY.

Graaf Reinet: 1845—Wm. Long. Mr. Long's labours are principally among Colonists, as are also those of the Rev. P. W. Copeman at Uitenhage, and of the Rev. E. T. Scott at George Town—P. 69.

I have reason to believe that my labours have not been in vain in this place, as there is a much greater readiness among the members of my Congregation to discourse on religious topics in my private intercourse with them than at a former period.

There is also a great improvement with respect to the observation of the Lord's Day.

I have opened a Sunday School, which

has afforded me much encouragement; a large proportion of the children are of Dutch Parentage, and of these some are anxiously waiting for the arrival of a Bishop to receive confirmation. I have about twenty youths under my own personal instruction, beside the superintendence of the whole School, which makes a considerable addition to my labours; but if the blessing of the Lord goes with it, I shall be more than compensated. Perhaps it would not be displeasing to you to be told that the young men of my Congregation have, during the past week, entered into a subscription, and presented to my Church a seraphine, to assist in singing, without any solicitation on my part.

[Mr. Long.

RHENISH MISSIONARY SOCIETY.

STATIONS AND LABOURERS—*Stellenbosch* and Out-Stations: Luckhoff, Knab, Esselen, Nollan: Bato, *As*. Inhabitants, 7000; Congregation, 1000; Communicants, 186; Day Scholars, 420; Evening Scholars, 130; Sewing School, 90.

Sarepta: Hendrick, *Nat. Cat.* Inhabitants, 400; Congregation, 150; Communicants, 34; Day Scholars, 45; Sunday Scholars, 70.

Worcester and Out-Stations: Terlinden, Andreas, Kolbe, Vollmer. Inhabitants, 1700; Congregation, 900; Communicants, 55; Day Scholars, 306; Evening Scholars, 60; Sewing School, 55.

Tulbagh: Zahn, Alheit. Inhabitants, 2000; Congregation, 600; Communicants (Steinthal included), 41; Day Scholars, 117; Evening Scholars, 45; Sunday Scholars, 65.

Steinthal, Colony belonging to Tulbagh: Berend Koopmann, *As*. Inhabitants, 258; Day Scholars, 50; Evening Scholars, 110; Sewing School, 12.

Wupperthal: Leipoldt, Budler,

Schroeder, Petersen, Fisser. Scholars, 100. In the course of the year 16 Natives were baptized. The total number of baptized Natives was 113.

Ebenezer and Out-Stations: Sam. Hahn, Kulpmann, Juffernbruch.

Komagga: Kobus Vries, *Nat. Cat.*

Kokfontein and *Steinkopff*: Brecher: Klas Kloete, *Nat. As*.

Ugrabiss: (Out-Station,) Fr. Hein, *Cat.*

Nama-Bethania: Knudsen, Weich. Out-Station *Guldbrandsdalen*: Jacob Vries, *Cat.* Native Church Members above 500.

Rehoboth: Kleinschmidt. Native Christians about 200, beside Candidates.

New-Barmen: among the Ovaherero and Damra Tribes north of the Tropic of Capricorn. Hugo Hahn, Rath. Mr. Rath has carried through the press at the Cape the first Spelling-book in the Ovaherero Language, the acquisition of which the Missionaries describe as extremely difficult.

Walfischbay (Whalebay): Jan Bam, *Nat. Cal.*; 2 Interpreters. Mr. Sheppemann, who began this Station, calling it Keetmannsdorf, baptized 18 Heathen.

Karee Mountains: Lutz, Beinecke. Scholars, 60. The heat in summer rose to 106° in the shade—P. 69.

BERLIN MISSIONARY SOCIETY.

Zoar: 1838: Th. Radloff, Prietsch. Scholars, 220. The year 1845 was a time of refreshing from the presence of the Lord: especially on Pentecost did Zoar experience the outpouring of the Holy Spirit. Communicants, 107—Baptized in the year, 88 Natives, of whom 13 were children from the School.

All the Stations in *Caffreland* were destroyed in the war.

Bethania: 1834: A. W. Winter. The greater part of the people left Bethania last year for a new situation on the Vaal River, and Mr.

Wuras followed them, to continue his Missionary Labours among them.

Priel, on the Vaal River: Meyfarth, Zerwick. Scholars, 120. Baptized, 3.

Messrs. Schultheiss, Liefeldt, and Kropf, at the date of our last information, were at Colesberg, waiting for the restoration of peace, to begin a new Station among the Caffres.

Messrs. Doehe, Posselt, and Guldenpfennig, formerly in Caffraria, removed to Port Natal to open a Mission among the Zooloos—P. 70.

NORWAY MISSIONARY SOCIETY.

No accounts have reached us respecting the Rev. Mr. Schreuder and

Mr. Thomassen since our last Survey—P. 70.

African Islands.

MADAGASCAR.

London Miss. Soc.—*Tananarivo* is still unoccupied—Pp. 70, 71.

Though still persecuted by the Queen and her Government, the Native Christians continue to multiply and increase. By the blessing of the Most High on the labours of a young and zealous Convert, named Ramaka, or Rasalasala, there has been a great awakening among them, and more than 100 new converts have been added to their number. Among those to whom his ministry was made a *savour of life unto life* is the Prince Royal, Rakotondradama, heir presumptive to the throne, and only son of Ranavalona. He has not, as it would appear, yet made an open profession of Christ, but he joins with the believers in prayer and reading the Scriptures, and has rendered eminent service to these afflicted followers of his Lord. Five months after the conversion of the Prince, then only seventeen years of age, the Queen issued orders for the apprehension of all the new Converts whose names had been reported to the Government: many of them were seized

in consequence, and 21 condemned to die, when the young Prince came forward and nobly exercised his influence to save their lives. In this he was successful, but they were sentenced to suffer the punishments considered next in severity to death. Nine out of the 21 had to submit to the ordeal of the Tangena, under which one died. Eight were sentenced to slavery, three of whom were immediately redeemed by their friends, the Prince, as it is said, contributing largely to the purchase of their freedom; and four escaped from the hands of their persecutors.

[Directors.

The Prince's adoption of Christianity is a striking instance of that decision of character which is characteristic of the Hovas; and, I may add, it is a signal instance of the grace of God. Once convinced, he held no counsel with political expediency and unmanly fears, but joined himself to the persecuted Christians; and I have little doubt he would prove, like the earlier martyrs of his nation, *faithful unto death*, if called on so to attest the sincerity of his convictions. But I cannot

think the aged Queen would give up her only son to die; and the more he is persecuted the more he will inquire, and the more he inquires the more his convictions will be deepened of the Divine Origin and authority of the Christian Religion. Yet the Christians, in their Letters, beg that prayers may be offered up for him by Christians. They probably fear for the purity of his life amid general corruption and the temptations to which he will be peculiarly exposed, and all their hope is placed in the help of God. [Mr. Baker.

MAURITIUS.

B. F. Bible Soc.—Supplies have been forwarded, chiefly in the French Language. To Mr. Chevallier there have been granted 100 Bibles and 450 Testaments, he having, at the time he applied for them, the prospect of opening several dépôts. He had much wished, and earnestly endeavoured, to establish an Auxiliary Society, but was not able. He has remitted a small sum in return for former supplies. To the Rev. Mr. Bankes, who has remitted 33*l*., chiefly as subscriptions, 50 French Bibles have been sent. One other Correspondent has remitted 6*l*., and will receive a portion of the supplies sent to Mr. Chevallier—P. 71.

Christian-Knowledge Soc.—The Report states—

Efforts have been made in the Mauritius for the erection of two Churches, one on Plaines Wilhems, the other at Mocha. These Churches are nearly central in their respective districts, and about

eight miles apart. A considerable sum had been raised in the Colony for this object, and the amount, by a local ordinance, was doubled by the Government. The Church of Plaines Wilhems has been completed, that district being the more wealthy of the two. It having been found difficult to raise sufficient funds for building the Church at Mocha, the first stone of which was laid by Sir William Gomm, the Governor, in September 1846, the assistance of the Society toward this Church was requested. The Board agreed to grant 50*l*. A set of Books for the performance of Divine Service in this Church has also been granted.

It was added, in the application for these books, that there is a School for the emancipated Blacks in Mocha, which will form no small part of the Congregation. They now understand English very well, and many have been baptized. Books and Tracts to the value of 5*l*. were granted for the purposes of this School.

Beside these, a supply of French Prayer Books, and some Tracts for translation into French, for the use of Schools in the Colony, have been granted.

—P. 71.

London Miss. Soc.—**Port Louis:** J. Le Brun (in part)—**Mocha,** 12 miles from Port Louis: J. J. Le Brun—P. 71; and see, at p. 159, a Letter from Mr. Le Brun.

Relig.-Tract Soc.—About 6200 Tracts have been sent to friends in the Mauritius, where they are found needful, in consequence of active efforts to spread unscriptural principles.

Inland Seas.

Red — Mediterranean — Black — Caspian — Persian Gulf.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION — To *Malta* have been forwarded 1300 Bibles, 1150 Psalms, and 100 Testaments in Hebrew; 700 Bibles, 500 Psalms, and 500 Testaments in Arabic; 74 Bibles and 100 Testaments in English; 200 Swedish and 200 Danish Testaments. There have been 4184 co-

pies issued — From the Dépôt at *Athens* 4539 copies have been issued — To the dépôts in *Turkey*, *Smyrna* and *Constantinople*, have been sent 1000 Hebrew Bibles, 100 copies of the Book of Genesis, and 100 Testaments in Turkish. The issues have been 6257—There have been 100 Arabic Bibles granted to

the Jews' Society for their Missions at Jerusalem; Safet, and Caïro — Martyn's *Persian Testament* has been completed; 3000 copies have been printed, of which 2000 have been appropriated to the Foreign Missions of the United Associate Synod of Scotland—Pp. 71, 72.

RECEPTION.—There are evidences of the great value of the free distribution and reading of the Divine Word in the spoken language. Of the large edition of the Armenian Testament, published by us at the expense of your Society, less than four years ago, about three-quarters, or not much short of 4000 copies, have gone into circulation in different parts of this country, and have contributed in a great degree to that revival of Religion which is so manifestly going on among the Armenians, and which is now provoking the wrath of the worldly, unbelieving, and persecuting party unhappily at the head of affairs in that Church. Beside our regular Armenian Preaching, we have had a Bible Class, or meeting for the study of the Scriptures, for the last six months, which has been attended by an average of ten or twelve Armenians.

We sold, not long ago, a copy of the Turkish Bible to an Arab Greek, who was enlightened by the labours of our brethren in Beyrout, and has resided for some years here. He does not speak either Greek or Armenian, so that we cannot have much intercourse with him; but he seems to love the Bible, and has testified his regard for it by purchasing a copy of it in the only character that he can read. [*American Missionaries.*]

A number of Protestant Armenians, for those who read and follow the Scriptures are now openly denominated "Protestants," were sadly persecuted at Erzeroom by the Armenian Bishop of that place, so much so, that one of them at last took the bold resolution of going to Constantinople and complaining to the Sultan of their cruel position. He applied to Mr. Consul Brant for a Letter of good conduct, which he obtained readily; and simply with this document he proceeded to the capital, and found means to lodge his complaints against the persecutor of himself and brethren. This affair was duly taken into consideration, and the result has been that he was furnished with a puissant firmân for the Pacha of Erzeroom, with special orders to see that none were molested in

consequence of their religious opinions, and that a'l were at liberty to follow the dictates of their conscience in spiritual things. Nothing has reached us as yet of what was adjusted in consequence of the Bishop's conduct, but the least must have been a severe reprimand; and, no doubt, he has been strictly enjoined to take great care how he comported himself henceforward toward those who differed with him on religious points. This has so encouraged the Protestant Armenians at Constantinople, who are now become numerous, that they are devising the means of shaking off the shackles of their Church, and forming one independent of it, founded entirely on the Scriptures. All this is most encouraging for our work and all Missionary Labours; and, when generally known, people will take courage and apply to the study of the Scriptures, fearless of any persecution from the Turkish Government, or from their own Priests. [*Mr. Barker.*]

CHRISTIAN-KNOWLEDGE SOCIETY.

The Report states—

The Greek Septuagint Version of the Old Testament has been printed at Athens at the Society's expense, and 250 copies of the first volume were presented to the Synod of Greece previous to the publication of the Report for 1846. The second volume has since been completed; and it was agreed at the July Meeting that 1500 copies of the whole work should be presented to the Synod of Greece.

The Board also voted, for the use of the Synod of Greece, 500 copies of St. Chrysostom's Homilies on the First and Second Epistles to the Corinthians, in two volumes. It was agreed that the above works should be forwarded through the Bishop of Gibraltar.

The original Letter of acknowledgment, written in Modern Greek, and signed by the Bishop of Attica and other Ecclesiastics, expressing their thanks for the service rendered by the Society in procuring the publication of these volumes, has been received, and laid before the Board.

Copies of the Four Gospels in Coptic, published at the Society's expense, have been received at the Society's office. The Board agreed that 500 copies of this work be granted for the use of the Christians in Egypt; and that the copies be sent by the hands of the Lord Bishop of Gibraltar.

Christian-Knowledge Society—

A quarto Bible and Prayer Book, for the performance of Divine Service at Beyrout, have been granted, on the application of the Rev. H. Winbolt.

Books and Tracts to the value of 10*l*. have been granted, from the fund of Clericus, for the use of the troops in the garrison at Corfu.

RELIGIOUS-TRACT SOCIETY.

A small library, value 4*l*., at half price, has been sent to a friend, for the benefit of English Readers at Malta.

The Rev. Dr. King, of Athens, has translated into Modern Greek Dr. Barth's "Brief History of the Church of Christ."

The Committee have voted casts of the cuts used in the English Edition for illustrating the translation.

"The Evidence of Prophecy," translated into Persian, has been printed at Edinburgh, under the superintendence of Dr. Glen. He has returned to Persia, and hopes to promote its circulation. The Committee have paid 75*l*., as a grant in aid of publishing 2000 copies of this work.

—P. 73.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Some School Material has been sent to Mr. Lowndes—P. 73.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

*AMERICAN BOARD OF MISSIONS.**CONSTANTINOPLE.*

1831—William Goodell, Harrison G. O. Dwight, Henry A. Holmes, Joel S. Everett: 3 *C. H.* Hinsdale, H. M. Lovell, *Fem. Teachers*; 6 *Nat. As.*, of whom 2 are Preachers—For the *Jews*: Wm. G. Schauffler—*Bebek*: Cyrus Hamlin, George W. Wood, Henry J. Van Lennep: 3 *Nat. As.* Native Communicants, 113—Pp. 73—75.

The principles of the Turkish Constitution, as regards religious toleration, are being practically developed, and are found more favourable to the reformation than has been supposed. Turkish Lawyers, it seems, are agreed, "that infidelity is all of one sect," and that Christians, Jews, and even Druzes, are all to be regarded as infidels. Of course it is matter of indifference to the Moslem Rulers to which of these sects their subjects belong. This is the theory. The practice varies, according to the character of the local magistrate and the influence that bears on him; but Mr. Wood is confident that religious freedom is gaining ground in Turkey. "The principle," he says, "is conceded, and its practical enforcement is extended by the violations of it: ultimately it will be a reality, as well as a name." "The correction of abuses," says Mr. Dwight, "the establishment of rules founded on the principles of truth and justice, the education of the people and general improvement, seem to be the order of the day in Turkey. Reshid Pasha,

who may be said to stand at the head of the advocates of reform in this country, has just been raised from the rank of Minister of Foreign Affairs to that of Grand Vizier, chiefly because (as the Sultan publicly states in his order for the change) the late Grand Vizier failed to carry out those plans of reform which the Sultan had enjoined on him. This change must be regarded as favourable to the cause of justice, liberality, and freedom of conscience; though God is able to carry on His work, even should the policy of this Government be diametrically opposed to what it now is." The right of marriage, and also of burial, without reference to the Patriarchal Government, has been practically conceded by the Turks to the seceding brethren at the capital. Their right to open a place for Protestant Worship, even within the walls of Constantinople Proper, has also been in effect yielded. The Judge at Ada Bazaar, the Governor of Nicomedia, the Pasha at Trebizond, and even the Grand Vizier, have recognised the right of the Protestant Armenians to protection in matters of conscience. At Nicomedia, on one occasion, a company of Turkish Policemen, suspecting hostile designs upon a Protestant Meeting at Der Harritoon's, placed themselves, of their own accord, in front of the house, and whenever any person came along, they asked him whether he was a Protestant or Armenian. If he said Protestant, they told him to enter, if Armenian, to pass on. Many of the Turks are favourably impressed with regard to the

reformation, and some, observing that it rejects the worship of images, and not perceiving its peculiarities as a spiritual Religion, think it an approximation toward their own religion. "The public mind," says Mr. Wood, "is intensely agitated. Not only among nominal Christians, but among the Mussulmans also, is light going forth. It is probably no exaggeration to say, that within a year past more knowledge of the true Gospel has been spread among the Turks, than all which they had previously obtained since they first crossed the Euphrates." The past year has afforded striking indications of the progress of this reformation in other parts of the empire. [Board.]

Mr. Schaufler is now superintending the reprint of the Old Testament in Hebrew and Hebrew-Spanish; and when this work is done, he expects, if such be the will of God, to superintend the printing of the Old Testament in Hebrew and Hebrew-German.

The Committee have turned their attention to the Jews of Salonica, who were visited by Messrs. Schaufler and Dwight some years ago, and have instructed the brethren at Constantinople to make further inquiries concerning them. Mr. Schaufler was there in July, and has urgently recommended the occupation of Salonica, and the Committee have decided so to do as soon as they can obtain suitable Missionaries. [Board.]

The *Seminary at Bebec* has 35 pupils. The examinations of the pupils have been highly satisfactory.

The *Seminary for Females* is at *Pera*, under the charge of Miss Lovell and Mrs. Everett, superintended by Mr. Goodell. There are 15 pupils.

There are 2 Out-Stations, at *Nicomedia* and *Ada Bazar*, and one Native Assistant at each.

Mr. Van Lennep has paid a visit to Aleppo, where he found but few Armenians, who gave satisfactory evidence of piety; but a considerable number were convinced of the degeneracy of their Church, and read the Scriptures to learn the way of salvation. [Board.]

GREECE.

Athens—1831—Jonas King, D.D.—Pp. 75, 76, 525.

The history of Dr. King's case was brought down, in the last Report, to July Feb. 1848.

24, 1846. He had then returned from Syra to Athens, and had received the generous offer of British Protection from the Ambassador, Sir Edmund Lyons. The Greek Newspapers soon after freely admitted that his life would have been sacrificed at Syra had he stepped on the shore. After Dr. King's return, the whole subject was allowed to rest for nearly a year; but in June last he received a citation from the King's attorney to appear in person before the criminal court at Syra on the 25th of that month, to be tried for the charges brought against him in 1845 by the Holy Synod. This strange proceeding—for a criminal court was holding a session at Athens at that very time—Dr. King regarded as not a citation to a fair and candid trial, but as a summons to certain destruction. He subsequently called on the Prime Minister and the Minister of Justice, and ascertained that the proceeding had been without their knowledge and contrary to their opinions; and soon after this the King's attorney recalled the citation.

Again, and before this result had occurred, the British Ambassador generously offered to give his protection to our persecuted brother and his family, in case of need. Dr. King acknowledges his obligations, also, to General Church, and to Mr. Mulligan, the Americal Consul. Nor was he without friends among the Greeks themselves; among persons, too, whose active influence was felt in the high places of power. A Greek, of some standing, said to him, "Your book, though you have suffered much in consequence of it, and your life has even been in danger, has given a turn to public opinion."

The average attendance on preaching has been thirty. The printing amounted to 3000 copies, and 190,500 pages. The printing in 1845 amounted to 2000 copies, and 664,000 pages.

By more recent Letters, dated as late as July, it appears that Dr. King has suffered much annoyance from individuals, and that threats of serious injury to himself and children have been uttered. One person has been arrested and punished for his conduct toward Dr. King, but this does not seem to check the malice of his enemies. [Board.]

ASIA MINOR.

Smyrna—1833—Elias Riggs, Thomas P. Johnston, Nathan Benjamin: 4 *Nat As.* Mr. Adger and his family arrived in the United States L

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in the autumn of 1846. Mr. and Mrs. Benjamin embarked on the 21st of October, and arrived at Smyrna on the 7th of December—Pp. 76, 77, 525.

Broosa: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benj. Schneider, Daniel Ladd: 1 *Nat. As.*—Pp. 76, 77.

Trebisond: on the south-east shore of the Red Sea: inhabitants, 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Philander O. Powers, Edwin E. Bliss: 2 *Nat. As.*—P. 77.

One of the principal trials of the brethren here in former times, and one great source of moral weakness, has been the opposition of their own households. The alternate entreaties, reproaches, and curses of mothers, wives, and sisters, deprived them of all peace. They were not permitted to read the Word of God in their own houses; they were not permitted to engage in private devotion unmolested; much less could they gather their households around the family altar. In one case where this last was attempted, an aged grandmother, after exhausting every other form of opposition, spent the time allotted to the exercise in teaching her grandchildren to mock their praying father! But there has been a favourable change in this respect. Most of our pious brethren can now perform their private and social religious duties, with none to molest or make them afraid; and in a number of cases the members of their families are glad to unite with them in the worship of God. This extension of the influence of the Gospel to the family circle promises much for the permanent establishment and spread of the Truth. Who can estimate the influence of even a few households thoroughly instructed in the truths of the Gospel, and fully possessed of its spirit? Such we hope will be the families of our pious brethren.

[*Mr. Bliss.*]

The printing at Smyrna in the year was 5,216,700 pages; and from the beginning, 81,129,100 pages.

Mr. Johnston and a Native Assistant left Smyrna in May to visit Aleppo and 'Aintab.

Erzeroom: the principal city of

Ancient Armenia, nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond: inhabitants, 30,000; of whom 3500 are resident Armenians, and as many more are in the vicinity—1839—Josiah Peabody, Azariah Smith, M.D., Isaac G. Bliss: 1 *Nat. As.* Mr. and Mrs. Bliss embarked on the 23d of June for Erzeroom—Pp. 77, 78, 525.

The English, American, and Prussian Ambassadors at the Porte continue to afford such protection as they can with propriety to the persecuted Armenians. Upon the plunder of Dr. Smith's house at Erzeroom, Mr. Carr, the American Minister, sent Mr. Brown, at the suggestion of the Grand Vizier, to inquire into the circumstances of the outrage, and the offenders were compelled to make compensation for the injury done to Dr. Smith's property. Lord Cowley, who is at present the English Ambassador, enters fully into the liberal policy of his predecessor, Sir Stratford Canning, to whom the Christian World is under great obligation. The Missionaries at Erzeroom make grateful mention of Mr. Brant, English Consul at that place; and so do our brethren at Trebisond of Mr. Stevens, the English Consul there. [Board.]

SYRIA AND PALESTINE.

Beyrout—1823: suspended 1828; renewed 1830—Eli Smith, William Thomson: Henry A. De Forest, M.D., *Physician*; George C. Hurter, *Printer*; 2 *Nat. As.*—Schools, 5: Scholars, 128 males; 60 females. Mr. and Mrs. Smith sailed from America on the 5th of November, and reached Beyrout on the 12th of January.

Abeih, on Mount Lebanon, 15 miles south of Beyrout—1843—George B. Whiting: C. V. A. Van Dyck, M.D.; 2 *Nat. As.* There are 5 Out-Stations, at one of which is a Native Assistant. Mr. W. A. Benton and Mrs. Benton embarked, on the 23d of June, for Smyrna on their way to Beyrout. Schools in Abeih and vicinity, 13; Scholars, 340. Mr. Simeon H. Calhoun returned to America in June, and Mr. Laurie in the autumn. Messrs. J. F. Lanneau, Simeon H. Calhoun, and Thomas

Laurie, are still in America—Pp. 79, 80, 160, 525.

The press was only partially at work last year. There were 283,500 pages printed.

A spirit of inquiry is abroad in Lebanon, which no human device or effort can put down.

Mr. Whiting, Mr. Hurter, and one of the Native Brethren, visited Hasbeiya in June of last year. More than twenty persons attended the preaching and their Evening Family Worship during their stay. These were not satisfied with short seasons of worship. It looks well when the Missionary is able to say, "They like to hear a good long exposition, and then to stay and hear and converse, after prayer, as long as we are able to sit up. Some are coming in during the day at all hours; so that we scarcely cease teaching and preaching from morning until bedtime." The brethren found some new inquirers, who had taken a bold stand, and evidence that many, who did not venture to call upon them, were in an inquiring state of mind. [Board,

The Missionaries have lately sent home an interesting view of the accessible nature of the Arabs.

Last spring the Protestants of Hasbeiya sent one of their number to Constantinople to lay their grievances before the Porte. The agent was in due time informed that the business had been attended to, and that the Pasha of that District had been instructed to protect the Protestant Portion of the community. The business is understood to have been transacted without the intervention of any representative of a Foreign Power; but the British Ambassador made some inquiries respecting the case after its termination, and received a copy of the document, which proved to be very satisfactory. [The Same,

PERSIA.

Ooroomiah—1833—Justin Perkins, D.D., William R. Stocking, Austin H. Wright, M.D., David D. Stoddard; Fidelia Fisk; 12 *Nat. As.*, of whom 4 are Preachers. Mr. and Mrs. Cochran and Miss Mary Susan Rice embarked at Boston for this Mission on the 23d of June. Mr. and Mrs. Holladay's health has made it necessary that they should

relinquish their connection with the Board and all hope of Missionary Labour. Mr. Breath is on a visit to the United States. In the 2 Seminaries there are 50 pupils, who are regarded as true Christians—Pp. 80, 81, 525.

Several tours have been made by the Missionaries at different periods of the year.

A temporary removal of the Boys' Seminary to Seir took place in the summer of 1846. A year later its permanent establishment at that place was resolved upon. The number of pupils in this Seminary is 40; in the Girls' Seminary, 36; and in the 30 Village Free Schools, 462, of whom 21 are girls. The total is 538. The Seminaries have from the beginning been Boarding Schools. That for girls is at Ooroomiah. Eight or ten Teachers of the Village Schools spent the summer of last year in the Seminary, with great religious advantage. Priest Eshoo's eldest daughter, a member of the Seminary for females, died within the period now under review, giving delightful evidence of piety. [Board,

It is delightful, as I walk about the mountain, to find here and there, in some secluded spot, individuals wrestling with the angel of the covenant. The other day a Mussulman fell in with one of our pupils who was thus engaged, and never before having seen a Nestorian praying in secret, he stopped in silent wonder. The young man, on being asked what he was doing, commenced teaching the Mussulman how to pray; and he so deeply interested him, that they knelt down together, side by side, while the prayer was renewed in the Turkish Language, that it might be intelligible to the stranger.

Several times I have allowed our pupils to ascend the mountain. There the view is very grand. The spectator, elevated two thousand feet above the surrounding country, looks down the declivity to this noble plain rejoicing in all the beauty of spring. In the distance, the Lake of Ooroomiah, stretching nearly a hundred miles from north to south, dotted with islands and girt around by high and precipitous mountains, is spread out before the eye. In the opposite direction one finds himself on the verge of a lofty precipice from which he surveys with trembling the gulf below. Beyond, the moun-

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tains of Koordistan tower in simple grandeur, their snows glittering in the sun. In this place, so far removed from human observation, so fitted to draw out the thoughts to God, our pupils have had a number of interesting Prayer Meetings, while the mountain eagles were hovering

around them, wondering at the unusual sight. [Mr. Stoddard.]

The printing in the year amounts to 2500 copies and 1,114,000 pages, of which about one million pages are quarto. From the beginning, 3,926,500 pages have been printed.]

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

CONSTANTINOPLE.

1839—Horatio Southgate, D. D., Missionary Bishop. The Rev. S. A. Taylor has been compelled to return to America on account of serious ill-health, and the Rev. J. W. Miles in consequence of the Association in Charleston, which had hitherto maintained him, informing him that they could not be responsible for his support for the future. Expenses, 775*l*. 4*s*. 2*d*—Pp. 81, 82, 525.

The Board of Missions, at its last Session, resolved to refer the question of the expediency of continuing the Mission at Constantinople to the Triennial Meeting of the Board.

No communications have been received from the Mission since the Letter of Bishop Southgate, of 10th September last, announcing the illness and resignation of the Rev. Mr. Taylor. As the Missionary Bishop makes no report of his proceedings, and renders no account of his expenditures to the Committee, they are without materials from which to frame any report to the Board of Missions. [Report.]

GREECE.

Athens—1830—J. H. Hill: Miss Mulligan; several Greek Teachers. Miss Baldwin, after twelve years' service in the Mission, has returned on a visit to the United States—Scholars, 500—Expenses, 799*l*. 7*s*. 6*d*—P. 82.

At no former period have we experienced more sincere gratification at the actual condition of our Schools, especially as regards the great progress which the pupils have made in Scriptural Knowledge, and its effects as exhibited in their improved manners and morals; nor have we ever had greater reason to be satisfied with the impression made upon the community, as evinced by the numerous and grateful acknowledgments of the parents and other connections of those under our charge. When the School was re-opened (at the usual time), after Miss Baldwin's de-

parture, we determined not to receive any new pupils, and not to permit the number in the aggregate to exceed five hundred. That number was immediately filled up, and it was gratifying to us to welcome again so many of our pupils. Of this number the greater part entered our School when we recommenced our operations in 1843, most of them in entire ignorance, or, if any of them had been previously in other Schools, they scarcely knew how to read.

The distribution of the Scriptures to the various classes, according to our invariable rule, is limited to those who can read understandingly. When it is recollected that children of ages from four to seven, after having been taught to read, are then carried step by step through the whole Bible, and, as they advance in years and knowledge, are taught to examine the doctrines of the Gospel, which are explained to them *line upon line, and precept upon precept*, it is to be hoped, if we have any faith in the Word of God, or in our own experience, that when they leave the Schools, at the age of fourteen or fifteen, they will have acquired such a knowledge of Truth as will enable them to *cleanse their way*, and, through God's grace, *make them wise unto salvation*; or, at least, leave them *without excuse* if they do not obey it.

Neither are we left without proof that to many it has been made a *savour of life unto life*. How many of the mass of those who have so long been *hearers of the Word* will eventually become *doers of it* we know not: it is the office of the Holy Spirit alone to make the *foolishness of preaching* effectual to the salvation of the sinner: but as we wish to honour God by a firm belief in His promises, we cheerfully confide to Him the result, trusting that He will make the means which for so long a period have been in use here effectual to carry out His purposes of grace. The time of harvest may not have yet come; but we will *with patience wait for it*. In the meantime we have much to encourage us, as to the efforts we have

put forth in the experiment of simple Gospel Teaching, and from these are derived our hopes for the future. [*Mr. Hul.*]

Our Missionaries at this Station have been quietly, but diligently and effectively, prosecuting their labours; and the Committee have the most satisfactory evidence that the main object of the Mis-

sion, viz. the spiritual enlightenment and conversion of youth, has been kept constantly in view, and, by the blessing of God, in no small measure attained. The labours and expenditure of this our oldest Mission have, beyond doubt, been the source of much blessing to the people whom it was intended to benefit. [*Board.*]

AMERICAN BAPTIST MISSIONARY SOCIETY.

PIRÆUS—R. F. Buell: S. E. Waldo, Teacher of the Girls' School.—Scholars, 13—P. 82.

The operations of this Station wear an encouraging aspect. "Private interviews with individuals have been increasingly frequent and interesting, bringing to light some encouraging cases of religious inquiry. There is here and there a Nicodemus, secretly inquiring for Truth, assenting to the external evidences of Religion, and ready to abandon error and adhere to the Truth when other men—when the nation at large—will do the same. Others, again, manifest more of the feelings of those Greeks who *would see Jesus*. Interesting conversations are held with Students from the University. The infidelity which prevails among the young men is most lamentable, and there is scarcely any influence to counteract it, except that of Missionaries."

Some progress is reported in Bible and Tract Distribution: 400 copies of the Ancient Greek Testament, Cambridge Edition, and as many of the Modern Greek, by Prof. Bambas, together with 100 and upward of the Old Testament, Modern Greek, and parts of the same, have been put in circulation, the expense being defrayed by the American and Foreign Bible Society. A revised edition of the Testament is in course of preparation, at the charge of the same Society. Mr. Buel employs part of his time in preparing, with another, the writings of St. Luke. Other valuable works are also in

preparation, or waiting for the press.

[*Report.*]

CORFU: 25,000 inhabitants—A. N. Arnold: H. E. Dickson, *Fem. Teacher*—Pp. 82, 83.

At Corfu Mr. Arnold conducts stated Religious Services both in English and Greek. The Greek Exercise assumed this character in October last. The number present the first Sabbath was 22, of whom 16 were Greeks; and, at the last, 16, including 10 adult Greeks. Mr. Arnold has also a Greek Bible Class, attended, however, by few. The average attendance on the Sabbath English Service has exceeded 60; and at the Friday Prayer Meeting about 20 are ordinarily present. Opportunities are improved for the distribution of Gospels and other Books at Sokraky, Zante, and elsewhere, in Schools and to individuals. The Corfu Mission School has undergone some change. About the close of September the Jewish Department was discontinued, a School for Jewesses having been opened, agreeably to a previous understanding, under the auspices of the Free Church of Scotland. About 20 Jewesses left by this arrangement; but their places were soon supplied by an equal number of Greek Pupils, making the full number of 60. The School is now prosperous under the care of Mrs. Dickson; Miss Waldo's place is in part supplied by a Greek Assistant; and Mr. Arnold gives instruction an hour or two daily to some of the higher classes.

[*Board.*]

CHURCH MISSIONARY SOCIETY.

GREECE—*Syra*: 1827—Fred. A. Hildner: 1 European Schoolmaster; 10 *Nat. As.*—Schools, 6; Scholars: Boys, 252; Girls, 230—P. 83; and see, at pp. 245—247, a Report of the Schools, the Hopeful Death of a Female Teacher, and other details.

Allusion was made, in the last Report, to attempts on the part of the Greek Authorities to interfere with the princi-

ples on which the Schools supported by the Society at this Station are conducted. These attempts so far succeeded as to render it necessary to restrict Mr. Sandreczki, for a time, from imparting religious instruction to the scholars, and to confine his labours to secular instruction. The Committee, however, having full confidence in the faithfulness of Mr. Sandreczki, could not allow of his being thus restricted; and they have therefore, after

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failing in their attempts to remove those restrictions at Syra, transferred his services to the Mission at Smyrna.

English and German Services have been regularly performed every Lord's Day; and the attendance has been, on the whole, encouraging. Attempts are being made to procure the erection of a Protestant Church.

There have been distributed, by sale or by gift to various Schools, 145 copies of the whole Bible, and 612 copies of different portions of the Old and New Testaments, together with 2358 small Books and Tracts.

ASIA MINOR—Smyrna—John Theophilus Wolters: Charles Sandreczki, *As.-Superint. of Schools*; Antonio Dalessio, *Nat. As.*—P. 83; and see, at pp. 247, 248, 265—268, Prospects of the Mission, Conversation with a Roman-Catholic Priest, and Extracts from Mr. Dalessio's Journal.

Many indications exist of a great change in the spirit of the Mahomedan Rulers in respect of the principle of toleration. The Sultân is reported to have openly declared, in a speech delivered at Adrianople, that "difference in Religion is a matter that concerns only the consciences of men, and has nothing to do with their civil position."

Under these circumstances the Committee felt no hesitation in transferring the services of Mr. Sandreczki, as already mentioned, from Syra to Smyrna, with an especial view to his acquisition of the Turkish Language, to the distribution of Turkish Books, to his collecting information respecting facilities for Missionary Operations, and, as far as possible, to his holding conversations with Mahomedans upon religious truth. Mr. Sandreczki's literary attainments, and his long residence in Greece and acquaintance with the Greek Language and people, no less than his general qualifications, seem to be eminently suited for the duties thus assigned to him. The very circumstance of his being a Layman will, in some degree, facilitate his intercourse with Mahomedans. Mr. Sandreczki has arrived with his family at Boujah, in the vicinity of Smyrna; but arrangements are in progress for procuring suitable premises, as a Mission House, in Smyrna, which will become the head-quarters of the Mission.

Mr. Dalessio took a Missionary Tour in the course of the summer, in which he had many opportunities of addressing Greeks and Armenians, both Priests and Laymen, on the importance of the study of the Scriptures, as well as of exhibiting to them the form of Protestant Worship in the Greek Version of the Church-of-England Prayer Book: this always appeared to excite much interest, and to dissipate many prejudices against the Protestant Faith. [Report.

EGYPT—Cairo—1826—William Krusé, John Rudolph T. Lieder: 1 *European Teacher*, 8 *Nat. Teachers*—Communicants, 24—Schools, 3: Scholars: Boys, 153; Girls, 150; Youths and Adults, 10—Pp. 83, 84; and see, at pp. 302—306, an Account of the Confirmation held by the Bishop of Gibraltar, Reports of the Mission, and a Notice of the Preservation of the Mission Premises from Fire.

Mr. Krusé attends to the English and Arabic Services, and avails himself of any opportunities that may present themselves for direct Missionary Work; while Mr. Lieder superintends the Educational Establishments.

In the early part of the year Mr. Krusé spent about six weeks in a Missionary Tour among the Copts of the Faioum. During this journey he had many opportunities of conversing with the inhabitants on religious subjects, and of distributing copies of the Scriptures and Tracts.

In the Coptic Institution, young men intended for the Ministry of the Coptic Church are educated, in the hope that they may hereafter, under the blessing of God, be the means of diffusing such a measure of scriptural truth throughout that Church, that it may eventually be purified from its present grievous errors.

It appears that, so far as the number of pupils is concerned, their progress in general knowledge, and the countenance afforded by the Ecclesiastical Authorities of the Coptic Church, the Institution has realized the most sanguine expectations formed respecting it; but in the most important points it is to be feared that it has hitherto failed of its object.

The Girls' School has, during the past year, had its full number of 115 pupils, whose progress is reported to be gratifying. While what are called the Orthodox

Oriental Churches have generally regarded this School with favour, it has constantly been an object of jealousy to the various Roman-Catholic Communions, who have, at different times, attempted to form opposition Schools, but without success, because they have failed in obtaining suitable Teachers in whom they could place confidence.

This School contains 130 pupils, of whom 16 are Mahomedans. Mr. Lieder describes this part of his labours as promising and satisfactory. [Committee.

EAST AFRICA — *New Rabbay* — 1843—John Lewis Krapf, D.D., John Rebmann—Pp. 84, 85; see, at pp. 47—49, 52, 98—106, many Particulars of Dr. Krapf's proceedings; and, at pp. 41—47 of our present Volume, many Particulars of the Mission.

In a situation so remote from European Society, Medical Aid, and Christian Sympathy, sickness must be more than ordinarily trying. Dr. Krapf, however, has been called to suffer from severe and repeated attacks of fever, some of which continued for several weeks. On one of these occasions he found it necessary to remove to Zanzibar for two or three months, as the only probable hope of his recovery. By these successive attacks his constitution has so greatly suffered, as to render his return to Europe for a time a probable event.

Dr. Krapf has undertaken several im-

portant Missionary Tours, with the view of collecting information, and of making known the Gospel.

Dr. Krapf has been most assiduously employed in translations, whenever his health and other engagements have permitted. In a little more than two years he has translated nearly the whole of the New Testament into the Sooahelee Language. He is desirous, however, that no part of it should be printed until he shall have brought his maturer acquaintance with the language to bear on a careful revision of it.

The Rev. J. Rebmann reached Mombas on the 10th of June, and, as might be expected under the circumstances, was welcomed by Dr. Krapf with feelings of overflowing joy. Immediately after his arrival, preparations were made for entering upon a Mission to the Wonica. The place fixed upon was Rabbay-Emipia, or New Rabbay, about four miles to the west of the extremity of the Bay, which extends about eighteen miles inland from Mombas. New Rabbay is situated at a considerable elevation, commanding an extensive view, especially to the east.

The agricultural occupations of the Wonica, and severe attacks of fever, by which both Dr. Krapf and Mr. Rebmann were laid aside for some weeks, obliged them to postpone their removal from Mombas until August. On the 25th of that month, which was the day appointed by the Chiefs to receive them, they arrived at their destination. [Report.

JEW'S SOCIETY.

MOROCCO — 1844 — There is at present no Missionary at this Station, Mr. A. Levi having formed a connection with another Society—P. 85.

The descendants of Judah reside in great numbers in the countries which border on the southern shores of the Mediterranean. In those vast districts of Africa which present to European Travellers nothing but impassable deserts and irreconcilable enemies, the Jewish Wanderer can meet with a brother and find a home. The Arab Hordes which destroy, with unrelenting ferocity, every Christian Stranger who may attempt to cross their path, will permit the poor Jew to pass unmolested, or to remain undisturbed if he wish to take up a permanent abode among them. In the empire of Morocco alone there are about 500,000 Jews.

CONSTANTINOPLE — J. E. Cohen, Corresponding Agent—P. 85.

SMYRNA—George Solbe: M. L. Hirschfeld; Philip Russo—Pp. 85, 86.

When I reflect on the numerous and great obstacles which stood in my way at the beginning of my Missionary Career in this country, the prejudices, the ignorance, the moral debasement, the slavish fears of the people among whom I was sent to labour, and when I consider the success with which it hath pleased God to crown our feeble endeavours, I cannot but exclaim with the Psalmist, *Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.* We now enjoy full and free intercourse with Jews of all classes. The Rabbies have no longer the power to prevent, by imprisonment and other cor-

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poral punishments, their brethren from visiting us. Our room at the khan is daily filled with Israelites of all ages and conditions, who come to us for instruction, for advice, or for the purpose of making inquiries.

The school, with the exception of a few weeks after the conflagration, has been steadily kept up since its establishment; and though the number of pupils has never been large, still the average of regular attendants during the year has been from ten to twelve young men and boys, who have been instructed in reading, writing, arithmetic, geography, languages, and especially in the Word of God.

The Judæo-Spanish Service has been regularly kept up; and a great number of Tracts, with some Bibles, Testaments, and Liturgies, have been distributed amongst the Jews. *[Mr. Solbe.]*

A considerable number of Israelites have expressed their conviction of the truth of Christianity, and their desire to make a public profession of their faith; but they are kept back from doing so by the difficulty of providing employment for them after their Baptism.

Kindly feelings have been awakened toward your Missionaries in the hearts of those to whom they have been sent. The Jewish Community at Smyrna consists of about 15,000 souls, and is divided into two conflicting parties—the rich and the poor—who have for some time been at open warfare with each other. Your Missionaries have been frequently applied to, to act as mediators in these disputes, and have been privileged to find that the exercise of their influence for securing justice to both parties has been duly appreciated. *[Report.]*

The Jews here, who have been oppressed for centuries by rabbinical despotism, begin to think for themselves; they begin to compare, to inquire; they question the integrity and veracity of their Rabbies; and light, though dim for the present, seems to break forth in their religious horizon, and its rays commence dispelling the darkness in which they have been hitherto kept. *[Mr. Hirschfeld.]*

A Correspondent observes, in reference to the notice given above (p. 78) of Turks being allowed by the Sultân to choose their religion—

The little Protestant Community and

Church of Turkey have lately received from Lord Cowley a service which can not be too highly valued, which not only entitles him to their gratitude, but to the gratitude of all who look upon the cause of Protestantism, and that of human improvement and civilization, to be in any degree dependent on each other. His Lordship has procured, by many persevering efforts, from the Turkish Government, the recognition of the Protestant Subjects of the Sultân as a separate Church and Community, legally established in this empire.

BEYROUT—1842—H. Winbolt—
P. 86.

Although the number of Jews residing at Beyrout is not so great as at many other places, it presents many openings for Missionary Labour, as great numbers of Jews pass through, on their way to and from the land of their fathers. The Rev. H. Winbolt says, that not a day passes but Jews come to him, many of them resident, and many from other parts. He is about to visit Damascus, which contains a great number of Jews among its inhabitants.

Your Committee regret to have to report the revival at Beyrout of the calumny which led to the horrors at Damascus a few years ago. From a statement published in the newspapers, it appears that on the day preceding Palm Sunday, several Christian Boys joined some religious procession, agreeably to the custom of the place. In the dusk of the evening, one of the children, about the age of four years, having strayed from the others, lost its way among the gardens and vineyards. On the following day, when it became known that the child was missing, the fanatic populace attributed its disappearance to the Jews: their synagogue and houses were tumultuously searched, but of course without success; and subsequently the child was found in a vineyard, exhausted by cold, hunger, and fatigue, from the effects of which it soon afterwards expired. This, however, did not silence the clamour of the ignorant multitude, and eventually the affair was referred to the Governor General. The accused persons had been placed in confinement; but on their brethren undertaking for their appearance in due course, the Governor gave instructions for their immediate liberation, and he has directed an investigation before the proper judicial tribunal. Colonel Rose, Her Majesty's

Consul-General at Beyrout, kindly interfered for the protection of the accused.

[*Report.*]

JERUSALEM—1834—W. D. Veitch, *Principal of the Hebrew College*, J. Nicolayson, F. C. Ewald: E. Macgowan, M.D., *Head of the Medical Department*; R. Sandford, *Surgeon*; M. P. Bergheim, and 2 other *Med. As.*; R. B. Critchlow, *Clerk of the Works and Superint. of School of Industry*;—Hershom, *Domestic Superint.*; 1 *Depositary*, 1 *Schoolmaster*;—Sinyanki; C. S. Rosenthal, *Interpreter*. Mr. Sandford arrived in Jerusalem in October 1846. Bishop Gobat was consecrated on the 5th of July, at Lambeth Palace, and reached Jerusalem on the 30th of December 1846—Pp. 86—88.

Church—Finding their attempts unavailing to raise fresh difficulties with regard to the firmān, unceasing opposition has been manifested by throwing obstacles in the way of procuring stone and labour; on the one hand, by endeavouring to stop the market for both; and on the other, when that was overcome, by causing the most exorbitant prices to be exacted. These demands have been obliged to be complied with to a great extent. The consequence has unavoidably been a great increase of expenditure, and a considerable hindrance in the progress of the work. Nevertheless, the walls of the sacred edifice have now nearly reached their full height, and are ready for the roof and the ceiling.

With regard to the seats, pulpit, communion-railing, &c., the Committee, on the advice of their architect, have had these things executed in London. Your Committee have every prospect of the Church being completed by the end of the present year, or at the farthest within a year from the present time.

[*Report.*]

Missionary Operations—I always have considered it as a part of the Missionary Work, and, indeed, as the most important part of it, to go among the Jews, calling at their houses, synagogues, and market-places, and to speak to them of Jesus Christ. By going among them, and speaking to them, many, who know nothing at all of Christianity, hear what the Religion of Christ is, and others, who have false notions respecting it, are corrected. But I confess, though it is an important part

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of our work, yet it is not the most agreeable. Our patience is tried—often tried to the utmost: this makes us more prayerful, and leads us often to the foot of the cross, to pray for the benighted sons and daughters of Abraham.

[*Mr. Ewald.*]

The work of the Lord is gaining ground in the Holy City, notwithstanding the opposition of the enemy. There are constantly several inquirers under instruction.

[*Report.*]

I have renewed old acquaintance, and made new friends. Blessed be the Lord that I can state that I have been occupied in conversing with the Jews from morning until evening ever since I took possession of my dwelling. The Jews literally thronged to my house, and I had sometimes to speak to them uninterruptedly for four hours. How long this will continue of course I cannot say; but I rejoice to see them and to speak to them. I have also been twice in the Jewish Quarter, but we are narrowly watched.

[*Mr. Ewald.*]

The land of Canaan has, to a very great extent, been left barren, and whole districts are now suffered to remain uncultivated, which once were pastures clothed with flocks, or valleys covered over with corn.

[*Report.*]

The Jews at Jerusalem are greatly alarmed at the progress of Christianity, which is secretly spreading among them, almost from house to house; they therefore use all the means in their power to stop it. Secret tribunals are formed, whose business it is to search after those who read Christian Books, or who visit our houses. Not satisfied with that, they have recently issued two tremendous excommunications against the Missionaries, against the Hospital, and against all who are in connection with us.

[*Mr. Ewald.*]

A Jewish Youth, an Austrian Subject, had become convinced of the truth of Christianity, but the public profession of his faith the Jews endeavoured forcibly to prevent, by setting up the plea of his being a Turkish Subject, and, as such, not permitted to change his faith. The case was brought before the Pasha of Jerusalem, and it was found necessary to apply to the Porte for instructions. The result was, that the youth was, by authority from Constantinople, declared perfectly free to choose for himself in matters of Religion. This decision is of the greatest importance, because it decides the cases of all the native Jews who henceforth

M

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may be converted. Hitherto no Jewish Subjects of the Porte could become Christians, without being exposed to most violent persecutions, owing to the complete controul which the Rabbies had over them.

The number of Israelites admitted into Christ's Church by Baptism during the year has been eight. One of these was the wife of Mr. Luria, one of the two Rabbies who, in the year 1843, professed their faith in Christianity, under circumstances of great trial, and who have both been appointed to occupy the Station at Cairo, recently entered upon by your Committee *

There has been a remarkable influx of Jews into Palestine during the past year; even from America great numbers have come. They have not been aged people only, but a great part young, and many females among them. At the same time, there has been a great scarcity of provisions, and the consequent distress and destitution among the Jews has been beyond description. Several have died from want of food.

Hospital—The Hôpital Department, under Dr. Macgowan's superintendence, has proved, during the year, a great blessing to the Jews. The doors of the Hospital have been daily thronged with applicants for the necessaries of life and articles of clothing, which Dr. Macgowan has been in the habit of distributing to the most necessitous. [Report.

Whenever Jews arrive from other parts of the Holy Land the principal point of attraction to them is the Hospital. We frequently meet with parties of Jews, newly arrived, standing before it, and eyeing the building with great earnestness and curiosity. Sometimes they send me a request to be admitted to see the inside of the institution. [Dr. Macgowan.

The cherems of the Rabbies against all Jews who shall receive medical aid through the means of your Society continue in force, but are regarded only by those who depend on the Rabbies for subsistence. Increasing confidence is shewn by Jews of all classes in the Society's medical department, even by those who have openly opposed it. The Turkish Authorities, also, are now as amicably disposed toward our Hospital as they had been previously opposed to it.

Admitted into the Hospital in the year. . . 215
Patients seen at the Dispensary during
the year 1846 2085
Private visits at the houses of sick Jews, 1500
3800

[Report.

Mr. Nicolayson, in a Letter dated Dec. 3, 1847, says—

Three days in the week I have gone among the Jews, visiting them in their houses, in their synagogues, in their jeshiboths, colleges, and at their shops. The Gospel of salvation has been preached during this month to multitudes of the sons and daughters of Abraham, in the city of David.

In a Letter of the same date Dr. Macgowan writes—

I continue to receive very encouraging reports from Mr. Sandford and Mr. Bergheim of their labour in their departments. The Hospital continues to be filled with Jewish Patients, and Mr. Sandford has also much practice in visiting them at their own houses.

JAFFA—1 Depositary—P. 88.

Your Agent at this Station, Mr. Hanauer, has been usefully employed in the distribution of Scriptures among the resident Jews, and the many who land at this port on their pilgrimages to the Holy Land; which circumstance makes this Station one of considerable importance for Missionary Labour among the lost sheep of the House of Israel. [Report.

SAFET—1842—J. O. Lord, James Cohen—Pp. 88, 89.

Ill health has compelled Mr. J. O. Lord to retire for a season from this Station. After having, during a stay at Malta, recruited his health, he is now about to enter again upon his field of labour.

In the meantime, Mr. J. Cohen, who for some time had laboured in Jerusalem, has been stationed at Safet. He met with a favourable reception from the Jews there, and states that your Missionaries were well remembered, and held in great esteem, both by the Mahomedans and the greater portion of the Jews, many of whom expressed their regret at the Station having been vacant for some time. At first, when Mr. Cohen went into the Jewish Quarter, he was surrounded by a great number of his brethren, anxious to hear and discuss the doctrines which he came to declare unto them. Subsequently he had to encounter some opposition; but his last Letters state that he again found

* See p. 83.

access to his brethren, even to some of those who had been the most hostile. He has had many applications for Scriptures, and has two inquirers under instruction. Fifty copies of the New Testament have been circulated among the Jews at Safet during the first quarter of the present year. [Report.]

ALEPPO — Thomas Kerns M.D., has been compelled, by the illness of Mrs. Kerns, to suspend his labours, and return to Ireland.—P. 89.

Dr. Kerns did not leave his Station without having had many opportunities of proclaiming the Gospel to the Jews, and distributing many copies of that imperishable Word. The circumstance that the message has been delivered to a great number of the Jews, and that active and violent opposition has been shewn by the Rabbies to that which they do not understand, warrants the hope that Dr. Kerns' endeavours have not been in vain. [Report.]

CAIRO—1847—C. L. Luria, J. B. Goldberg.

Your Committee have for some time been desirous of occupying this important field of labour, to which their attention was directed in particular, both by the late and the present Bishop of Jerusalem. Mr. C. L. Luria and Mr. J. B. Goldberg, educated in the Society's College at Jerusalem, are appointed to this Station. They are, perhaps, still in the recollection of many of the friends of Israel, under the names of Rabbi Eleazar and Rabbi Benjamin; the two who, in the year 1843, were added by baptism to the Jewish-Christian Community on Mount Zion, and were at that time exposed to severe persecution from their unbelieving brethren, who tried, by every means in their power, to prevent their making a public profession of their faith.

Your Missionaries arrived in Cairo on the 5th of Jan., where they were received with much affection by the Rev. Mr. and Mrs. Lieder, in the service of the Church Missionary Society. Your Committee are happy to know that the counsel and assistance of these experienced labourers in the Lord's vineyard will be afforded them. The number of the Jews at Cairo amounts to about 5000. There are sixty or seventy families of Caraites. The main body consists of native Jews: only about a hundred are Europeans. [Report.]

Mr. C. L. Luria writes, Dec. 6, 1847—

Several Jews, who on many occasions heard our testimony of our Lord Jesus Christ as the true Messiah and only Saviour and Redeemer of the world, have renounced Judaism, and desired to be instructed in our Holy Religion. We of course have gladly and readily granted their request, and commenced a regular course of instruction with them in Religion, and also in reading.

BAGDAD and BUSSORAH: in Bagdad there are 6000 Jews—Murray Vicars, P. H. Sternschuss, H. A. Stern—Pp. 89, 90.

That deadly scourge, the cholera, prevailed to an alarming extent, and in a very few weeks several thousands were suddenly called hence. The Rev. M. Vicars suffered very severely from fever at the time, and was compelled to remove into the country; but Messrs. Sternschuss and Stern were able to remain at their post, although, for a season, their Missionary Work was suspended, in consequence of the prevalence of the disease. The Jews thought that the visitation was owing to many of their brethren having imbibed the doctrines of Christianity.

The opposition manifested by the Jews has been very violent. They have pronounced a curse against the Missionaries in the synagogue, in which they cast on those Jews who should "go among them, set foot in their house, or buy or sell with them," "the greatest anathemas, the greatest excommunications, the greatest execrations, and the greatest curses." In their curse they acknowledge the influence of the Missionaries, by saying, "And at this very hour we have heard that there are some who go to them. But the Beth Din will summon those individuals, and severely judge them." Notwithstanding, your Missionaries have met with many to whom they have been enabled to declare the love of the Redeemer, and several have received regular instruction. [Report.]

A spirit of inquiry pervades all classes of Jews in Bagdad. The Rabbies are fully sensible of it, and do every thing in their power to check this extraordinary movement: it ought, indeed, to be regarded as very extraordinary in this part of the world; but notwithstanding all the rage and opposition of the Rabbies, Jews come, and some at the expense of every thing that is dear to them—their established reputation, even their personal

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safety. Their minds are in a state of agitation, partly enlightened, partly convinced, partly believing [Missionaries.

Ispahan—The great and important openings for labour which the Rev. Messrs. Sternschuss and Stern have met

with while travelling in Persia has induced the Committee to direct them to reside at Ispahan for one year, in order that they may be enabled more conveniently to visit the Jews in that part of Persia. [Report.

China, and India beyond the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—The Committee have taken further steps for the benefit of China—Pp. 113, 114.

After an interview held with the Committee by a Deputation from the London Missionary Society, it was

—Resolved, That the sum of 1000*l.* be granted to the London Missionary Society, for the purpose of enabling them to forward to Shanghai a cylinder printing-press, and an additional quantity of Chinese Type; and also to defray the expenses connected with sending assistance from this country for printing the Chinese Scriptures.

Dr. Legge writes to the London Missionary Society—

To meet present exigencies, an edition of the Epistle to the Romans has been printed on account of the Bible Society, and they are going on at Shanghai with the rest of the Epistles, in an experimental edition for the same object of 2000 copies, subject to the approval of the delegates when they meet in June.

You will be glad to be informed that the openings for the introduction of the Gospel into China are being steadily enlarged. Instances have occurred, both at Amoy and Shanghai, of Missionaries being allowed, by the native Authorities, to travel a considerable distance into the interior. The jealousy and suspicion of foreigners, which used so remarkably to distinguish them, are rapidly yielding to the influence of the new relations to other lands into which their country, by Providence, has been brought.

CHRISTIAN-KNOWLEDGE SOCIETY.

CHINA—In reference to the objects of the Society in China the Report states—

Much interest is felt by the Society on

the subject of China; and the period will be hailed with pleasure, when the Board shall be called upon to fulfil the pledge which it gave last year, to furnish a large contribution toward the endowment of a Bishopric in our Chinese Possessions—P. 114.

The Rev. Vincent Stanton writes—

The prospects of Church Building have been most uncertain. Happily, however, I can now report the actual commencement of the work in levelling the ground, and the expectation that the foundation may be laid as soon as the rains have ceased, or not later than the beginning of winter. The College or School was long retarded by the difficulty of procuring a site. The first portion is now nearly ready for occupation. I have engaged a Chinese Teacher, and am now only waiting for the arrival of an assistant from England to begin school with 20 or 25 boys. As soon as a second English Assistant can be engaged, I intend completing the plan, and increasing the number to 55 or 60.

The Standing Committee have allotted for the College 187*l.* 10*s.*, the balance remaining of 600*l.* placed by the Board at their disposal in June 1843 for the Society's purposes in China; but Mr. Stanton has been informed that the sum of 250*l.* (the portion assigned toward the erection of a Church at Hong Kong) will not be paid until the plan for a Church shall be further advanced.

I have the gratification to inform you that a large portion of the house is ready for occupation, and that I have the prospect of commencing early in the summer with an English Teacher, Chinese Teacher, and 30 boys. I hope to double the number, both of Teachers and boys, about the beginning of next year. The Church is in progress: the ground has been

levelled, a contract accepted for the foundations, and the trenches excavated. On the 11th of next month we hope that the foundation-stone will be laid. The grants of Her Majesty's Government and your Society, together with the subscriptions, are equal to all anticipated expenses.

[*Rev. F. Stanton.*]

Mr. Stanton having applied, as a member of the Society, for a supply of Bibles and Prayer Books, and other Publications, the Board, with the view of further promoting the Society's objects in China, and assisting Mr. Stanton in his labours, agreed that a supply of 25*l.* should be furnished gratuitously.

The Rev. Samuel Banks, Incumbent of Haddenham, has informed the Society that he has been appointed Chaplain to the British Residents at Canton, and has requested the grant of a 4to Bible and Common-Prayer Book for the performance of Divine Service. This will be carried on in the Consul's residence until a Church can be built in that city. He also requested Bibles and Prayer Books for the use of the seamen in the vessel in which he is about to sail.

It was agreed to grant Books for the performance of Divine Service, Bibles and Prayer Books, and Books and Tracts from the Catalogue.

[*Report.*]

PRAYER-BOOK AND HOMILY SOCIETY.

CHINA—The Committee reported last year that they had received a manuscript translation of the Prayer Book in Chinese, made by Mr. Gutzlaff. They have submitted both Dr. Morrison's and Mr. Gutzlaff's translations to the Rev. Jacob Tomlin, who was, during eleven years, a Missionary in China, and at one time the Principal of the Anglo-Chinese College at Malacca, who reports that Morrison's is better suited than Gutzlaff's for scholars and persons who can read; that Gutzlaff's is best adapted to the common people.

Both versions may possibly prepare the way for an edition at some future time altogether suitable. A corrected edition of Morrison's is now going through the press—under the gratuitous editorship of S. Birch, Esq., being afterwards read by the Rev. J. Tomlin—at the expense of this Society.

Until an improved version of the Scrip-

tures be made—and your Committee are happy to state that considerable progress has been made in such translation—it is obvious that the Prayer Book cannot be brought forward in an accurate form.

The American Bishop, Dr. Boone, was anxious that the Missionaries and Ministers of the Episcopal Churches of England and the United States should have put into their hands a Liturgy similar in every respect. The Clerical Committee, together with the Vice-Patrons and Vice-Presidents of the Society, and others, were consulted on the occasion; and at a Special Meeting the conclusion to which the Committee came is expressed in three Resolutions, of which the following are abstracts:—

1. That this Society is not competent to make any concessions with regard to the Liturgy of the Church of England, which is established by Convocation and the laws of the land.

2. That this Society will feel itself much indebted to Bishop Boone if he will inform them whether such a selection from the English Liturgy could not be made by him as might be used by baptized converts in both Churches; it not being consistent with this Society's principles and constitution to circulate the standard works of any other Church but that of the United Church of England and Ireland.

3. That this Society proceed with the printing of the corrected edition of Dr. Morrison's translation in Chinese; and that the portions now ready for the press, and those in the course of printing, be sent to Bishop Boone and others, for their approval or correction; and that 250 copies of the different portions, as prepared for the press, be printed.

—Pp. 114, 115.

RELIGIOUS-TRACT SOCIETY.

CHINA—There is a growing conviction in the minds of most of the Labourers that the work of the Lord will rapidly advance in many parts of this populous land. The distribution of Tracts is now carried on to a great extent. The shops in the cities are visited, and after Tracts are read in the hearing of the inmates, and conversation is held with them on

Religious-Tract Society—

religious topics, the Missionaries always leave a few books for perusal. These books have been well received, and it is hoped that many of them are read. Sometimes the enemies of the Truth manifest the most decided opposition to all Christian Efforts. [Report.

Hong Kong—A grant of 100*l.* has been voted to the Corresponding Committee at Hong Kong. Dr. Legge informs the Committee that there are now three Colporteurs at work in connection with the Mission at Hong Kong. The Committee have received the blocks of Dr. Milne's "Village Sermons," of which five sets of plates have been cast, one for each principal Station in China, and one for Siam. On these plates about 50*l.* have been expended. [Report.

Shanghai—Upward of 90,000 copies of about 85 different works or reprints have been issued, and the largest portion of them circulated. Grants have been made of 250*l.* and 2500 English Tracts. In reference to one of the new Tracts, entitled, "A Condensed Statement of Christianity," the Committee remark—"One peculiar feature of the Tract is, that it was written in the heart of China, when Dr. Medhurst was on his journey into the interior for the purpose of being presented to an inquiring and interesting individual, who was anxiously seeking the Truth, and who had much influence with his countrymen. Those Missionaries who have read it approve of the production, and the Chinese are very fond of it. May we not hope that the Tract will do much good among the Natives, and that Mr. Peek's special donation of 50 guineas for its publication will produce interest upon interest to the souls of men?" [Report.

We have resolved on printing an epitome of Old-Testament History, drawn up by some unknown author many years ago, in the purest style of the Chinese Classics, and almost entirely in the very words of Scripture, about which there could be no objection either as to the matter or manner. This is divided into Tracts of eight pages each, giving an account of the Creation and Fall (these two are taken from the first five chapters of Genesis), the Flood, the Calling of Abraham, the History of Isaac, Jacob, Joseph, etc., the Birth of Moses, the Plagues of Egypt, the Passage of the Red Sea, the Giving of the Law, etc. We are print-

ing 6000 of them.

[Dr. Medhurst.

Our journeys into the country take about 1000 copies weekly, beside those supplied to the patients in the Hospital.

[Correspond. Com.

Ningpo—The Committee have voted 50*l.* to Mr. Hudson for the purchase of Chinese Publications. A Correspondent writes—"The desire of the people for Tracts is truly delightful, and certainly an encouraging fact. They know we teach the Religion of Jesus, and declare the true God to be the Creator and Governor of all things, yet their unceasing cry is, 'Give me a book—a book.' The motive may be curiosity, or a national fondness for literature; yet the circumstance is reviving, because many of them can read, and will doubtless read what is thus bestowed to do them good. The seed sown and watered from on high may be productive of lasting good."

To circulate religious publications Mr. Hudson has adopted the plan of visiting the houses of the Chinese.

Miss Aldersey has received a supply of books for her pupils. [Report.

SINGAPORE—The Rev. Alexander Stronach states that 500 copies of a translation of the Psalms have been printed, and 5000 copies of a new Tract on the great doctrines of the Gospel. [Report.

SIAM—Stereotype plates of Dr. Milne's "Village Sermons" have been prepared for the American Missionaries. They continue to print and distribute many Tracts, though experiencing considerable opposition from the high authorities of the country. [Report.

BURMAH—The grants to Burmah have been 100 reams of paper and 2500 Tracts; 50 reams to be appropriated to the publication, in Karen, of "The Harmony of the Gospels." [Report.

ASSAM—No Report has been received, but from other sources we learn that the press is in active operation. [Report.

EASTERN-FEMALE EDUCATION SOCIETY.

A Summary Statement of the Proceedings of the Society in Singapore was given at p. 458 of our last Volume.

I have some hope that two of my women have turned *from darkness to light*. I teach them a little every day, or nearly so; but it is a great difficulty to convey truth to their untutored minds in a sufficiently simple form. They are, however, earnest in their inquiries, I believe. After

the exercises of the day, I had occasion to go into the children's court, where I saw my Christian Man-servant, who was baptized in August last, explaining some passages out of a Christian Tract to several children sitting around him; at a little distance were the two women referred to, poring over the Catechism, each having by her side a daughter of twelve or thirteen years of age, assisting the mothers to recall what I had taught them.

[*Miss Aldersey, Ningpo—March 8, 1847.*]

My servant Ayeu stands well: it is now about a twelvemonth since he was baptized. He is a faithful and attached servant. Two of my women stand proposed for Church-fellowship. Our Pastor has seen them, and is pleased. The one is my embroiderer; the other is a woman who, on first entering my family, was like a firebrand, continually disturbing our peace. This woman has, as I have reason to believe, received the grace which subdues the heart: she is now gentle and obedient, and is trying to learn to read, in which I suppose she will never succeed.

[*The Same—July 23, 1847.*]

Three old Chinamen have voluntarily brought their nice little girls to my School, and so they have become my property for the next three years. As they

are at present only seven years old, I hope to be able to get their agreement renewed for three years more, as they are motherless children; and then I think, with God's blessing, I can do something with them.

I had a painful interview with C—— last night. Poor dear girl, she tells me that she is certain that her mother has betrothed her to a Chinaman. She has told her that, before the Chinese new year (February), she shall be married. My poor C—— looks like a lamb ready for the sacrifice.

And here is the condition of a girl who can read and write, and who knows her Bible from one end to the other as well, perhaps, as you do yourself! If you only saw the poor girls in this miserable country! they are like goods and chattels: their mothers manage every thing: they have no voice in their own affairs. Very frequently, under the false pretext of going to see a sick sister or friend, they are got into a palanquin, and have no idea of what is to happen to them, till they find they are in the hands of some native man who has paid for them, and therefore will take care to prevent his purchase from escaping.

[*Miss Grant, Singapore—July, 1847.*]

(*The Survey will be continued at p. 113 of our Number for March.*)

BIOGRAPHY.

BRIEF NOTICES OF NATIVE CONVERTS,

CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S STATIONS IN WESTERN AFRICA.

FROM the various accounts which have reached us from Western Africa we select the following Notices of the blessed effects of the Gospel in cheering the last hours of those who have received the knowledge of salvation into their hearts.

Mr. Ehemann writes, in his Journal—

July 2, 1847—I visited a sick woman, who for a long time had been a consistent member of our Church. Though she could not speak, yet she fully understood what I said to her; and when I asked her about the state of her soul, she answered me by a motion of her head or hand, from which, and the peaceful appearance of her countenance, I could see that her heart was with her Saviour, and that the fear of death had been conquered in her. I left her much refreshed in my own mind. The Chris-

tian Visitor made the following remark concerning her, in his Journal for this month—"God has been pleased, in His own appointed time, to remove one of His flock from this world. She was one of whom it might be said that she was waiting for the coming of the Lord. In her sickness, as often as I visited her she manifested some token of the grace of God working in her heart."

She died on the 7th inst., and her end was peace.

And Mr. Attarra gives the following account—

Sept. 8—A message came to me that

one of the female Communicants was very sick. I went after the messenger. As I entered the house, I said, "What is the matter with you?" The sick woman replied that she felt much pain in her body, but that her soul was very happy. "All your preaching," she continued, "I have in my heart, and God teaches me that I did not hear it in vain." I spoke many words of consolation to her. When I was about to leave, I made as if I was going to depart without praying with her. This I did to try her. Then she directly asked me to pray for her, which I readily did.

On the next day her happy spirit took its flight to the realms of everlasting felicity.

Mr. Beale states in his Journal—

March 24, 1847—To-day I committed the mortal remains of John Saunders to the grave, in the presence of about 800 spectators. He was brought to a saving acquaintance with his Saviour soon after his arrival here in a slave, about thirty years ago. He loved the assembly of God's Saints, and was never absent from either Sunday School or Church, unless prevented from attending by sickness. Through his regular and steady attendance on the means of instruction he had gained a very considerable acquaintance with the Scriptures. His attainments in his business as a carpenter, and in general knowledge, were above the generality of Liberated Africans. By his upright conduct and fervent piety he had gained the esteem and respect of a large circle of our own people, and of many in other Communion. He was always ready to assist in any good work. He was a steady Teacher whenever we needed help in our Sunday School, and was also for many years employed as an Assistant in watching over and instructing his countrymen. In various ways, indeed, he rendered gratuitous help to the Church Missionary Society. I believe his course was one of exemplary piety.

The occasion of his death was a severe cold, and inflammation of the chest. On Lord's Day the 14th he was in his place at School and Church; but in the evening he was taken ill, and laid on that couch from which he never more arose. On the Tuesday following he sent for me. I went, and found him very ill. We had a very serious conversation, during which he intimated that he thought this sick-

ness would be *unto death*; "but," he observed, "Jesus is my physician: I live in His hand." His sufferings were very great; but were borne with exemplary patience. On Saturday Evening I went again, and found him much worse. Many of our people were with him, doing all they could. I gave out that beautiful hymn, "When languor and disease invade," read and expounded a portion of Scripture, and prayed with him. Saunders entered into all this most heartily, raising his hands and heart to heaven with great fervour. I saw him again on the Lord's Day; but it was evident that the means we were using to arrest the disease were useless, for he was much worse, and could scarcely be heard to speak. The last words I remember hearing him say were, "I am looking steadfastly to Jesus: He is all my hope." His friends sent for me on Tuesday Morning; but before I reached the house his spirit had taken its flight, and was doubtless rejoicing in the presence of the Saviour in glory.

Mr. King adds the following interesting particulars—

Informed of his being ill on Saturday, I visited him on the following evening, after the School. His appearance indicated that the pale horse's rider had got a sure and obstinate hold of his prey. It was with much difficulty he could speak to me, through the great pains on his chest. On my asking him the state of his mind he replied, "Sometimes I feel Christ's presence with me; but for a while I find my mind has wandered very much. You know how the enemy of souls is very busy. But, oh! what a great and unspeakable privilege it is to know the Bible! Its promises are now very precious, and a source of consolation to my soul. They afford me unspeakable comfort, which neither gold nor silver can impart. But what an awful thing it is to delay repentance till the time of sickness! I thank the Lord that He taught me to know and seek Him before this time." "What renders those promises more precious," said I, "is, because they are made by Him who cannot lie." Thus he found that all the pains he took in acquiring the knowledge of the Scriptures, and of perseveringly attending the Means of Grace, at this time were amply repaid by Him who is a rewarder of those that diligently seek Him.

Mr. Schmid writes—

After the Evening Service I went to see William England, who had been laid up for a considerable time, but whom, in spite of his great sufferings, I found in a quiet and peaceful state of mind, resigning his will to the will of God. "I am," said he, "nothing but a worthless sinner: it is the grace of God which upholds me." Alluding to my coming to Hastings, he said, "We are glad the Society has given us a Missionary again, for we are here infants, in need of a nurse, and if that is withdrawn from us we are in danger of perishing."

A fuller account of this poor man, who shortly afterward died, is given in the Journal of Mr. Bartholomew, as follows—

By the death of William England, which occurred at Hastings on the 21st of August last, our Church has lost a most valued member. He was a Liberated African, of the Haussa Tribe. When he was brought to this Colony, through British benevolence, he was placed at Gloucester, where I became acquainted with him in 1832, when I was stationed in that village. In 1827 he removed from Gloucester to Hastings with his family, and shortly afterward the Rev. J. F. Schön engaged him to be his interpreter of the Haussa Language. He also accompanied Mr. Schön in the Niger Expedition. In March last, when Mr. Schön left the Colony for Europe, England returned home. In the beginning of May last he became ill, and was obliged to be kept at home. I visited him often, and had some interesting conversations with him; confirming his mind with the consideration that God visits and chastens His people for their good, to exercise and prove their graces, and to subdue their iniquities; and reminding him that His mercies are far more numerous than the stripes of His correcting rod. William replied, "Suppose a man gives his neighbour a fowl, to take care of it for him, and at a certain season the owner requires it, must not his neighbour give it up?" I said, "Certainly he must." Undoubtedly he meant that the Lord can dispose of His creatures just as He pleases. No instances of his absenting himself from the Means of Grace have ever come to my knowledge since I have been stationed here. I frequently observed, that whenever he came to Church he would carry with him his Bible, Prayer

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Book, and Hymn Book, wrapped in his handkerchief. We often communicated together about the love of God. Mr. William England was indeed a worthy Christian: his character was consistent with his profession. Thus he hath *fought a good fight, he hath finished his course, he hath kept the faith*; and hath undoubtedly obtained a *crown of righteousness, which the Lord, the righteous Judge, has promised to His faithful followers at that day.*

From Mr. Young's Report for the quarter ending June 25 we take the following notice.

One of the Communicants has been separated from us by death. I visited him twice during his illness, and found that he bore his bodily sufferings, which were intense, with Christian fortitude and patience, and resignation to the will of God. I felt it profitable to witness his Christian Spirit. I prayed with him twice, his friends kneeling down with me, and commending him to the mercy and grace of God. He said, "It is painful; but never mind: all will soon be over. It is good for me. Jesus knows it; I believe it; I trust; I hope." In answer to a question, he said, "I have long time been convinced I am a sinner; but Jesus died for me. I hope for mercy for His sake: that is my hope." This man was a consistent Communicant of our Church for upward of ten years, and died in humble faith and hope of eternal life through Jesus Christ.

The following is from Mr. W. Parkin's Journal—

Sept. 4, 1847—Two members of our Church were this day interred at Gloucester, one of them named Sarah Edmunds. For more than four years she had been confined to her bed by a most painful disease; yet whenever I visited her I invariably found her in a most happy state of mind, thankful under all circumstances, and ever resigned to her Heavenly Father's will. Her faith in Christ Jesus, and her hopes of immortality, were decidedly based on scriptural grounds. Her patience under all her sufferings was highly exemplary. She had a retentive memory, and, though unable to read, could repeat many passages of the Bible, and many of the beautiful prayers of our Liturgy. My Christian Visitor called upon her a few days before her death, read Psalm xxv., and prayed with her; when, being speechless, she moved her

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hand as an expression of gratitude. He again called on the evening before her death, and read John xiv., and prayed with her. She had then strength sufficient to articulate a few words, and told him that she felt the Lord was with her. On the morning of her death she sent for several of her friends, and made known to them that her end was approaching, and that she was happy. Just before her departure she raised her eyes and hands to heaven, and then, without a groan or struggle, her spirit took its flight to Him who gave it. In her lifetime she had had to pass through the deep waters of trouble and affliction; but the eye of faith enabled her to behold her heavenly inheritance, and thus to pass through all, even the Jordan of death, triumphantly.

Mr. F. W. H. Davies gives the following account of the death of a pious woman—

June 20, 1847—I this morning heard of the death of Jane R. Toward the close of 1827 she was brought to the Colony a poor slave, and soon afterward became the apprentice of Mr. J. Attarra. In the following April Nathaniel Attarra was born, and she became his affectionate and attentive nurse. From this period to the day of young Attarra's death he cherished a great regard for Jane. This feeling was reciprocal; for no sooner did the poor woman hear of his death than she wept most bitterly, exclaiming that she had lost her beloved young master; but, after a short pause, she said, with Christian Resignation, "*The Lord gave him, and the Lord hath taken him away; blessed be the name of the Lord.*" During the whole period of her apprenticeship, she was one of the most affectionate, dutiful, and industrious girls that ever entered a house. By the grace of God, and the good example of her master and mistress, she became a Christian, and all through her after course adorned the doctrine of God her Saviour in all things. In 1831 she was married from her master's house to a respectable young man, who subsequently proved unfaithful, which was the means of yet more strongly exhibiting in Jane the influence of the Gospel of Christ. I may just add, that she was a good reader of the Scriptures, had a very retentive memory, and was an excellent sempstress.

We may hope that the example of this poor woman was blessed to the

husband, for Mr. Davies remarks, that, since her decease, he had regularly attended a class for instruction, preparatory to receiving the Lord's Supper.

The following narrative, dated May 7, was sent to Mr. Bultmann by Mr. W. Moore, the Schoolmaster at Ricketts—

I am very sorry to inform you that that old man who spoke of your faith being tried, like Abraham's,* when you had been bereaved of your late wife, is dead; but I rejoice in that he *died in faith*. About a fortnight before his death he called three of the brethren to his house, and addressed them as follows—"I know that this sickness will not leave me, so I call you to beg you that you must hold fast this Christian Religion. As for me, I am not afraid to die, because I know that I am going to Heaven." He addressed himself to one of them thus—"Samuel Turner, you must always tell our people to attend to Church and Prayer every morning: if you tell them, and they still careless, you must not grieve nor tire to speak." Samuel Turner then said to him, I am informed, "Brother, I hear what you said, and I will attend to your request; but you said that you are going to Heaven: what good do you do for God that He will carry you to Heaven?" He replied, "I do not trust on any good work, neither had I done any; but I trust in the Lord Jesus Christ, the Son of God; to save me, and I believe He will, because He came into the world to save sinners. I am a sinner: therefore, I am not afraid to die." Some days after he called his wife, as I am informed by her, and said, "Please to forgive me whatever bad I have done to you. As for me, I forgive, forgive from the bottom of my heart, all what you have done to me. I hope God may bless and help you." I visited him every day when sick: he always glad to see me, and when I spoke the words of God to him he always listened with great attention. One day I asked him if his heart is not troubling him about his sins: he said, "Yes, my heart sometime can trouble me about my sins, because they are many; but when I remember the Lord Jesus Christ, my heart can trouble no more." He died in great peace on the 5th instant, aged, I suppose, sixty-eight years, or thereabout.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.
SIERRA LEONE.

WITHIN the Colony the Society's operations have been carried on as heretofore, and we commence with the

CHRISTIAN INSTITUTION.

The Rev. T. Peyton has continued to superintend this Institution, Mr. G. Nicol being the resident Tutor. At the beginning of the half-year the number of students was reduced to two, six having received appointments as Schoolmasters in the Society's service. Under these circumstances, seven youths were drafted from the Grammar School at a somewhat earlier period than usual, thus raising the number of Students to nine, of whom Mr. Peyton reports, in September—

Their conduct has been good, and their diligence praiseworthy. In Bible History they have got up, for the Examination at the end of this month, 74 pages of the Companion to the Bible; in English History, to the reign of Edward III.; in English Grammar, 62 pages of Allen's and Cornwall's Grammar; in Geography, 30 pages of Chambers' Geography, which has been taught with the use of the Globes; and in Greek, 5 pages of Valpy's Delectus and 57 pages of the Grammar. Their skill in Arithmetic is fair; and they compose remarkably well, considering the short time they have been pursuing this branch of education. Their knowledge, also, of the historical part of the Holy Scriptures is exceedingly gratifying. The senior student reads with me Xenophon's Anabasis, and Latin and Grecian History, and receives instruction in Euclid and Algebra from Mr. Nicol.

Two of the students are Communicants, and another is a Candidate for admission to the like privilege.

We are sorry to have to repeat that the want of materials has impeded the progress of the new buildings.

GRAMMAR SCHOOL.

The Rev. T. Peyton and Mr. Max-

well have continued to labour at this School, and the following is Mr. Peyton's

Report for the Quarter ending Sept. 25, 1847.

The number of pupils now under training is forty-five. Of these, six are supported by the African Native-Agency Committee, and fifteen by the Church Missionary Society, while the education of twenty-four is paid for by their parents and guardians. Thirty-one board and lodge in the Institution. During the past quarter, the sum of 32*l.* 7*s.* 6*d.* has been paid to the Society for six boarders and the daily pupils, exceeding the amount received during any previous quarter by about 8*l.*

The progress which the pupils, particularly those of the highest class, have made in the several branches of knowledge here taught is highly satisfactory: their behaviour also merits the same remark.

On the 29th of June a *viâ voce* examination took place, the Students having been examined during the previous three days in writing. The second and third Classes were examined in English History—from the reign of Queen Anne to the present reign—the Geography of Africa and America, Bible History, and English Grammar. Their Copy-books, and the Maps of the first class, were then opened for inspection. The second Greek Class was then examined in 19 pages of Valpy's Delectus and the Grammar. The first division was also examined in the following subjects by His Honour the Acting Chief Justice: in Greek, Xenophon's Anabasis; in Latin, part of the First Book of Cæsar's Commentaries; and 64 pages of Grecian History. Two pupils then recited two pieces in Latin and Greek prose, and another in English. Time would not allow for their examination in English History and Nicholl's Help to the Bible. In the former they had got up the reigns of George II. and George III., and of the latter 62 pages. The first Greek Class is pursuing Xenophon's Anabasis; the second, the Analekta Minora.

The gentlemen who were present expressed their entire satisfaction with the proceedings of the day, and said that the

Examination was highly creditable to the School, and far exceeded their expectations. The first and second classes have now gone through a complete course of English History, from the invasion of Julius Cæsar to the present reign.

Mr. W. Parkin attended this examination, and thus notices it in his Journal—

The students acquitted themselves very well. It excited not a little curiosity and admiration, at the conclusion, to hear one student repeat chapter after chapter of Cæsar's Commentaries; another, the same of Xenophon's Anabasis; and a third, give a long piece of recitation in English.

When we reflect that two years have scarcely elapsed since this Establishment was opened, and that yet a number of youths are now able to read the New Testament in its original language, we may justly hope that a brighter day is dawning on West Africa, and that the time is not far distant when, from this small peninsula, the glorious Gospel of Christ shall go forth to the remotest bounds of this vast continent.

Regent-Square Sunday School—Evening Service.

Less information than usual has been received respecting this important School; but it continues in a very satisfactory state. Mr. Peyton continues to superintend it, and remarks, in his Report of the Grammar School previously quoted—

The Sunday School is attended as numerous as the accommodations will allow. The School and Dining-rooms, and the Piazzas, are occupied with classes of adults every Lord's-day. The number on the books is 327, of whom 221 are reading the Scriptures: 81 are females.

The Lord's-Day Evening Service has been kept up through the quarter, and ten Baptisms solemnized after the reading of the Second Lesson.

Transfer of the Regent-Square and other Premises to the Society.

In our Number for January, p. 11, full particulars were given respecting an arrangement which had been made between the Society and Her Majesty's Government, by which various buildings, used for Missio-

nary Purposes, but Government property, should be made over to the Society. Transfers of the greater number of the buildings in question have now been effected, the premises in which the Grammar School is held being among them. To this fact Mr. Peyton refers in his communications as likely very greatly to advance the Society's interests in the Colony.

FEMALE INSTITUTION.

Miss Hehlen continues in charge of this Institution, but has suffered much in health. The number of pupils has been increased to twelve, which is as many as can be accommodated, and their progress, upon the whole, has been satisfactory. The affection of Miss Hehlen's pupils for their Teacher is shewn in the following account. Miss Hehlen writes—

Aug. 22, 1847—I returned from Waterloo, whither I had gone for a change of air. My dear children received me with great joy, and told me that they had not ceased to pray for me. While I was at Waterloo one of my pupils wrote to me the following note—

MY DEAR MAMMA—I am not able to write you a long Letter now, but only to inquire after your health. I hope, by the help of God, you are getting a little better. My dear Mamma, I am praying for you always, hoping the Lord will hear my prayer. We are all hoping that you are getting a little better. Remember me in your prayers. All the girls desire to be remembered to you.

FREETOWN.

The Rev. J. Beale still has charge of this Station, Mr. T. King assisting him. During the summer, fever carried off many Europeans in Freetown, but the members of the Mission were mercifully preserved. From Mr. Beale's Journal we make several extracts.

Contributions toward a Church at Abbekuta.

April 21—According to a plan I have had in view for rendering assistance to our brethren in the Abbekuta Mission, I this evening called together some of our most respectable and influential people, to ask their co-operation and assistance in raising subscriptions to build a Church in

Abbekuta, to be called "The Sierra-Leone Church." After singing and prayer, I related the object for which I had gathered them together, and read the heading to a Subscription List which I had prepared. I am happy to add that about 10% was subscribed immediately, and the subscriptions are still increasing.

Sept. 25, 1847—Two of our School-masters, with their wives, having been set apart for the Abbekuta Mission, I went on board the vessel to take leave of them. By them I have forwarded the sum of 26*l.* 8*s.*, which has been collected toward the erection of the new Church, chiefly in Freetown, with Gloucester and Leicester.

Specimen of the Monthly Missionary Prayer-Meeting.

July 5—This being the first Monday in the month, the Missionary Prayer-Meeting was held. We were all very much interested with some extracts from the "Record," and especially with an Address delivered, at my request, by our good old Christian Visitor. Part of his speech was as follows—"You know, my dear brethren and sisters, what privileges we are getting now. You must think of our first state in our heathen land; how we bow down to wood and stone; but, by the mercy of God, we are brought under the power of the Gospel. You must consider how Sierra Leone was at the first. When I first was in Sierra Leone the people were wicked: they were selling one another, as in our heathen land. But now, only look and see what God has done for us: through the power of the Gospel we are tamed. So, my brethren, me and you ought to do something for our country-people. You see the Europeans, what good they have done for us: they leave their fathers and mothers, sisters, children, and all their friends, that we might hear the Gospel. So you see, my brethren, what God is doing for us. If a man has a son or daughter, and the child come to age, and see that his parents are in want, and he or she is able to support them, the child will remember what trouble his parents take in his infancy. It is the same way with the Society now. The Missionaries have been very kind to us, in spending their property that the Gospel might be preached to us; so let us help them, that the Gospel may go to our own land." The whole of the Address was listened to

with the most serious attention, and at the close of the Meeting the collection amounted to about 14*s.*

Baptism of Eight Adults.

Aug. 29—This day I admitted into the Church, by Baptism, five men and three women, all of whom, I trust, have *put on Christ*. I also admitted fifteen who had been previously baptized, chiefly in the little Dissenting Chapels around Freetown. The Congregation was immense, and comprised several Europeans. The devotion and seriousness of the people were very becoming, and greatly added to the solemnity of the Service.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

The Rev. C. F. Ehemann superintended these Stations during the half year; but the active duties of Wellington have chiefly devolved upon the Native Catechist, Mr. J. Attarra. Mrs. Ehemann, we regret to state, has suffered much from ill-health.

Baptism of Forty-two Adults.

The following accounts are by Mr. Ehemann—

Aug. 22—Assisted by the Rev. D. H. Schmid, I received into the Church of Christ, by Baptism, 30 men, who had been for some time—from one to three years, and even longer—under regular instruction, and whom for several weeks past I had met four times a-week. As far as man can judge, I think they are all sincere: I have, at least, taken the greatest care in examining and selecting them. Last evening the Visitors, Candidates, and myself, met together for prayer on behalf of the persons to be baptized, that the Lord might pour out His Holy Spirit upon them; and which was not without a blessing to us.

Sept. 26—I admitted 12 persons—1 man and 11 females—into the Church of Christ by Baptism. These, also, had been from one to four years under weekly instruction, and before their Baptism I had them for three weeks, four times a-week, for preparation. One cheering feature is, that at least 20 of the 42 persons whom I have baptized are able to read the Scriptures, which knowledge they obtained in the Sunday School, and through which they are much better acquainted with the Word of God than others who are without this knowledge.

The number of inquirers is continually increasing among both young and old. I have received, during the quarter, 15 persons as Candidates for Baptism, and 6 Colony-born as Candidates for the Lord's Supper.

HASTINGS AND WATERLOO.

These Stations remained under the superintendence noticed in our last account until the arrival in the Colony of the Rev. Messrs. Schlenker and Frey from England,* when Mr. Frey was appointed to take charge of both Hastings and Waterloo, Waterloo being his former Station. Shortly afterward, however, the Rev. D. H. Schmid was removed from Port Lokkoh to Hastings, thus giving each place the advantage of an Ordained Minister. Changes have been made, also, in the Natives labouring here, by the removal of Mr. M. T. Harding from Leicester to Hastings, and of Mr. Bartholomew from Hastings to Regent.

HASTINGS.

Arrival and Welcome of the Rev. D. H. Schmid.

The following passages are from Mr. Schmid's Journal—

July 2, 1847—On my arrival at Hastings, I found a great contrast between the Timmanee and Hastings People. At Port Lokkoh, whenever people came to see us we knew they came to receive some present; and if it were but a few heads of tobacco, and we did not comply with their wishes, we were considered a greedy people. When I arrived here, the people came, not to receive presents, but to welcome me as a Missionary and a friend. Joy appeared, not in their countenances only, but also in their efforts; for I had hardly been half an hour among them when forty of our Church People were marching toward my house, each with a load of my furniture upon his head, which was the more welcome to me, as we have nearly a mile to walk from the wharf to town. On seeing myself surrounded by these people, so different from those whom I had left, I felt myself, as it were, in a new atmosphere, admiring the power of grace, which had wrought such a change.

* Vide the Recent Intelligence in our Number for September last.

July 4: *Lord's Day*—To-day, also, my circumstances were new to me. While at Port Lokkoh we could hardly get any people to attend Divine Service, and the few strangers whom we sometimes obtained were not voluntary comers, but were attending the Court for palaver, whither we went to meet them; here I found a Congregation filling the House of God, attentively listening to His Word, and keeping holy His day.

WATERLOO.

Prior to Mr. Frey's arrival, Mr. Young was the only European Labourer at Waterloo, the ministerial duties being performed by the Rev. F. Bultmann.

Administration of the Lord's Supper.

On the 30th of May Mr. Bultmann records in his Journal—

I administered the Lord's Supper, at Waterloo, to upward of 120 Communicants. The Church was more crowded than Mr. Young ever recollects it to have been. To see so large a Church well filled, to witness the eager attention of the people to the Word of Life, and the decent approach of 120 African Christians to the Lord's Table, is indeed one of the most interesting spectacles we could wish European Christians to behold.

We now give some passages from Mr. Frey's Journal.

Welcome of the Rev. C. T. Frey.

June 23—Toward the afternoon we went to Waterloo. On our way thither we had to pass through Moco Town, one of the Out-Stations; and when the people got sight of us they ran out from their houses into the streets, in order to welcome us.

On the next day, and for some days afterward, many of our people from Waterloo and Benguema came "to shake hands," as they say, and to express their congratulations on our arrival. One said, "Sir, my head glad too much to see you again: you no stay too long. God bless you!" Another inquired after my family at home. A third asked after our little boy, whom we took home with us; and when we told them that we had left him and another little one at home, on account of the unhealthy climate, they seemed much astonished. "Oh!" said they, "Missis love we truly. Black Woman cannot do so: she will cry much for her

children." Instances like this, when the people shew their affectionate attachment, are comforting, and encourage the Christian Missionary to go on his way rejoicing.

Review of the Past and Present State of Waterloo.

July 4, 1847: Lord's Day—This morning I preached for the first time after my return, and was much pleased again to see, after a lapse of fourteen months, the Congregation which had been under my care for three years and four months. Many of the attendants I instructed in the first principles of our blessed Religion, and 84 of them I have had the pleasure of receiving into the fellowship of the Church by Baptism. I was first stationed here in January 1843, when the Station wore quite a different aspect from that which it wears now. Divine Service and School were then held in an old grass-house, the rain sometimes dropping into our desk. Now, we have a convenient and substantial stone Church, and near it a small School-house. We ourselves were living in a house hired from a native, very different from the houses of the Society; and the room in which Mrs. Frey kept a Sewing School for nearly three years looked like a stable, having not so much as a glass window, or a boarded floor. Now, we have a proper dwelling-house, the property of the Society, with a commodious School-room, which is daily usefully employed. In 1843 I met 44 Communicants and 52 Candidates for Baptism. Now, we have nearly three times that number of Communicants, and more than twice that number of Candidates. I do not mean to say that all the persons connected with the Society, nor even all the baptized members, are truly converted characters. No: they are yet, as it were, babes, who want a watchful eye, and much care and attention, in order to bring them up to the full stature in Christ. Yet, considering how much it costs to bring the old stony heart to the obedience of the cross of Christ, and knowing that there are among them those who love Jesus in sincerity, we have reason to praise God for what He has accomplished among us.

Administration of the Lord's Supper.

Aug. 15: Lord's day—I administered the Sacrament of the Lord's Supper to 140 Communicants belonging to Waterloo and the Out-Stations. My heart was

much cheered on this occasion, both by the large number of attentive hearers during Divine Service, and by the decent and devout behaviour of the Communicants during the administration of the Sacrament.

Liberality of the People at Benguema.

The following passage was written toward the end of September—

The Communicants at Benguema have increased from 24 to 41. Among them we have some good men, who shew their faith by their works. When I went to Europe they transmitted 3*l.* to me for the purchase of a bell for the Station, which they have now received. The other day, the 13th of September, they came to me with the sum of 1*l.* 3*s.*, stating that they wished me to help them, by begging the Society to build them a better Place of Worship than they have hitherto had. They had collected this money, they said, to shew that they were willing to assist in the undertaking as much as possible, in their circumstances.

Mr. J. Wilson, the Native Catechist, has been removed from Kent to this Out-Station.

MOUNTAIN DISTRICT.

GLOUCESTER AND LEICESTER.

Mr. W. Parkin continued in charge of these Stations during the period upon which we have to report, the ministerial duties being undertaken by the Rev. N. Denton, of Regent. As we have already mentioned, Mr. M. T. Harding has been removed from Leicester, his place being supplied by Mr. J. C. Taylor of Gloucester. We give a variety of extracts from Mr. Parkin's Journal.

Interesting Case of a Sick Communicant.

June 6—Mr. Denton administered the Lord's Supper to a large body of Communicants at Gloucester, among whom I was happy to see Henry Renner of Leicester carried to the table. This man has for twenty years been unable to walk, and consequently his opportunities of receiving good from the Means of Grace at the Lord's House are very few. He appears to be very happy under his afflictions, and I believe enjoys sweet communion with his Saviour. The Christian Visitor called upon him after the

Service, when the poor man told him, that after he had received the Sacrament his heart rejoiced. "It make me," he continued, "think less of my own sufferings, and more of the sufferings of Christ, and His precious gift in dying for me."

Distribution of Wearing Apparel from England.

July 1, 1847—This morning I distributed a quantity of wearing apparel to about fifty poor children of Gloucester, many of whom were destitute of even the most common articles of clothing. They all appeared so thankful and happy with their presents, that I feel persuaded, if their kind friends in England could but have seen their bright eyes and cheerful countenances, they would not only have felt that their labour and expense were not in vain, but would have considered it an inducement to continue their favours.

July 5—This morning I went to Leicester, and distributed a considerable quantity of wearing apparel to about twenty poor children, who manifested thankfulness and joy similar to those of Gloucester.

Commencement of an Evening School.

July 20—I opened an Evening School in my house, in order to teach writing and arithmetic to adults, and those who could not possibly attend the Day School. No fewer than twenty came on the first evening, and twenty-four on the second: more would have come, but my room could not accommodate them comfortably. Those, however, whose names are down come regularly for two hours twice a week, except when sickness prevents my attending. In this part of my work I have truly felt much encouragement.

Contributions of the People.

In our account of Freetown it was mentioned that the people of Gloucester and Leicester had contributed part of the money sent to Abbekuta toward the erection of a Church. The following notice of it occurs in Mr. Parkin's Journal for the quarter ending September—

At the beginning of this quarter I assembled the chief members of our Church, and the Headmen of this town and Leicester, to know what they could do toward erecting a Church for their brethren in Abbekuta. They all appeared to be interested in the cause, and each

one pledged himself to do something, and to use what influence he could with others. In a few weeks after this, I received from different parties various sums amounting to 4*l.* 3*s.* 8½*d.* Most of this money has been given by the people in a most cheerful and willing manner, and that, too, not of their abundance, but of their poverty.

Another interesting incident is recorded in the same Journal, as follows—

During the past quarter much anxiety has been manifested among the people in order to purchase Bibles; more than a hundred of which I sold in less than two months, chiefly to members of our Church. I am much pleased with the labours of my Christian Visitor among these people. Wherever he goes, he carries his little Missionary Box with him, and many are the interesting events which come to my knowledge respecting him. In going to one house, he found the people indisposed to give; when, pointing to his Missionary Box, on which was written, *Freely ye have received, freely give*, he reminded them of their great obligations to God, and the *unspeakable gift* of His dear Son Jesus Christ. The consequence was, that before he left the house every individual in it had subscribed something toward the furtherance of the Gospel.

Fruits of a Native Catechist's Labours.

In our Number for Feb. 1845 we gave an account of the visit of Mr. J. Vonbrunn, one of the Society's Native Catechists, to his relatives in the Bassa Country. The following interesting account seems to shew that that visit has resulted, by the blessing of God, in much good. Mr. Harding writes, while he was yet at Leicester—

May 3—It gives me sincere pleasure indeed to relate, that on this day there was admitted into the School a young man named Peter Hunter, who came from Liberia. In conversation with him I learnt that he came from the School of Mr. Jacob Vonbrunn, one of our Native Schoolmasters, who, for the love and sake of his countrymen—when he went to visit them he saw how they were in darkness, and practising all manner of evils, without God and hope in this world—left the Mission, with permission to go and teach them the knowledge of God, and of His Son Jesus Christ. Hun-

ter told me that Mr. Vonbrunn has joined the American Missionary Society, and has got a School committed to his care. He is permitted to perform Divine Service every Lord's Day from one Station to another, and goes from house to house to teach and instruct them every day of the week. He says that Mr. Vonbrunn has met with great reception among his country-people: many came from far, in order to hear him read and explain the Word of God to them, and also sent their children to be instructed and trained up in the fear and admonition of the Lord. Two of the Chiefs, who had a number of wives, and also his own father, were converted through his constant preaching to them, and were afterward baptized and admitted into the Church of Christ.

Inland Seas.

EASTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

Direct Missionary Work—Preaching and Education.

HAVING shewn the character of the people among whom the Missionaries labour, it is a relief to turn to the consideration of the direct Missionary Work which has hitherto been found practicable, and which, indeed, we have already incidentally noticed. To the natural eye, the prospect perhaps would hardly appear to be very promising; but, "strengthened by God's Spirit and Word," Dr. Krapf remarks, "we take the field against a world lying in wickedness and lust." Mr. Rebmann has been, as we have intimated, the chief labourer in building, &c., which has necessarily occupied much of his time, and he has also had to apply to the study of the language. In addition to this, he has attended to a little School; thus leaving Dr. Krapf at liberty to converse with and preach to the people, and to prepare such works in the vernacular tongue as are most wanted in the early stages of the Mission. We first give some particulars of the preaching of the Gospel, one of Feb. 1848.

the earliest notices of which is the following, from Mr. Rebmann's Journal—

Sept. 27, 1846: Lord's Day—Early in the morning Dr. Krapf proclaimed the Gospel to some of our neighbours, who had gathered themselves before our cottage for the purpose of talking together, to which their inclination is very great indeed, so that it is difficult to make a serious and lasting impression on their minds, for they are ready to make the same idle talk of spiritual things as they are wont to do respecting worldly affairs.

Two months later, Dr. Krapf writes, in his Letter of Nov. 20—

Our Mission Work consists chiefly in oral proclamation of the Gospel to those Wonica and Wakamba who call upon us. Their calls are at present rather infrequent, on account of their agricultural business during the second rainy season; but we always have many visitors on their so-called day of rest, which occurs every fourth day, on which they do not work on their plantations, but they may do other business: especially do they eat and drink, and give themselves up to useless talking.

Shortly afterward, in December, Mr. Rebmann relates—

A Heathen, who had heard the Gospel from Dr. Krapf, asked whether Christ would be pleased if he were to sacrifice a cow to Him. He was told that we need not reconcile Christ, who had, on the contrary, reconciled us to God, and that He does not want sacrifices, but our hearts for His possession. Another thought Christ was a bad spirit, to whom they had to offer fowls, to keep off sickness and other evils. We thus see that there is a certain questioning among the people concerning Christ, which by and by will lay open their hearts, whether they are minded to turn to Him to know Him aright or not.

On the 3d of March 1847, again, Dr. Krapf writes, under the influence of a strong faith—

Although our Christian Efforts are as yet feeble and insignificant, yet I look with cheerful faith forward, when brighter days will cheer us and our friends at home. When the Lord shall pour out His Spirit upon the work of our weakness, then we shall see the real fruits of our present struggles. From the various

and many sufferings from within and without, rises in my mind the strong conviction that our labour will not be in vain. We ourselves must first be humbled to the dust, and bear up against every difficulty, when the Lord will have compassion on these poor Heathen, and bless our word in their hearts. Never let us despair or get tired, but prosecute our work, in weakness and in strength, according to the will of our glorious Master. Until now, the Wonica have shewn no hostile disposition toward us: on the contrary, as the Sheikh declared to-day, they would be very sorry if we should leave them. Lately, when they celebrated their annual festivities, he told me that many were disposed to do away with them, as I had declared all their proceedings to be a work of darkness, destined to be burnt up in everlasting fire. My perpetual endeavour consists in acquainting these poor pagans with the infinite love of Christ, who suffered and died for all our sins, wherefore we should not any more desire to love the ruler of darkness. I always find that a compassionate exhibition of Christ's death leaves an impression on my hearers, though it is soon worn off by the dissipation of the Wonica mind.

The last passage which we give on this subject is from Dr. Krapf's Letter of June 28, in which he says—

I consider it my main task to preach the Gospel, by conversation, to many or few, as they may enter our cottage. The rest of my time I apply to revising my Wonica Dictionary, and to writing School-books, or translating the Scriptures. In my conversations I always recur to the point of sin and grace, and show the visitors their great corruption from sin and following the will of Satan; but, at the same time, I direct them to *the Lamb of God, which taketh away the sin of the world*. I cannot yet say that these conversations have produced any real conversions; but I have observed, that people grow at least in external knowledge, which the Spirit of God can at His own time render effectual in their hearts.

Thus we have many encouragements, and are amply recompensed for the privations to which we were exposed at the beginning, and even up to the present day. The more we become poor and weak in ourselves, and look up alone to our Master, bearing His yoke with patience and confidence in Him, the more

He will bless us, and carry our work from darkness to the clear mid-day.

The next subject to be noticed is the School, the first mention of which occurs in Dr. Krapf's Letter of Dec. 21, as follows—

We have commenced a School with two Wonica Boys, one of whom is the son of our head Chief, who brought the boy with the express wish that we should instruct him; but the great difficulty is, that the lads come when they please, and when their agricultural business does not require them on their plantations. However, we shall go on, and thank God even for the small beginnings which He grants us in this country.

Under the blessing of God this "small beginning" may be the herald of more extensive good to the Wonica Youth; for even the Wonica themselves urge that the Missionaries should specially turn their attention to the children, the old people, they assert, being too deeply attached to their superstitions to admit of much hope being cherished on their behalf. On one occasion Dr. Krapf was conversing with the Chief on the sinfulness of the Wonica practices, when he was met in this way. He relates, in his June Letter—

To my remarks the Chief replied, "The adults will not hear you; but you must instruct the young ones, like my son and others." The Chief has, indeed, brought his son several times, and requested us to teach him our book and our way. During the last six weeks the boy has been under the instruction of Mr. Rebmann, with two others, and has proved so docile, that he can nearly read and write intelligibly. He is a most intelligent boy, and may become very useful to us. Mr. Rebmann and myself would fain increase the number of the scholars; but we have no accommodation for them, and we wish to improve the boys we have with greater speed, in order to have, as soon as possible, a kind of native agents, who at least will be able to teach their countrymen the arts of reading and writing. The great points to be gained are, a reading people and books, especially a translation of the Scriptures, to render our preaching tenable and firm by the letter also.

From Dr. Krapf's last Letter we extract the following passage, which brings the account of the School to the latest point—

The number of our regular scholars is five; and there are a few others, and their young friends, who come from time to time. Even the regular scholars, however, only stay about an hour or an hour and a half, their time being taken up by agricultural business. Beside, they are not encouraged by their parents, who, with their children, are as yet chiefly guided by worldly interests. The boys now and then ask for a small present—a knife, a piece of cloth, a bottle, &c.—which we cannot always refuse, for encouragement's sake, at least until they shall value instruction for its intrinsic benefits. It is much that they have confidence in us; for in the beginning of our residence at this place the children would not come near us, as they were afraid of us. Many thought we should sell them, or they would die, or become sick, &c. So far things have taken a better turn since they have known us better.

We have thus given a full account, even at the risk of repetition, of the commencement of Missionary Labour among the Wonica Tribes, that our Readers may see the gradual steps by which, as we trust, the interior of Africa shall from this coast be eventually reached. On this head we give an extract below; closing our account of the Society's present operations in the East-Africa Mission with a notice of Dr. Krapf's

Translational Labours.

We have already mentioned that Dr. Krapf's spare time is occupied in this way, but a few particulars will not be unacceptable. In his Letter of Nov. 20th Dr. Krapf mentions that at last he had succeeded in engaging a Wonica to assist him in correcting the Wonica Vocabulary compiled at Mombas. He states—

We had great difficulty in finding an able person, as the Wonica are naturally afraid of books and writing. Now, since the people perceive that nothing of a bad nature has happened to the engaged man, a few others have offered to assist us.

Our readers may remember the Vocabulary of various East-African Languages, and the large Sooahelee Dictionary, referred to in our Number for February 1847, p. 106. The Dictionary Dr. Krapf continued as far as the letter F, when sickness overtook him, and afterward he was prevented from continuing it by the more direct Missionary Labours in which he became engaged. "A well-grounded Dictionary of the Sooahelee," he remarks, "would absolutely require a comparison with the Arabic, and with kindred dialects of Africa." The first-named Vocabulary, however, being too small, Dr. Krapf compiled a Sooahelee Dictionary of a size between the two, which it is probable may hereafter be printed for the use of the Mission. In his last Letter Dr. Krapf thus reports still further progress—

At present I have discontinued all occupation with the Sooahelee Language, as the Wonica Dialect requires our chief attention for our direct Missionary Labours. We must use our utmost endeavours to place, as soon as possible, printed books in the hands of our scholars. Our School cannot prosper until we shall have carried a few works through the press. We cannot make manuscript copies sufficient for a number of boys; and, beside, the great disadvantage is, that the youths cannot take home the transcribed books and read them to their parents. A little work in Kinika, now ready for the press, has the title—"Beginning of a Reading-Book in Kinika, accompanied by a translation of the Heidelberg Catechism." It begins with the Kinika Alphabet, as far as we have been able to settle it in Roman Characters, and closes with a few lessons for exercise in reading. To the Catechism are affixed a few prayers from the Common-Prayer Book, and an index of the sixty-six Biblical Books, to shew our people what they have to expect from the treasury of God's Word. A specimen of poetry in Kinika is also inserted.

This little work the Missionaries proposed to have printed at Bombay. The poetry in Kinika is thus more fully referred to—

Our scholars have much desire and

taste for music, and frequently ask Mr. Rebmann to play some tune on his clarinet. He has commenced instructing them a little in singing, and uses his instrument on the Lord's Day to assemble the people, who are attracted by the sound of a soft melody. We have translated and composed a few hymns in Kinika, and shall increase the number from time to time; though we find it no small task to compose hymns in this language, as the substantives, adjectives, &c., have no great variety of termination.

The Gospel of St. Luke, also, has been translated into Kinika, and revised; but the Missionaries had not found time to make a copy of it.

Appeal for additional Labourers—Need of Prayer.

Dr. Krapf strongly urges upon the Committee to increase the Missionary Force in Eastern Africa. In three of the five Letters from which we have extracted he begs for additional Missionaries, who might at once form Stations further inland than New Rabbay, and eventually, by the blessing of God, penetrate to the Galla Tribes contemplated in the formation of the East-Africa Mission. He thus sums up his March Letter—

Let me conclude with soliciting more help for East Africa. Occupy soon her healthy heights in the interior. Your work will certainly triumph, if your Missionaries be men of humble, self-denying, and yet cheerful spirit—men of unceasing prayer and activity—men burning with love to Christ—men who can say, *We cannot but speak the things which we have seen and heard: there is no salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved.* Under the strokes of such men the heathen tree must certainly fall in the end.

And again in June—

Were we assisted by one or two other Missionary Brethren, we might, without any particular difficulty, establish a School among the neighbouring Wakamba Tribes, which appear to be more accessible to instruction than the Wonika. This people is of the utmost consequence to East Africa, as I have frequently mentioned in my Letters. They are the commercial go-between of the coast and the interior.

By their instrumentality you may reach the very centre of Africa, for their main tribe lives within 400 or 600 miles from the coast, and is connected with Western Tribes to a long distance.

The Committee feel the force of Dr. Krapf's representations, and have appointed an Ordained Student, now in the Institution, to East Africa. But they also feel that this is a most inadequate reply to Dr. Krapf's entreaties, and sadly incommensurate with the importance of the opening. Indeed, if Dr. Krapf be obliged to leave the Mission, it will be no reinforcement at all. But it is all that they have it in their power to do. They can but lay the case before British Christians, and *pray the Lord of the harvest that He will send forth labourers into His harvest.*

It can hardly be necessary, in concluding our account, to press upon our Readers the obligation to pray for these devoted men in their secluded and trying position. We would, however, remind them, that in our last notice of the Mission we urged this point; and that during the succeeding period the Missionaries have been enabled to continue at their Station, to complete much of the external machinery of the Mission, to see the hand of a gracious Father in such trials as have befallen them, and to believe that the work of the Lord is in a measure prospering in their hands. Is this no encouragement to urge the point again? The actual attack upon Satan's kingdom has now been commenced, and it need cause no surprise if the Missionaries find hindrances and opposition thicken in the way. Acting, however, under the orders of *the Captain of their salvation*, the issue is not uncertain. To Him have been given *the Heathen for His inheritance, and the uttermost parts of the earth for His possession.*

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BOMBAY.

Continued Trials of the Mission—Addition of two Labourers.

It has pleased God again to weaken this Mission, by depriving it of the services of its oldest Labourer, the Rev. C. P. Farrar. His departure from the Mission, and arrival in this country, have already been reported;* and we are thankful now to be able to add, that his health has much improved. On the removal of Mr. Farrar the Bishop of Bombay wrote, March 14, 1847—

This is indeed a very mysterious dispensation—the loss of three efficient Missionaries within one year. I pray that men, zealous and devoted, may be raised up of the Lord to take the places of those who have been removed. The prospect of our Mission appeared to be brightening, when all the Labourers are called away! May those who are spared be enabled to work *while it is day*, and by God's grace be stirred up to more devotedness!

Mr. E. Rogers' arrival at Bombay, and his Ordination, have also been noticed,† and the Rev. T. Jerrom's departure for the Mission.‡ Mr. Jerrom has probably ere this arrived at Bombay, so that the Missionary Force will consist of the Rev. Messrs. Isenberg, Mengé, Muhleisen, Rogers, and Jerrom, with several Lay Assistants.

BOMBAY

Money School—Need of additional Labourers.

The Rev. C. W. Isenberg has continued to superintend the Money School, an examination of which was held in May last, when various prizes were distributed; but the particulars have not reached us. On Mr. Jerrom's arrival he would at

once enter upon the duties of this School. Mr. Isenberg strongly urges the necessity of an increase in the number of the Society's Labourers at Bombay. For some time he has been the only Missionary, and has not been able to do justice to the department with which he has been charged, to say nothing of other openings which he would desire to see occupied. The Mahratta Schools, for instance, need the superintendence of a Missionary. Toward the end of last year, Mr. M. Sargon, who had the oversight of them, was obliged, by the state of his health, to leave Bombay for some months, and several of the Schools were relinquished; but even then, Mr. Isenberg remarks, his absence was much felt, Mr. Isenberg being able to give very little time to the remaining Schools. Mr. Sargon has since returned to his Station. In preaching to the Heathen, again, it is manifest that the Missionaries, from the pressure of the Money School and other duties, cannot much engage; while of the need for such labour the following passage from Mr. Rogers' Letter announcing his arrival affords painful proof—

The friends of Missions here welcome me very heartily; but the general inquiries are, "Is there no one else coming?" "Do not the Committee mean to send us more help." I am not surprised at such questions. We are surrounded on all sides by a mass of idolatry, superstition, and misery. Hundreds daily pass this spot having the marks of their superstition and degradation imprinted on their brows; within a few minutes' walk is a temple where the Hindoos prostrate themselves to a frightful image; on the green opposite to us stands a cross, to which, in the evening, numbers of Papists may be seen turning aside, and falling down before it; and at a short distance from these are the Parsees, paying divine adoration to the setting sun, worshipping the creature, unmindful of the Creator. Can the true Christian see these without longing for their conversion? Yet our Society has only one European Missionary here, and

* Vide the Recent Intelligence in our Numbers for August and October last.

† Vide the Recent Intelligence in our Numbers for March and April last.

‡ Vide the Recent Intelligence in our Number for August last.

all the Missionaries of the different Societies united would form but a little, a very little, band.

The Committee grieve that this should be the state of the case; but they have at present no other Missionary whom they can send to Bombay. Again, therefore, would they entreat the members of the Society to *pray the Lord of the harvest that He will send forth labourers into His harvest.*

It is our painful task to report that the conduct of the Parsee Convert, Sorabjee Cursetjee, has been such as to render it necessary that he should be suspended, at least, from the service of the Mission.

Re-organization of the Bombay Church Missionary Association.

Our readers are aware of the efforts of some Christian Friends in Bombay to revive an interest in the labours of the Society among the European Inhabitants, by re-organizing the Bombay Church Missionary Association. In the year ending Dec. 31, 1846, the sum of nearly 600*l.* was raised. But far more important benefits may be anticipated from the spirit in which these Christian Friends have entered upon the work, as evidenced by the Resolutions adopted at the Anniversary Meeting at Bombay, Dec. 8, 1846—

That the Meeting acknowledge the hand of the Lord in the severe trials the Society's Western-India Mission has had to suffer, no less than in the partial success which has been granted; and that by these, as well as by the growing desire after knowledge, and the increasing opposition to the Gospel among the Natives, and by all *the signs of the times*, it feels itself powerfully urged to evince greater earnestness in the cause of Christ than it has hitherto evinced.

In short, the Meeting cannot rest satisfied until a decided and general outpouring of the Spirit from on high be realized.

NASSUCK.

After Mr. Rogers' Ordination he proceeded to Nassuck, arriving there

on the 13th of March, and on the next morning Mr. and Mrs. Farrar took their departure for Bombay. Mr. Rogers was thus left alone at Nassuck, ignorant of the language, and of course only able to communicate with the Natives by means of the Catechists and servants of the Mission. Under these circumstances, the Rev. C. C. Mengé was removed from Jooneer, and arrived at Nassuck early in June. At the end of December 1846 Mr. Farrar drew up a general view of the Western-India Mission from its commencement; but our limits forbid the insertion of more than the following passages—

The Schools—Results of Education.

After speaking of the Bombay Money School Mr. Farrar writes—

The English School at Nassuck is regarded as a kind of Normal School, from which it is expected that more efficient Teachers will be raised than could otherwise be obtained. None are admitted to it but such as have attained a tolerable degree of proficiency in vernacular education. The number of scholars is 48.

The Mahratta Schools contain an average daily attendance of 173 boys, and the Hindoostanee of 30.

Beside the general effect of these Schools in diffusing a sound education, we may notice that, from the various establishments in Bombay and Nassuck, between 15 and 20 pupils have been baptized; a goodly proportion of whom are walking in the right ways of the Lord. Some of the females* are valued in their situations as children's servants. The youths are gaining their livelihood in Government Offices or in private establishments, and two are Assistant Catechists. Some appear to have derived a great moral benefit from their Christian Education, although it has not yet issued in their conversion to God. There are among them some of the most efficient Schoolmasters and agents in the Mission; others are filling Government Situations with credit and respectability; and others are employed as Government Schoolmasters in Kandeish. Some of the

* Trained in Mrs. Farrar's Female Schools.

students of the English School have benefitted their countrymen by the translation of several books and Tracts, and by original works advocating the benefits of agriculture and other improvements. The preparation of these works was undertaken at the suggestion of Government, and the execution of them met with its cordial approval. Nor can we omit to mention, in this review of the effects of the Schools, the happy death of a little Hindoo Girl, who, being early removed from this world of sin and sorrow, declared her dying faith in our Divine Redeemer, her willingness to depart and be with Him, and her desire to take with her the Teacher whom she loved into His blessed presence.

Gradual Influence of the Gospel.

As a general result flowing from the labours of the Society, combined with those of other Missionary Bodies, the attention of the Heathen has been attracted to the Christian Religion throughout a great portion of the Mahratta Territory. In some quarters the fears, bigotry, and bitterness of the Brahmins have been excited in such a measure as to shew that they do not regard these labours as either insignificant or ineffectual. In other quarters there is a growing curiosity and willingness to hear more about this new Religion. In the city of Nassuck—where the Mission was for several years subjected to conflicts with the Brahmins, which occasionally broke up its Schools, and suspended, for a time, its operations—opposition appears now to be subsiding, and the confidence of the lower classes, and their willingness to accept the boon of education, seem to be on the increase.

Difficulties in the way of Female Education.

In June 1846 Mrs. Farrar addressed a Letter to the Honorary Clerical Secretary on the subject of Female Education, in which for seventeen years she had been most actively and perseveringly engaged. Amid much other valuable information, Mrs. Farrar gives the result of her long experience as to the view taken of Female Education by the Natives themselves. We have on former occasions brought this subject before our Readers; but the following passages are so painfully

interesting, that no apology is necessary in presenting them—

The great obstacle to Female Education in this country is the inveterate prejudices of the Natives against it. Whether it be forbidden by the Shasters is still a point debated among some; but universal and ancient custom, which with the Hindoo has more force than the Shaster, is decidedly against it. The Hindoos may be said to value women in what they consider to be her own sphere—that is, as the servant of man. Her duty is to prepare her husband's food; and, unless he be wealthy, which is not the lot of the majority of the community, many other menial offices devolve upon her, such as washing her own garments and some of his, fetching water, &c. The desire of making a companion of her never seems to enter his thoughts. He fears that education will make her his equal, and considers ignorance necessary to her remaining in that state of subjection which he deems necessary to his comfort. Brahminy widows, to whom second marriages are prohibited, and who are commanded to lead a life of mortification and seclusion, are permitted by the Shasters to learn to read the sacred books; but it is a permission seldom acted upon, and the ideal sanctity with which this class of females is invested by Hindoo Prejudice renders them more difficult of access to the Missionary's Wife than any other. If it be not intended to give a girl in marriage—if she be devoted to the service of some temple, or brought up as a dancing-girl—in many cases the parents will allow her to be educated; but when girls are to be given in marriage, although the parents themselves should be found willing so far to brave public opinion as to send their daughters to School, the relatives of her betrothed husband, on whom her lot chiefly depends, would immediately interpose an obstacle.

I know of one motive, and of one only, which operates, I may say, almost invariably to remove the prejudice of one party and the apathy of the other; and that motive is Christianity. When once the grace of God touches the heart of man or woman, he desires, not only to read the Book of God himself, but that all who belong to him should learn to read it too; and I have seen women, both young and old, with the same blessed object in view,

sit down to learn with the simplicity of little children. As an illustration, I may mention two poor old women in the Asylum—two poor cripples—who came daily to sit down with the little children to learn to read. One can already, to her delight, spell out some pages of the first book. I said to her the other day, by way of encouragement, "I hope you will soon be able to read the Bible." "Oh!" she replied, "how sweet that will be! I never, in all my life, heard such a Shaster!" This, however, is a motive which will not affect a heathen mind. We may tell them their girls must be instructed in the way of God, because they must give account to Him; but they answer, "Our way is good for us, and we do not want to know your way."

Need we urge our Readers, especially our female friends, to pray that to these poor dark Hindoos may be given the *willing mind*?

General Routine of Missionary Labours.

The first Letter received from Mr. Mengé, after his arrival at Nassuck, contained the following general view of the Mission—

My time is chiefly occupied in feeding the flock which it has pleased our gracious Saviour to give us from among the Heathen around us, in which I am ably assisted by Mr. Rogers. The number of baptized persons connected with the Mission is nineteen, including two infants. There are also three Candidates for Baptism. Beside superintending all the Schools connected with the Mission, I have to teach the students of the Divinity Class. There are now five Divinity Students, and I expect to add a sixth almost immediately. On Monday I hear their lessons in Sanscrit; on Tuesday instruct them in the elements of the Greek Language; on Wednesday they study Doddridge's Evidences of Christianity; on Thursday repeat their lessons in English Grammar; and on Friday we read Burton's Church History. I have also a daily Mahratta Service, from nine to ten o'clock, which all the Converts attend, and afterward a religious exercise with the unbaptized Hindoos in connection with our Mission. In the evening the Divinity Students, two and two, read Tracts and portions of Scripture in different parts of the town, and address a few words to their countrymen. If I feel

strong enough, I like to accompany them on these occasions. Before retiring to rest, I generally meet the Divinity Students, recapitulate the events of the day, and recommend them and myself to the care and protection of our Heavenly Father. Most of the Divinity Students are married, and are living in separate houses not far from the Old Wada. I find that the care of these, and of our Christians in the Poor Asylum, greatly taxes the strength both of my body and spirit. I feel, however, happy in the midst of Native Christians, and should not like to leave them as long as I can be of any service to them.

We have now to present several pleasing accounts of

Adult Baptisms.

In a Letter dated October 7, 1846, Mr. Farrar writes—

Our experience here fully coincides with the fact that it is *the poor of this world* who are to become *rich in faith, and heirs of the kingdom*. On Lord's Day last, the 4th inst., I was permitted to baptize three poor Converts, viz.

1. Shammah, about 45 years of age, the wife of Gooman Singh. It is now eight months since she presented herself at the Mission House for alms, and heard, for the first time, the Gospel of salvation. She was, on that occasion, accompanied by a feeble and nearly blind old man, who, with herself and her husband, had been drawn from their own village, Phooltamba, sixty miles from Nassuck, by the scarcity which then prevailed there. She received a very small alms; but her companion states that she remarked to him, "This is a good place, for one hears about God: let us stay in this place." This agrees, also, with her own account: when asked how long it was since she had begun thinking about her salvation, she replied, "Ever since I heard the Word." In June last she and her husband were admitted into the Poor Asylum; and soon after this they offered themselves as Candidates for Baptism. Shammah has since been frequent and urgent in her petitions for the ordinance, being, as she expressed it, "very hungry for salvation." She appears to be possessed of *the ornament of a meek and quiet spirit*; to have a sincere love for the Word of God; and to be devoid of guile and covetousness. She often ex-

presses herself as one taught of the Spirit. When asked if she would learn to read, she said, "Can I learn?" On being told that if she would take pains she might be able, she replied, "Well, if the Lord will help me! I can do nothing. He is my strength."

2. Gooman Singh, the husband of Shammah, a Rajpoot by caste. He is about 85 years of age, in possession of all his faculties, but very infirm. He was born near Delhi, and was for some time in the service of a member of the Guickwar's family. He has lived with Shammah for thirty years, and it was only three years ago that they were reduced to seek alms. He expressed unfeigned faith in Christ as a Saviour, and desired to be baptized that he might receive salvation from his sins.

3. Sobha, a Purdeshee by caste, aged 46. Sobha was among the first Candidates for Baptism, having offered himself about three years ago: he was, however, enticed away by evil and designing men before receiving the rite, and returned twelve months ago. Having become a bankrupt some years since, he went to all the Hindoo Tirthas* and shrines as a pilgrim. The fact of his having lost his sight immediately after the completion of these pilgrimages appears to have conveyed to his mind the persuasion of the futility of idols, &c. He has for some months past been re-admitted as a Candidate for Baptism; and on being asked why he desired the ordinance, he replied, "Because I believe in my heart that there is no other way of salvation."

New Zealand.

CHURCH MISSIONARY SOCIETY.
WESTERN DISTRICT.

Destruction of Te Rapa, on the Lake of Taupo, with the Chief Te Heuheu and nearly Sixty Natives.

WE have now to give some particulars of the destruction of Te Heuheu, perhaps the most celebrated and powerful Chief in New Zealand, and nearly all his tribe—as mentioned in Mr. Taylor's Report for the year ending June 30, 1846, given in our last Number—by an avalanche of mud from a mountain immediately behind Te Rapa, the Chief's residence. Te Rapa is not strictly within the Western or any

other District; but it has been visited by Archdeacon H. Williams, Archdeacon Brown, and more than once by Mr. Taylor. Te Heuheu was a remarkable specimen of the old New-Zealand Chief—a great warrior, thoroughly versed in the native legends and customs, and devoted to the last, it is to be feared, to his native superstitions. Our Readers may remember that he headed the "fight" who sought vengeance on the Pa of Waitotara, as related in our Number for September 1846. There were many good features, however, in the old man, and more than an ordinary share of natural dignity and freedom from anything like meanness. The following portrait of him is given by G. F. Angas, Esq., who visited Te Rapa in 1844, in his "Savage Life and Scenes in Australia and New Zealand"—

Te Heuheu is a fine old man: he stands nearly seven feet high, and is very corpulent. His hair is silvery white, and his people compare it to the snowy head of the sacred Tongariro; there being no object, except this tapu mountain, of equal sanctity to permit of its being mentioned in connection with the head of their Chief. * * * Notwithstanding the strict adherence of Te Heuheu to these absurd and heathen customs,* I received every hospitality and protection from his hands; and the scrupulous integrity of this powerful Chief shewed itself in an amusing instance while I was at Te Rapa. On returning one evening with Newman† to the kainga [place of abode] there was an unusual commotion among the Natives; and, on inquiry, we found that an old woman had informed the Chief that some of the young folks had been eating the sugar belonging to the pakeha, I having left a small canister at Newman's hut, containing about half a pound. In order to settle this important question, Te Heuheu summoned every boy and girl of Te Rapa within the court-yard of his dwelling; and, not being able to discover the supposed thief, he beat them all round in succession. * * * Te Heuheu

* Tirtha—A holy place by water. A pilgrimage, where the ceremonies are performed in water.

Feb. 1848.

* Mr. Angas refers here to the prevalence of the tapu at Taupo.

† A European sailor residing at Te Rapa.

is generous and hospitable: whatever he gives is freely bestowed; and he does not, like many of the Chiefs, ask for tobacco or payment in return—he prides himself upon his rank and dignity, and is glad of an opportunity to display his hospitality to strangers. The greenstone ornaments belonging to the old Chief are remarkably fine: his meri poonamu [the native instrument of war, in shape like a narrow battledore] is one of the largest I have seen, and is formed of semi-pellucid jade.

And Mr. Taylor wrote of Te Heuheu, after a visit to him in November 1845—

I cannot but admire the old man: he has all the native nobleness of a Chief with the kindness of more civilized life. He apologized for not having received us with more attention, and I do think he is sincere in his regard for Europeans.

The catastrophe which all but annihilated the tribe is thus related by Mr. Taylor—

On the 7th of May 1846, in the grey of the morning, a very sudden and extraordinary event occurred at Taupo. An avalanche of mud descended from a mountain at the back of Te Rapa, and overwhelmed Te Heuheu, his six wives with their children, his eldest son, Tamati Waka, and all those who were in the Pa, in all 54, two only making their escape. The Pa is buried under ten feet of mud. I am well acquainted with the locality, and think that the cause of the calamity was, in the first place, the late excessive rains; and, in the next, the hot springs on the side of the mountain. Te Heuheu's Pa lay in a valley having a mountain on either side, the lake in front, and the mountain whence the destruction came in the rear. From the lake there is a gradual ascent to it of nearly two miles. The side of the mountain is filled with boiling springs, perhaps some hundreds in number, at an elevation of 400 feet, or thereabouts, above the lake. Most of these, when I saw them, were mere vents for heated air. The mountain itself appeared to be chiefly composed of pipe clay, interspersed with veins of red ochre; and my idea is, that the many subterraneous caverns, formed by the continual throwing out of the clay, were filled by the recent rains, and that then the water, being heated, of course expanded, and so forced itself into all the pores of the mountain, thus giving

the surrounding soil a degree of fluidity which occasioned the catastrophe. In addition, a small lake on the summit of the mountain may have added its surplus waters to increase the ruin, it being partially drained. When the side gave way the deluge was of thick mud and large masses of stone; sufficiently strong, after three days, to allow 100 men to commence exhuming the bodies of the unfortunate tribe. I learn that about ten years ago a large volume of water flowed from the same quarter, from which Te Heuheu and his tribe had a very narrow escape in their canoes.

June 11, 1846—This morning a Mr. Yates arrived from Taupo, and states that Te Heuheu was warned of the danger; but, instead of attempting to escape, he stood at the door of his house and prayed to the Taniwa (a sea-god or monster) by whom the evil was thought to be occasioned, and while so doing he was overwhelmed. What a lesson is this to nominal Christians! A Heathen Chief placing more trust in the efficacy of prayer than in his own power of escape! He is said daily to have offered food to the Taniwa, but his having omitted to do so for the two previous days accounted for the wrath of the god. The Natives say, that afterward the Taniwa fled across the lake to Motutere, and thence to Wai-kato, whence he will go to the sea and perish, and they shall be no more troubled with him. They assert that they saw the splash of his tail as he went! The body of Te Heuheu has been recovered; and also his much-praised and admired meri, which is now enclosed in a small triangular box, and placed on the wata (a stage on which food is kept) by his side. Mr. Yates says that nothing can exceed the desolation of the place: the once-smiling valley is now a plain of mud and stones. The site of the Pa is now made tapu, so much so that Mr. Yates was not permitted to approach it; and the lake itself is also made sacred, so that none can fish in it or even drink of its waters.

Visit of Mr. Taylor to Te Rapa—Incidents on the way thither.

On the 16th of June Mr. Taylor left on a visit to Te Rapa, having been invited by Te Heuheu's successor and younger brother Iwikau, as mentioned in our last Number. During the day he was joined by Tahaua and Raniera, and proceeded as far as Kanihiniihi, where the Na-

tives are building a neat Church. From this place the party was increased by a second canoe; and on the 17th Mr. Taylor writes of Hemara's Pa, at which place he dined—

Close to the water's edge there is a carved image of a man, as large as life, to commemorate Turoa's* body resting here on its way to be buried at Pipiriki: and wherever the corpse rested there is a similar image. I could not help calling to mind the many monuments which Edward erected to commemorate the resting-places of his beloved Queen Eleanor, and thinking how much all barbarous nations resemble one another in their customs.

In the evening Hikurangi was reached, and on the 18th Mr. Taylor relates—

This morning I had Service, and preached to a very attentive Congregation. I was much pleased with the Church they have erected here: it measures about 40 feet by 25, and is very neatly finished. The site is a beautiful one, selected by me.

The night was spent at Pipiriki, and the next entry in the Journal is the following—

June 19, 1846—We left Pipiriki after Morning Service, and soon entered the Manganui a te ao, which is one continuation of rapids. About half-past three we reached Te Arero, where there is a very neat Church, in which I held Service: but few were present. This Pa is the grand stronghold of Heathenism in this part, and is almost entirely inhabited by the worst characters of the Patu-toko-toko tribe. They are notorious thieves and fighters, and still observe the native religion. There were a few good Natives living among them; but, as they could not dwell in peace in the midst of a place openly given up to every sin, they left, and formed another little kainga, at Otaki, a neighbouring village. They are now here, and have just finished a long talk about their troubles.

On the next day Mr. Taylor had a conversation with some young men who had been tattooing themselves, and indulging in gross sin. He was grieved to find that three baptized Natives had been seduced

into the heathen practice of tattooing, one of whom, however, expressed his sorrow for what he had done. Mr. Taylor afterward writes—

I walked out; but, oh! what a wretched spot is a heathen Pa! filth in every direction, wretchedness in every form! Women all but naked, with their heads and bodies smeared with oil and ochre, shrieking or crying, and dirty children running about in a state of nudity, all combine to form as wretched a whole as can well be imagined. I took the new census of the place, and found that since I last took it thirty-eight had left because of the wickedness of the inhabitants. The Teacher is very anxious also to abandon the place; but I will not consent to his doing so.

About twenty have arrived from Hikurangi, and a similar number from Pukehika and Patiarero, for this journey.

June, 21: *Lord's Day*—I had a full Congregation this morning.

After Evening Service, Pakoro, the principal Chief, told me he wanted the young men who had fallen into sin to accompany us, in order to build him houses by the way, and to wait upon him. I told him that I should not consent to their going. He said that he should. I replied, that if they went I should return home, which immediately made him accede to my wishes.

While I was getting my tea I heard the Natives talking about setting off tomorrow, before sunrise. One proposed to have the potatoes scraped and washed this evening, ready to be cooked the first thing in the morning. "No," said another, "that won't do; for although our Sabbath is finished here it has only just commenced in England, so it would still be breaking the Lord's Day." A Native of Pipiriki told me of a quarrel he had had with his wife, who would have her own way. He said he told her to remember that Adam was made first, and not Eve; and that the woman was not the head, but the man; wherefore it was her place to listen to him.

June 22—I heard Hori Patene, the principal Chief of Pipiriki, holding a very animated conversation with Pakoro, who, it appears, had determined upon taking with him all the young men who had fallen into sin. He asked Hori what it signified to him who went with him, and whether he could not do as he pleased. "Yes," said Hori, "you can, and so can we: it is contrary to our duty,

* Vide pp. 411, 412 of our Number for September 1846.

as believers, to keep company with the wicked; and if you are determined they shall go"—which it appears he was, as he had privately sent them on before to Tuware—"we shall return back with our Minister, who has said he will not have them in his company." Pakoro was unwillingly obliged to promise that they should return from Tuware. Thus is this Chief, who is the principal man in Wanganui, and the most opposed of all to the Gospel, compelled to yield obedience to those who believe in it.

After Service we left. For the first eight miles the road was exceedingly precipitous, and constant rain had made it so slippery that I found the ascents and descents equally fatiguing. One place was very dangerous: the mountain above had recently slipped down, leaving an almost perpendicular face of rock, with a little earth resting in places. It was on this we had to step, and then one of the climbing shrubs formed a rope by which to ascend a perpendicular face of rock nearly thirty feet high.

As we approached Tuware, the sight was very interesting. Our party now amounted to 100 or more, and as all walked in single file we formed a long line. When we approached the kainga all the females came out, and, in a loud voice, bade us welcome. Their hair was dressed with white feathers, and they had fillets of a creeping *Lycopodium* tastefully arranged on their foreheads—a sign of mourning. Some waved their mats, others green boughs, as we approached, bidding us welcome. When we entered the Pa, our party formed a group, the foremost sitting on the ground and covering their faces with their garments, while the women of the place, who acted as chief mourners, arranged themselves opposite, with the men behind them. One, advancing before the rest—two others remaining a little behind, bowed almost to the ground, with their arms crossed on their breasts, and gradually raising themselves up, with their arms slowly extended and contracted—kept time with a very solemn and slow wail, alternately raising and lowering the voice in such an affecting way that I could hardly help shedding tears also. Hoko, the Chief of this place, is a relative of Te Heuheu, and so is Pakoro. This custom always takes place when a relative of a great Chief who is dead enters a strange place.

On the 23d the party left, and

during the next two or three days their numbers increased to fully 200. On the 26th they encamped, in order to make a formal entry into Motuapuhi on the next day; but Mr. Taylor went on at once, and held Service at the Pa in the evening. On the next day he writes—

About nine o'clock my Wanganui Natives made their appearance, in a long line. They fired their guns as they advanced, and were received by the Natives of Motuapuhi with firing of guns, waving of garments, and loud shouts of welcome. As soon as my party entered the Pa, for which purpose a portion of the fence was pulled up, they all sat down, and the Chief of the Pa, with a number of women on either side, and the rest in the rear, commenced the *tangi* (cry). It was for Turoa as well as for Te Heuheu, and was most affecting. The principal Chief vibrated his arm, and made the most mournful sounds of woe, in which he was ably accompanied by the women, who appeared bowed down with excess of grief, wringing their hands, stretching their arms slowly out and drawing them in, and crossing them over their breasts, the tears flowing in continued streams from their eyes. When this was finished, speeches were made on both sides, containing frequent allusions to my regard to Te Heuheu in thus visiting them at this season.

After the speeches, about forty men made their appearance, bearing an immense crate of food. It was lined with matting, and was crowned with four pigs, roasted whole. Four of these huge receptacles of food were brought in succession, with much noise and merriment, and afterward the whole population came, each bearing a basket of cooked food, which were successively arranged, the Chief again bidding the party welcome, and, quite in the European style, expressing his sorrow that he had nothing to feed such distinguished guests with.

At this time I left for Tokanu, not wishing to lose a day, although the sight was very interesting. I took William, my head Teacher, and Aperaniko with me. I dare say it was with much unwillingness that they left such good cheer; but my object was to make haste home.

North-West America.**CHURCH MISSIONARY SOCIETY.****CUMBERLAND STATION.**

FROM Mr. Hunter's Journal we extract the following information.

Baptism of the Chief of the Pas.

March 29, 1847—Wetus, the Chief of this place, came to see me this evening. I he'd a long conversation with him, in the course of which he acknowledged the vanity of heathen practices, and the utter worthlessness of idols; and when I alluded to the many abominations performed at their great Metáwin Feast, he replied that they were bad, very bad. His mind, he said, had been in an unsettled state for several years; for, being persuaded of the vanity of his heathen practices, and still doubting whether he should embrace Christianity or not, he had been far from enjoying peace; but he was now enabled to perceive the truth of the various statements which I had so frequently made to him on the subject of Religion, and he had determined at once to become a Christian, and trust in the merits of his Saviour for the forgiveness of his sins.

April 2: Good Friday—Wetus called on me again this evening, and requested that I would baptize him. As he had attended our Services occasionally from the commencement of the Station, I felt no hesitation in consenting to his wishes, especially as he anticipated some opposition from his heathen acquaintances; and thought that if he were baptized it would add to his stability, and enable him the better to resist any such opposition. I appointed Easter Sunday for the occasion.

April 4: Easter Sunday—After the second Lesson at Evening Service it was my privilege to baptize Wetus, his wife, and two children. The Chief received the name of Louis Constant. He appeared to be much impressed with the solemnity of the Service, and approached the font with fear and trembling. He is a great accession to our Christian Indians at this place, and his example will very much tend toward weakening the hands of the Headmen at the heathen feasts, especially at the Metáwin, of which he was the Chief.

Mr. Hunter shortly afterward records a remark of Constant's brother, shewing that among these Indians, as everywhere else, the walk and

conversation of professors of the Gospel are narrowly watched by *them that are without*.

April 21—Four Heathen Indians called, one of them a brother of the Chief. He said he was not perfectly ignorant of Christianity, as he had "for some time observed the conduct of the Christian Indians," and had also occasionally attended our Prayer Meetings; and as his brother the Chief, who had been a leader in their heathen customs, had embraced Christianity, he was resolved to follow his example.

Visit to Moose Lake—Interview with the Chief.

One of Mr. Hunter's visits to Moose Lake ended in disappointment, the Indians being absent; but the second was more successful. He left the Pas on the 17th of May, accompanied by Mr. Budd, the Chief, and Charles Thomas, an experienced Christian Indian. During the day they arrived at Kahpúsquahtahmúskekahtáke, and finding there some Heathen Indians, they encamped for the night. They reached the Lake on the next day, and during his visit Mr. Hunter baptized six adults and several children. The Chief, Kahneesokusquaoo, was absent from the post; and as Mr. Hunter was anxious to see him, he sent him an invitation, which was accepted, the Chief arriving on the 22d, with several canoes of Indians. Mr. Hunter relates—

I held a long conversation with the Chief, endeavouring to impress upon him the importance and truth of the Christian Religion; telling him, that if he desired his own spiritual and temporal welfare, and that of his people, he would no further delay embracing the only plan of salvation appointed by God for fallen and sinful man. His reply was, that he had no dislike to the Christian Religion, but was rather prejudiced in its favour, as he had for some time considered it to be founded in truth; that he intended at some future time to become a Christian, and would not prevent his people, if disposed, from embracing that Religion; but he felt inclined to wait until some more of his people had entered the Christian Church, when, no doubt, he should follow their example.

In the evening I assembled all the Indians to prayers, and afterward gave them a general address; stating the object I had in view in visiting them, and the spiritual and temporal advantages which were likely to accrue in the event of their becoming Christians. My address was followed by addresses from Budd, Mr. John Ballendine—the gentleman in charge of the post, who had been doing his utmost for the spiritual good of the Indians—the Chief, and Charles Thomas; and our united efforts appeared to make some impression. No objections were offered by the Heathen: they were waiting, they said, to follow the example of their Chief; and the Chief, on the other hand, says he is waiting to follow the example of his people.

On the whole, Mr. Hunter considered the Chief to be in a hopeful state. The party reached the Pas on the 25th.

LAC LA RONGE.

Our Readers will remember* the departure of Mr. J. Settee for Lac la Ronge, and the earnest desire of the Indians at that place for instruction. We are thankful to state that the accounts we have now to present are of the most encouraging nature. Mr. Settee arrived at the Station on the 8th of August, a short time before two Roman-Catholic Priests, who afterward settled in the neighbourhood, and just prior to the appearance of the measles among the Indians, who thus stood in peculiar need of his assistance and instruction, many being carried off by the disease. The following affecting passage is from Mr. Settee's Journal—

Oct. 24, 1847—The total number who have died here up to the present time is 29—viz. 5 men, 12 women, and 12 children, the majority of whom have been buried by myself. I am happy to add that they were all Converts, that they had forsaken their drums and conjurations, and held Family Prayers. Many of them gave evidence that they died in simple dependence on the merits of the Lord Jesus, uttering with their last breath such ejaculations as the following—"I love my soul and my Saviour, and I will praise Him

while I have breath." They anxiously desired Christian Baptism, and it grieved me much to see them dying without that ordinance.

Mr. Hunter gives the following

Report for the Year ending August 1, 1847.

Mr. Settee has received great encouragement from the Indians, who have regularly attended his instructions, and sent their children to the School. The number in the Day School is 53—30 boys and 23 girls; and in the Sunday School there are 4 boys and 11 girls in addition to the day-scholars, making a total of 68. These children are reading in small books below the Testament, and most of them can repeat the Lord's Prayer and the Creed in English.

Mr. Settee holds prayers daily, both morning and evening, and Services twice on the Lord's Day. The average attendance at prayers during the week is about 30, and on Lord's Days about 60: occasionally more than 100 are present.

He has erected a dwelling-house, about 27 feet by 16, consisting of two apartments, and has cleared a piece of ground, on which are now growing barley and potatoes.

During the winter he made two journeys, one to the Île à la Crosse, and another to the Cumberland Station; and in the spring he visited Rapid River, where he spent fourteen days among a large party of Indians, who were very anxious to be instructed in those things which make for their everlasting peace.

In consequence of earnest solicitations from the Indians, I visited Lac la Ronge in the spring, and the particulars will be found in my Journal. I may here mention the gratifying circumstance, that all the Indians at Lac la Ronge have embraced the Christian Religion: there is not one Heathen among them. From all I saw, I am convinced that this change has been effected by the gracious operation of the Holy Spirit on the hearts of these Indians, convincing them of their sinfulness and danger, and leading them to embrace Christ and His *great salvation*. There are 107 Baptized Indians, who value the Gospel, and are desirous of instruction and the Means of Grace, together with from 50 to 60 Candidates for Baptism, beside extensive openings for usefulness on every side; but no Minister of Christ to occupy the post. I must add, that two Priests of the Roman-Catholic

* Vide pp. 363—365 of our Number for August last.

Church are located in the neighbourhood, and are actively engaged in baptizing the Indians—suspending round their necks crucifixes of brass, which the poor ignorant Indian readily exchanges for his idol—and circulating among them written papers filled with hieroglyphics.

Since we have secured the Lac la Ronge Indians, they are drawing in their friends and relatives from all quarters; and were a Clergyman located in the neighbourhood I have no hesitation in saying that the majority, if not all the Indians included within the Île à la Crosse District, would embrace the Protestant Faith; for they are far more disposed to embrace the Protestant than the Roman-Catholic Religion. I am led to hope and pray that our Christian Friends at home will make some effort to send these promising Indians a resident Minister.

Visit of the Rev. J. Hunter—Baptisms, &c.

The following are the particulars referred to by Mr. Hunter in his Report. Early in the morning of the 13th of June a canoe, with four Indians, arrived at the Pas from Lac la Ronge, in order to take Mr. Hunter back with them. The party left the Pas on the 17th, and on the voyage Mr. Hunter baptized several persons—among them, Kinnohkäh-poo, the Rat-River Chief, and a poor fellow who had refused Baptism from a Roman-Catholic Priest, although every means had been adopted to gain his consent—and persuaded many others to accompany him to Lac la Ronge. On the 30th Mr. Hunter writes—

Accompanied by two canoes of Indians, who were going with me for instruction and Baptism, we made toward Lac la Ronge, and about four o'clock arrived at Mr. Settee's house, which is pleasantly situated at the base of immense granite rocks 200 or 300 feet high. The whole establishment spoke well for Settee's industry and perseverance, considering the short time he had been located here, and the many hindrances arising from sickness, journeys, &c. The Company's Establishment is on the opposite side of the Lake, where the Indians were encamped, and who were to be seen on the hill, with their children, to catch a view of their long-expected visitor. On my landing at the

Mission House, they all came paddling in their canoes to welcome my arrival: their Christian affection and joy almost overcame my feelings, and it was plainly discernible that the power of the Gospel was felt and recognised. Lac la Ronge is about 500 miles from the Cumberland Station, and about 1000 from Red River, and it is my privilege to be the first Clergyman who has ever visited the neighbourhood. I held Divine Service in the evening, when the house was literally crowded, and appointed to-morrow for examining the Candidates for Baptism, and administering that ordinance.

July 1, 1847.—This morning, at an early hour, I commenced examining the Candidates for Baptism, and found them well instructed in the leading truths of the Christian Religion: most of them could repeat the Creed, the Lord's Prayer, and the Ten Commandments; also portions of Scripture, Hymns, Prayers, &c. I explained to them the nature, responsibilities, and benefits to be derived from Christian Baptism, and then baptized 48 adults and 59 children, making a total of 107 persons, the first-fruits of a Station not yet established one year; and had all the Candidates been present, instead of 107 we should have had about 160.

I must now address one word to my Christian Friends at home, especially the Members of the Church Missionary Society. These Indians have listened to the instructions of their Missionary; have believed on the Lord Jesus Christ, and are trusting in Him alone for the salvation of their souls; have been baptized in accordance with the commandment of their Saviour; and are now expecting and entreating for a Minister to be sent to them. Shall their expectations be disappointed?

On the next day Mr. Hunter solemnized thirteen marriages and held Divine Service, and on the 3d he left for his Station. He writes—

After Morning Prayers the Indians all came and took an affectionate farewell, earnestly entreating that a Minister might be sent to reside among them. Parents pressed forward their children that they might shake hands with the "Praying Chief;" and some cut off the branches of a tall pine near the Mission House, excepting at the top, as a memento of my visit, and afterward fired a salute round the tree.

Nothing particular occurred on

the way home, and Mr. Hunter thus concludes his account—

July 10, 1847.—We arrived at the Pas about two o'clock, p.m., having been absent 24 days, during which time I have baptized 54 adults and 70 children, making a total of 124 persons. I have every confidence that this great change is a permanent one, because I believe its origin to have been Divine.

The Openings at Île à la Crosse and Fort Chippewyan.

We have not much information respecting these places, which we noticed somewhat fully last year. On Mr. Settee's Visit to Île à la Crosse, already mentioned, the following incident occurred, and is related in his Journal—

Dec. 18, 1846.—To-day we saw two families of Chippewyans, and encamped with them for the night. One of the men inquired of me, "What is the use of wearing the cross of brass about one's neck? Is it the Son of God that I have here?" pointing to the crucifix which the Roman-Catholic Priest had suspended round his neck. I replied, that it was not the Son of God that he wore round his neck, but only a piece of brass; that God sent His Son into the world, who came to teach men what was good, and then gave

Himself up to die upon the Cross for the sins of the world, and after that ascended into Heaven, where He is now with His Father. The Indian then desired to see whether I wore the Son of God round my neck. I told him that I did not; but that I prayed to God that His Son, who died upon the Cross, might be in my heart and soul. The Indian replied, "It is in the heart of man where every thing works; and surely it is better to have the Son of God to dwell in the heart than to have a cross of wood or metal hung round the neck." I spent the greater part of the night in speaking to these Indians; and, before I left, they promised to see me again, if their lives were spared, and to embrace my Religion.

On Mr. Hunter's voyage to Lac la Ronge he fell in with the Athabasca Brigade from Fort Chippewyan, and thus wrote in his Journal—

The gentleman in charge still gives encouraging accounts of the Indians, and of their readiness to receive instruction. They are still waiting for a Minister to come among them, and have already renounced many of their heathen practices. Probably a Roman-Catholic Priest will go there this year. If a Missionary, or even a Catechist, were sent to Athabasca he would be sure to meet with encouragement.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. W. Clark was ordained Deacon by the Bishop of London on the 19th of December.—Mr. W. Parkin left Sierra Leone on the 10th of December last, and arrived at Portsmouth on the 20th of January.

London Miss. Soc.—On the 19th of January the Rev. M. W. Wollaston, returning to Mirzapore; Rev. W. H. Hill and Rev. E. Storrow, both appointed to Calcutta, embarked at Southampton.—The Directors state that they anticipate a deficiency of 12,000*l.* in the Income of the past year. Several thousands have already been raised to meet it.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. J. Warburton and Mrs. Warburton, the Rev. N. C. Haastrop and Mrs. Haastrop, and Mr. J. N. Ashwood, arrived at Freetown on the 21st of November (p. 448); and the Rev. J. U. Graf and Mrs. Graf, and the Rev. S. W. Koelle, at the same place, on the 8th of December (p. 488).

Wesleyan Miss. Soc.—In a Letter dated Freetown, December 8th, Mr. Hart reports the arrival of Mr. and Mrs. Raston, Mr. Purslow, and himself, at Sierra Leone, after a voyage of only five weeks. They were received by their African Friends with many manifestations of joyous greeting.

SOUTH AFRICA.

London Miss. Soc.—Mrs. Philip, of the South-Africa Mission, died at the house of her son at Hankey on the 23d of October.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. T. Jerrom arrived at Bombay in December last (p. 368).—The Rev. S. Hasell and Mrs. Hasell, and the Rev. J. Fuchs and Mrs. Fuchs, arrived at Calcutta, on the 22d of November (p. 368).—The Rev. E. Johnson and Mrs. Johnson arrived at Madras, on the 26th of November (p. 407). We regret to learn that Mrs. Muhleisen, wife of the Rev. J. J. Muhleisen, has been removed by death; no particulars of her death have reached us.

CEYLON.

Church Miss. Soc.—The Rev. I. Wood and Mrs. Wood arrived at Colombo on the 29th of November (p. 368).

SOUTH SEAS.

Wesleyan Miss. Soc.—Mrs. Miller, wife of Mr. Miller, Assistant Missionary, Tongataboo, died on Sunday Evening, May 2, 1847, relying with unshaken confidence upon the atoning merits of the Lord Jesus Christ.

WEST INDIES.

Wesleyan Miss. Soc.—Rev. James R. Westley died on the 29th of November.—The Rev. Samuel Annear arrived at New Providence on the 12th of November.

Missionary Register.

MARCH, 1848.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 87 of the Number for February.)

China, and India beyond the Ganges.

(Continued.)

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

CHINA.

ON the 8th of February a Meeting was held in Craven Chapel, to bid farewell, previous to their embarkation for China, to the Rev. Dr. Legge and Mrs. Legge, Rev. W. Young and Mrs. Young, Rev. B. Kay and Mrs. Kay, Rev. T. Gilfillan and J. Edkins; Mr. Hyslop, Medical Missionary, and Mrs. Hyslop; three Chinese Converts, who were baptized in England in October last; with Misses Hanson, Evans, and James,

As the social and moral state of the people of this mighty empire becomes progressively unfolded, the stronger appear their claims on the zeal and compassion of the Church of Christ. Here hundreds of millions, without exception, are the victims of an atheistical philosophy, or the slaves of the most puerile and polluting superstitions. Notwithstanding there are many powerful inducements in China to the cultivation of letters, the great mass of the population—at least in some provinces—is deplorably ignorant.

[Report.

Hong Kong.—James Legge, D.D., Wm. Gillespie, John Fullerton Cleland; Benjamin Hobson, M.D., Julius Henri Hirschberg, *Med. Miss.* Dr. and Mrs. Hobson embarked on the 11th of March, accompanied by Mr. Hirschberg. Communicants: English, 17; Chinese, 8—Boarding March, 1849.

Schools, 2; Scholars: 17 Boys, 7 Girls—Pp. 117, 118, 208.

Hong Kong, or, according to the pronunciation of the Court dialect, Heang Keang, means properly “the fragrant stream.” The stranger from Europe, entering its harbour either from the north or the south, and gazing on the rugged and barren outlines of the granite mountains, of which, with their interjacent valleys, it is composed, would find it difficult to account for such a designation. Strictly speaking, the name should be given only to a small village, containing about 200 inhabitants, on the south-west side of the island, very prettily embowered among trees, and having around it, on spots of table-land, a few patches of well-watered, cultivated ground. The whole island is of insignificant extent, hardly exceeding ten miles in extreme length, and five miles in breadth. It began to be occupied by the English in 1841, and was finally ceded to the British Crown, by the Treaty of Nankin, in August of the following year. The shore fronting to the north-east, and washed by the waters of one of the loveliest bays and noblest harbours in the world, was selected as the site of a British Town, called, after our gracious Sovereign, Victoria. Its increase has been very rapid. “Regular streets,” it has been said, “of substantial buildings rising one above another, with a line of military forts, barracks, hospitals, and stores, now stand forth as a powerful monument of

Q

London Missionary Society—

the energy and strength of Western Civilization."

In 1845 proposals were made by the Brethren, to the foreign community resident in the island, for subscriptions "to build a Chapel for Divine Service in the Chinese and English Languages, in connection with the London Missionary Society." The appeal was liberally answered, and a handsome building, 50 feet by 36 within the walls, was erected at an expense of more than 1000*l.*, 112*l.* being voted toward it by the Board of Direction.

In the course of 1845 a small Chapel was built by Dr. Hobson, in the village of Wong Nei, situated in the valley of the same name, on the east of Victoria, where the evangelist, A-Gong, has continued to maintain two services every week.

[*Rev. Dr. Legge.*]

Our Brethren in this Colony have had the delight of ordaining to the work of the Ministry an intelligent and devoted young man, Chin-Seen, who has for several years enjoyed the watchful care and valuable instructions of Dr. Legge. With the preserving and sanctifying grace of the Holy Spirit, he promises to become an able and faithful ambassador of Christ to the perishing multitudes of China.

[*Directors.*]

Although this Station has, through providential circumstances, been deprived, for a season, of the services of two of the Missionaries, the report of Messrs. Gillespie and Cleland shew that the cause of God is steadily advancing, and that if it be yet the day of small things, there are not wanting hopeful indications of a future and abundant harvest.

At Union Chapel, preaching, both in English and Chinese, has been regularly maintained. The Chinese Hearers are not numerous, but the English Congregation is steadily increasing. Mr. Cleland has devoted a portion of his time to English Preaching, that the Missionaries may be at liberty to give their undivided attention to the Heathen. The British Residents in the Colony who are members of the Church assembling at Union Chapel, with the concurrence of the Missionaries, are anxious to secure the services of an English Pastor.

Of the Native Christians, one was baptized in 1845; two in the course of last year; two, formerly connected with the Singapore Mission, were brought to Hong

Kong by Mr. A. Stronach in June last; the others are the Native Agents, A-Gong and Chin-Seen, who preach the Gospel, and Asùn, a Tract Distributor.

During the year the word of life has continued to be regularly preached in the Bazar Chapel, in the Chapel at Weng-naaching, and in the Missionary Hospital. A Weekly Meeting of Chinese Females, including six women and the school girls, has also been latterly held on the Mission Premises, to impart a clearer knowledge of the Scriptures, especially of the way of salvation through Christ.

The operations in type-founding have been carried on with unabated activity. The punches and matrices for a large fount of Chinese Types, containing upwards of four thousand distinct characters, are nearly completed, at an estimated cost of between four and five thousand dollars.

Several thousand copies of Tracts and Gospels have been circulated, partly at Hong Kong, but chiefly on the mainland.

The deportment of the children in both Schools is correct, and they have acquired a good knowledge of Scripture. On the Lord's Day the pupils of each School regularly attend the Chapel, and hear the Word of God in the two languages.

[*Report.*]

In the beginning of this month we had the pleasure of examining several Candidates for Baptism. There are seven men in all—Chinese—desirous of admission into the Christian Church. They appear perfectly sincere, and several of them seem deeply impressed with a sense of sin, while they all possess a general idea of the mercy of God as extended to sinful men through Jesus Christ. But it has been thought proper to defer their admission into the Church for a season, in order that their stedfastness may be tested, and their acquaintance with Divine Truth, by attendance on the morning class, extended. We look for the blessing of God on them. Shall He bring to the birth, and not cause to bring forth?

The following Letter is from one of these inquirers, who is not by any means the most promising, but he appears sincerely anxious to obtain an acquaintance with the Christian Doctrines. It was about the beginning of this year, while in Canton, that he first heard of the Gospel through his uncle, one of the Chinese baptized last year; and his sole errand to Hong Kong, a few months ago, was to

attend the Bible Class, and receive instruction in the way of salvation. He writes thus :—

“I reverentially present this, that the teachers may know I came expressly to Hong Kong to read the holy classic of God, and the manners of the truth. You, Teachers, on examining me, found that I was shallow in the principles of the books, and could not answer you well. I take a believing heart to be of the first importance. Although a man be perfect in the books, and intelligent in principles, yet if he does not cultivate a believing heart, he cannot do good. Now I have heard that in a few days you will go home. I also in a short time will go on board a ship; because, in the fifth month, I engaged with the Fung-Sing Hong in Canton, my former employers, to go to Singapore, as a keeper of the accounts of the cargo in the hold. So this month I shall embark.

“But, as I cannot be baptized, my heart is not at peace; and going home to pray by myself to Jesus, I do not know whether He will redeem me from my sins or not. I do not know when I will have leisure to return, and I present this paper, requesting that you Teachers would give me some books which I may take with me and read on board the ship. Now I have nothing to rely upon but that God will give His Holy Spirit to open my heart, that I may be able to understand the truth; and I also rely on the merit of Jesus Christ to redeem me from my sins, and save my soul, and in his kindness to protect me in peace.”

The other Converts remain stedfast in the faith; and to-day we have had the pleasure of hearing from Leang-afa of the baptism of another Convert in Canton.

[*Mr. Gillespie—Nov. 1847.*]

Shanghai—Walter Henry Medhurst, D.D., Wm. Charles Milne, Wm. Muirhead, Benj. Southwell: Wm. Lockhart, M.D.; A. Wylie, *Superintendent of the Press*. The Rev. W. Muirhead, and the Rev. B. Southwell and Mrs. Southwell, sailed on the 1st of April, accompanied by Mr. Wylie, at the expense of the B F Bible Society—Communicants, 9—Pp. 117, 118, 208.

The brethren at this Station continue to enjoy evident tokens of the Divine Benediction on their labours. They are ob-

taining nearer access to the understanding and the affections of the Chinese.

The Printing Press has been actively employed on a large edition of the first volume of a Scripture History prepared by Dr. Medhurst, with other smaller works. The Epistle to the Romans has been printed on account of the Bible Society; and the other Epistles, in an experimental edition of 2000 copies, are in progress. The printing amounts to 34,000 copies. About 500 Tracts are given away weekly to the attendants on the Services; and many obtain extensive circulation by means of the patients at the Hospital.

In the year a spacious Hospital, and a dwelling-house adjoining, for the accommodation of Dr. Lockhart, have been completed by means of funds almost entirely contributed on the spot. During a period of about fifteen months, 1200 patients from all parts of the country have been relieved, and to each of these the leading truths of the Gospel have been communicated.

[*Report.*]

Amoy—John Stronach, Alexander Stronach. Mr. and Mrs. Young embarked on the 19th of December, and arrived in England on the 11th of May, in consequence of the ill health of Mrs. Young—Pp. 117, 118.

The usual Services have been regularly conducted. Twice on the Lord's Day the Gospel has been proclaimed, and during the week opportunities have been presented to the people for becoming acquainted with Divine Truth. Our brethren have had occasion to regret that the Sabbath-Day Services are less numerous than at first: the simple forms of Christian Worship have ceased to attract by their novelty, while the truths delivered, from their holy nature and humbling tendency, are repugnant to the native mind.

In consideration of the pressing claims of the female part of the population, Mrs. Young, having acquired some knowledge of the local dialect, commenced, in the early part of the year, a meeting specially for their benefit. She visited a number of women in their own houses, and was by them introduced to their friends. They were informed of the proposed meeting, and upward of twenty women, beside children, attended on the first occasion. Every week this meeting has been held, several attending it from distant parts of

London Missionary Society—

the city. In general, they are very attentive listeners, and their continued attendance affords great encouragement.

Mrs. Young next opened a Boarding School for girls, and it was soon found that the number applying for admission exceeded the means of accommodation. Eleven girls, varying in age from 6 to 12 years, have been received. [Report.

Having closed the affairs of the Chinese Department of the Mission at Singapore, Mr. A. Stronach embarked with his family, on the 1st May, for Hong Kong, where he arrived on the 6th of the following month, bringing with him the Printing Press formerly at Malacca, the greater part of the type, the type-founding apparatus, and several of the printers. At Hong Kong he continued, as at Singapore, to superintend the type-foundry, and also assisted Mr. Gillespie by undertaking the English Services. After the arrival of Mr. Cleland, at the close of August, he proceeded to Amoy.

We regret that incorrect impressions regarding the climate of Amoy have, in some way or other, been received by our friends in England. The American Brethren labouring in this quarter fully concur with me that the climate of Amoy is equally favourable to health with that of any of the now open ports in China. This opinion they have repeatedly expressed to their respective Boards in America; and the American Board of Commissioners for Foreign Missions have transmitted to Mr. Pohlman the sum of 3000 dollars for the erection of a substantial and commodious Place of Worship. Our Brethren have already obtained a site for their Chapel in a central part of the town.

Every day our Chapel is well filled by the Chinese, who come thronging to hear the Word, and to receive Religious Tracts. Daily they sit before me with an expression of thoughtful attention. Undoubtedly, the light of Divine Truth is shedding its rays on the minds of not a few, and its excellence generally is acknowledged by all who ask questions or make observations at these meetings, while many admit that idolatry was unknown in China in very ancient times.

CHINA.

Hong Kong—1842—with 3 Out-
Stations: W. Dean: 6 *Nat. As.*—

For some months past a Chinaman named Go-to has been most regular and constant in his attendance on all our Religious Services, both in our Chapel and at the Hospital. He appears to be honest and sincere in his professed preference for the truth of the Gospel, and in his endeavours to keep the Lord's Day holy. Though he is now about 55 years of age, he is very desirous to learn to read the Scriptures in his own language. In order to meet his wishes, I have sent my Teacher to his house to enable him to commence the study of the written language.

We learn that this city, including its suburbs, contains a population of 150,000, exclusive of the inhabitants of the villages scattered over the island. Beside all these, we have free access to the very numerous towns and villages on the nearer mainland, and the various islands around us.

[Rev. Alex. Stronach.

SINGAPORE.

Singapore: at the northern extremity of the Malay Peninsula: inhabitants, according to Mr. Malcolm, 30,000—1819—B. P. Keasberry—P. 120.

The Malay Department of the Mission has been carried on, as in former years, under the superintendence of Mr. Keasberry: since the departure of Mr. Stronach for China, he has removed into the house formerly occupied by Mr. Stronach. From its contiguity to the old Mission Premises, this has proved very advantageous, on account of the additional accommodation thus secured for the Printing Press and the Malay School.

The benefits arising from the Malay Boarding School, which contains 26 boys, have become so manifest as to commend it to the favourable opinion and liberal support of the European Community of Singapore. The progress of the children in general and religious knowledge is considerable. The Malays are notorious for their indolence and consequent poverty, and it is found necessary to employ the most energetic means, under regular and systematic arrangements, to overcome this injurious propensity. [Report.

AMERICAN BAPTIST MISSIONS.

Communicants, 16—*Ningpo*: D. J. Macgowan, M.D., E. C. Lord, J. Johnson: 2 *Nat. As.*—Mrs. Devan died

on the 18th of October 1846. Mr. Dean returned to his Station from the United States on the 17th of October; and Mr. and Mrs. Lord sailed for China on the 5th of January 1847, reached Hong Kong in April, and sailed for Ningpo on the 19th of May. The Station at Canton has been relinquished, and left in the charge of the Southern Baptist Convention, who have purchased the Mission Premises. The Rev. T. T. Devan, M.D., arrived in New York on the 28th of September—Pp. 120, 121, 525.

The issues of Bibles and Tracts during the year have amounted to 2,071,800 pages, the greater part consisting of the Gospels and Acts; the funds for the same having been supplied by the American and Foreign Bible and the American Tract Societies.

At Hong Kong, where the Church had been left chiefly to the care of Native Labourers during Mr. Dean's absence, Religious Services were recommenced in November. From fifty to one hundred Chinese were present on the Sabbath, and from five to fifteen at the Daily Worship. There are several applicants for Baptism.

At Ningpo Dr. Macgowan, with two Native Assistants, has prosecuted his work with all diligence. Their labours for the most part have been concentrated at a few points within the city proper, as promising the greater efficiency, with few excursions into the adjacent country. Every Sabbath the Mission Chapel, which will accommodate eighty or one hundred people, is twice filled with hearers; and it is constantly open to visitors during the week. "The whole population have been made acquainted with the leading truths of Christianity. The Religion of Jesus is spoken of everywhere, and is frequently the subject of discussion among the people." A few are applicants for Baptism. [Board.

SIAM.

Bankok: about 25 miles up the River Meinam: inhabitants, 500,000: the principal city of Siam, a country which is said to contain 3,000,000 inhabitants—1833—*Siamese Department*—J. H. Chandler, *Printer*—*Chinese Department*: J. Goddard,

E.N. Jencks: 3 *Nat. As.*—1 Out-Station. Mr. and Mrs. Jencks left the United States on the 22d of June, and arrived at Bankok on the 14th of December—Communicants, 27—Pp. 121, 122.

The Mission has enjoyed, in its reduced state, the ordinary amount of encouragement. The principal change observable, which however is not of a discouraging nature, is an apparent "taking of sides" in regard to the truth preached. The number who hear by way of complaisance is diminished, "while the few give to it a somewhat anxious attention." Five Chinese have been baptized.

In the printing department new editions have been printed of four Tracts in Chinese, making 2930 copies, and containing 40,160 pages; 1336 copies of the same have been distributed. In Siamese and Peguan 2387 Books and Tracts have been circulated, chiefly by Mr. Chandler. "Considerable work has been done, though mostly of a preparatory kind, toward the revision of the Chinese Version of the New Testament," and some labour has been bestowed on the compilation of a *Tie Chiu* Vocabulary. "Some advancement has been made in the type-foundry toward the preparation of a small fount of Chinese Type. About 500 characters have been cut on pica body, and a larger number on double pica condensed. Two founts of Siamese Type are also in progress." [Board.

BURMAH.

Maulmein, in the British Territory, eastward of Rangoon: Maulmein is the principal Station of the Mission—1827—In the Burman Department, A. Judson, D.D., H. Howard. E. A. Stevens, L. Stilson: T. S. Ranney, *Printer*; Lydia Lillybridge—In the Karen Department, J. H. Vinton, J. G. Binney, N. Harris, J. S. Beecher, E. B. Bullard: Miss M. Vinton—*Amherst*: among Peguans, who are said to be 70,000 in number—J. M. Haswell—There are 21 Out-Station; and 36 *Nat. Preachers and As.* Mr. Osgood's state of health made his return to America imperative, and he and his family arrived at New York on the 22d of November.

American Baptist Missions—

Messrs. Judson, Harris, and Beecher arrived at Maulmein on the 5th of December. Mr. Stilson and family removed from Akyab to Maulmein on the 20th of April. Mr. Simons hopes soon to resume his labours. A recent Letter says that 33 persons were baptized in August last at Newton—P. 122.

Burman Department—In the absence of Dr. Judson, the care of the Mulmein Burmese Church has rested mainly upon Mr. Stevens. Valuable assistance has also been rendered by Mr. Stilson, and occasionally by other Members of the Mission. Several cases of discipline have occurred, but the loss by exclusion has been more than made good by the addition of new converts. Fourteen had been baptized previous to November, mostly youths, and others were expecting soon to receive the ordinance. A gratifying degree of liberality prevails in the Church in regard to charitable contributions. The steadfastness of the Native Brethren has been sorely tried by the artifices and misrepresentations of the Catholic Priests, and a few have gone out from them who were not of them; but the trial has been salutary. The Native Christians have become more sound in the faith, and will be the more guarded against the wiles of their Romish Adversary.

The Burmese Theological School, also in charge of Mr. Stevens, aided by Mr. Stilson, has been well sustained. The number of Students daily instructed during the term, which was opened in May and closed in November, was eight.

The Burmese Boarding School, in charge of Mr. Howard, is increasingly prosperous, especially in the girls' department. The arrival of Miss Lillybridge, who is to assist in teaching, is an important accession to its means of usefulness. Still, its highest measure of prosperity cannot be reached, unless more liberal provision be made by the Board for its advancement, and its consequent advantages be more justly appreciated by the Burmese.

Karen Department—Our fullest information, in regard to the Sgau Karen Branch of the Mission, is contained in the following extract from the Report of the Maulmein Missionary Society, relating to the Theological School under the care of Mr. Binney. "The pulpits all appear

to feel a deep interest in their work. They have made good improvement, considering their circumstances, and we have every encouragement that we could reasonably expect. There are difficulties to be overcome: these, however, were anticipated, and it is with great pleasure that we are enabled to say those difficulties have not been so numerous or so great as were at first feared."

Among the Sho Karens of Maulmein and vicinity Mr. and Mrs. Bullard have laboured with their accustomed assiduity and success. The Boarding School was in operation about five months, and averaged forty pupils, mostly adults, and many of them young men.

In the *Peguan Department* the work advances prosperously, so far as it can be prosecuted by a single Labourer. The Amherst Church has received additions, and numbered, a year since, forty-two members. The School is taught by an Eurasian and a Native Assistant. The last eight or ten months have been passed by Mr. Haswell at Maulmein, in revising and superintending the publication of the Peguan New Testament.

Printing Department—The most important work in the printing department the past year is the printing of the Peguan New Testament, which was begun in July, and was expected to occupy, with the necessary revisions, about eight months. The edition is of 3000 copies. The printing has also been commenced of the Sho Karen New Testament. The whole amount of printing in the year, exclusive of works in the press, was 19,200 copies, or 3,819,850 pages. The Issues, for the same period, amounted to 9714 copies, or 1,311,666 pages. In the Bindery the number of volumes bound for the depository was 4507: [Board.

Rangoon: the chief sea-port: 670 miles S E of Calcutta: inhab. 40,000—1813—renewed 1830—Pp. 122, 123.

In accordance with the earnest intimations expressed in our last Report, measures are in progress for the re-occupancy of this first of our Missionary Stations.

[Board.

Dr. Judson, writing in June last, reports that he had been compelled by the Government to suspend the Public Worship which he had commenced at Rangoon.

Tavoy, with 13 Out-Stations: in

British Burmah, S W of Maulmein, and open to the sea : inhab. 9000 : it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—C. Bennett, E. B. Cross, F. Mason : 18 *Nat. As.*—*Mergui*, with 5 Out-Stations : D. L. Brayton : 8 *Nat. As.* Mrs. Mason died on the 8th of October, after 16 years of labour in the Mission. Mr. Wade's state of health makes it almost certain that he will be obliged to rest awhile from his labours, if not to return to America.

The School for Native Preachers, under the care of Mr. Cross, was opened on the first of May. A large and convenient building had been built for their accommodation, together with a Chapel or School-house. The number of pupils in attendance was 23, a large portion of whom were new members. "The general deportment," says Mr. Cross, "and conduct of the Students, has been that of men devoted to improvement, and ardent in the pursuit of their object."

The English and Burmese School commenced in April, and received about 30 pupils. Mr. Mason has commenced a translation of the Psalms into Karen, including both the Sgau and Sho Dialects.

At Mergui and its Out-Stations Mr. Brayton has divided his labours among the Sgau and Sho Karens and the Salongs, assigning, however, such a portion of the Sgaus as their locations permitted to the Missionaries at Tavoy. His success has been highly gratifying : 21 have received Baptism. The work among the Salongs is full of promise. The Church now numbers 42, of whom all but six are men.

[Board.

ARRACAN.

Ramree : in Arracan, a district containing 300,000 inhab. 1 Out-Station : 2 *Nat. As.*—P. 123.

Akyab : an Island in the Arracan River : 450 miles S S E of Serampore : inhab. 16,000 : 2 Out-Stations—L. Ingalls : 5 *Nat. As.*—P. 123.

Sandoway : 5 Out-Stations—20 *Nat. As.* The Rev. E. L. Abbott is in America. Mr. and Mrs. Kincaid are no longer in connection with the Board—P. 123.

In consequence of the removal of Mr. Stilson to Maulmein, Mr. Ingalls was requested to take his place at Akyab, where

he arrived April 29. In a Letter written a month or two later, he says, "Every day that has elapsed has served to convince me that God directed my steps. Ko Bike has joined me from Maulmein, and we have commenced the work of daily preaching to all who call. The people literally throng us from morning to night."

The School at Akyab, composed of boys or young men, contains 39 pupils, 12 of whom are pious.

ASSAM.

Sibsagore : on the right bank of the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra—1841—Nathan Brown : O. T. Cutter, Printer ; 2 *Nat. As.*—15 Schools : 393 Pupils—*Nowgong* : a Government Station on the Kallang : Miles Bronson—*Gowahatti* : C. Barker—Communicants at the 3 Stations, 30—Pp. 123, 124.

At Sibsagore Worship has been conducted regularly on the Sabbath in English and Assamese, and Native Worship during the week. Bazaar and village preaching as heretofore. Four Native Converts have been baptized. The labour at this Station has rested heavily on Mr. Cutter ; including, for several months, the editing and publication of a monthly periodical of a religious and miscellaneous character, commenced in January 1846, and designed for circulation among the native population. Such a paper, it was thought, would exert a greater influence than Tracts, if the people would subscribe for it, a condition most happily realized. The labours of Mr. Brown have been interrupted by the sickness of his family.

At Nowgong the most important and gratifying feature is the Orphan Institution. It has now been in operation three years, and, at our last dates, had 21 inmates.

There is also a Day School on the Mission Premises, with an average attendance of 50, including the orphans ; and one Village School, averaging 30 pupils. Another, of 40 pupils, has been dismissed for want of funds. The number of converts at this Station the last year, who have been baptized, is eight, including seven members of the Orphan Institution, and the eldest daughter of Mr. Bronson.

The state of the Mission affairs at Gowahatti is of a like gratifying character.

American Baptist Missions—

The Report of the School Department at Gowahatti makes the number of Boys'

Schools five, with about 200 pupils, beside the Girls' School, which contains 15 pupils. [Board.

AMERICAN BOARD OF MISSIONS.

CHINA.

Canton—1842—Elijah C. Bridgman, D.D., Dyer Ball, M.D., James D. Bridgman: Samuel W. Bonney, *As.*; 1 *Nat. As.*—Pp. 124—126.

According to stipulation, Canton is to be opened to British Subjects on the 6th of April 1849. Hitherto our Missionary Brethren have had little more territorial liberty since the treaty of 1842 than they had before; and Mr. and Mrs. Bridgman, while on a short river excursion with Messrs. Pohlman and Bonney in the summer of last year, were near losing their lives in a savage onset made on them by the people in that vicinity. Heavy stones were thrown with deadly intention on board their boat.

Thus restricted as to the sphere and freedom of labour, the history of the year may be soon told. The Rev. Samuel W. Bonney, who went out to labour at Hong Kong for a time in connection with the Morrison Education Society, has been appointed a Missionary of the Board, and has removed to Canton, where he has mingled much with the people. A year ago, he had visited every house in twenty-four streets, numbering about 700 dwelling-houses and shops, and distributed many Books and Tracts. He was generally received with courtesy, and often with cordiality. Sometimes he was subjected to insult, and even stoning, from the baser sort.

Mr. James D. Bridgman received Ordination on the 31st of May 1846, and is now able to use the native tongue. He has visited nearly every accessible place, as a Missionary, freely conversing with the people singly, or in groups, and addressing them more formally in multitudes. He thinks the Tracts are more generally preserved and read, and the truths they inculcate better understood, than has been supposed.

Dr. Ball, beside a School of eleven Chinese Boys, has the superintendence of the Chinese Printing. The pupils in the Schools study under the superintendence of a Chinese Teacher, and recite to Dr. Ball in two classes. In six months there were printed, of the Gospels, the Epistle of James, and the Sermon on the Mount, 29,600 copies, and 1,331,800 pages; and

of other Religious Books and Tracts 5200 copies, and 325,200 pages. The Mission was in want of more funds for the printing of Tracts.

Dr. Bridgman preached in Chinese at the Public Service in Dr. Ball's house, and in the Hospital, and, as he had strength and opportunity, from house to house and by the way-side. He has had great pleasure in the instruction of his Bible Class. Five of its members were desirous of professing Christianity. One of them, for leasing a site to the Mission on which to build a house, was immured three months in prison, threatened with perpetual banishment, and released only on consenting to surrender the lease. A member of this class has been employed to distribute books, going for that purpose into all parts of the city, and even to the distance of sixty miles, to Shaou-Hing-foo, the proper capital of the province. The books are everywhere received with great readiness. Much of Dr. Bridgman's time is given to the revision of the translation of the Testament. Mrs. Bridgman, while studying the language, has a number of Chinese Youth and Young Men under her tuition.

Dr. Parker having regarded it as his duty to accept the appointment of Secretary of Legation to the United States' Embassy, his connection with the Board of course ceases. He continues his labours much as heretofore. Dr. Bridgman gives a fearful account of the morals of the people at Canton. [Board.

Amoy—Wm. J. Pohlman, Elihu Doty, John Van Nest Talmage. Mr. and Mrs. Doty and the Rev. John Van Nest Talmage embarked at Boston on the 5th of April. Mr. Pohlman in consequence of weakness of eyes has been obliged to visit Canton—Pp. 124, 125, 407.

The Island of Amoy is about 12 miles in length and 10 in breadth, and contains 136 villages and hamlets. Its population is about 400,000, nearly half of whom are included in the city. The city is built in a long straggling form, and occupies a promontory, so as to be enclosed on three sides by the sea. It is the out-port for the more important cities of Chang Chew and Chwan Chew, where the more

wealthy merchants reside. Mr. Pohlman is of opinion that Amoy will yet be in high repute for healthiness. [Board.

The first great work has been the study of the language, so as to speak intelligibly and fluently with the people. In doing this, paramount attention has been given to the tones, and no word or phrase has been considered as learned, and consequently usable, till its original tone, and the modulation of that tone in combination, have become familiar, and the Missionary could speak it out with confidence. Every Missionary should, as soon as possible, have a stated time and place for preaching the Word of Life. My own rule would be, a Chapel for each Missionary. (Mr. Pohlman.

Mr. Pohlman has made such representations to the Committee, on the importance of having a Chapel in a retired and respectable part of the city, where persons belonging to the higher classes will come, that the Committee have authorized him to secure the ground, at a rent, of an eligible site which he has in view without delay; and they have also encouraged him to expect, that if no individual, or Church, or Churches, in the Reformed Dutch Community, shall manifest a desire to furnish the sum necessary for erecting the building, the money will be advanced from the treasury of the Board.

Through the grace of God, a beginning has been made in the gathering of a "living Church" at Amoy. The two old men, mentioned in the last Report as hopeful Converts, were baptized in April 1846.

It has been already stated that the island of Amoy contains 136 villages. Near the close of the last year Mr. Pohlman, accompanied by Mr. Brown of the Presbyterian Board, visited 32 of these villages, situated on the opposite side of the island. They were provided with Books and Tracts, and were absent four days. Mr. Pohlman gives a more unfavourable idea of the social state of the Chinese than many have been accustomed to entertain. The Fuh Kien villages are often at war with each other, the result of long-standing feuds. He reiterates the fact that female infanticide is exceedingly common, and of course the flagrant immoralities are common which naturally grow out of it. [Board.

I must add a few words concerning our reception by the people. This was in the highest degree flattering. Immediately on our entering the village they flocked around us in great numbers, heard our March, 1848.

message, and received our books. The population was so friendly and intent on listening to our warnings, that we prolonged our stay to double the time we intended when we left home. Several had been to see us at our Chapels in the city, and had some knowledge of our object and the doctrines of the Cross. (Mr. Pohlman.

When the Viceroy of Che Kiang and Foo Kien, the ruler of about FOURTEEN MILLIONS of people, paid his triennial visit to Amoy, he took occasion, as did also several high Mandarins previously, to extend to the resident Missionaries the most public tokens of their favourable regards. The residence of the Viceroy is at Foo Chow. [Report.

Foo Chow—Stephen Johnson, Lyman B. Peet. Mr. Johnson has left Siam, and reached Foo Chow on the 2d of January 1847, and Mr. and Mrs. L. B. Peet have been directed to join them. The Rev. Seneca Cummings, Caleb C. Baldwin, and Wm. L. Richards sailed for this Mission from America on the 11th of November.

Foo Chow, the capital of the Foo Kien Province, contains 600,000 inhabitants, is 30 miles from the mouth of the river Min, and is surrounded by most impressive scenery. The latest date from Mr. Johnson is August 14. The prospects of the Mission up to that time continued favourable. He was free to go and labour anywhere in the city. The demand for books is so great that it is not safe or wise to attempt their distribution in the principal street. Mr. Johnson has commenced a Public Service at his house on the Sabbath. [Board.

SIAM.

Bankok—1831—Jesse Caswell, Asa Hemenway: 1 *Nat. As.* Mr. Robinson died on the 3d of March, after an exemplary life, while on his way to the United States with his family. Dr. Bradley is on a visit to America. Messrs. Johnson and Peet, in compliance with instructions from the Committee, have removed to China. Their labours at Bankok were in the Chinese Language—P. 126.

The year has been a broken one; but none of the brethren appear to be disheartened.

American Board of Missions—

ened; and, in point of fact, both the Baptist and Presbyterian Boards have lately taken measures to renew their Missions in Siam. We cannot doubt that these Missions have exerted a favourable influence on the people. There have been a few hopeful conversions, and there is some apparent progress toward religious toleration. The printing during the year

amounted to nine hundred thousand pages. "I never felt," says Mr. Hemenway, "so much courage to labour for the Siamese as at the present moment. Every day's observation renders it more certain that the truths of the Gospel are the subject of much thought and inquiry among many who are accustomed to reflect upon what they read and hear."

[Board.

AMERICAN PRESBYTERIAN MISSION.

CHINA.

Macao—A. P. Hupper, M.D., Wm. Speer, John B. French. Messrs. Speer and French sailed from the United States on the 21st of July, and arrived at Macao on the 26th of December. Mrs. Speer died on the 16th of April—Pp. 126—128, 525.

The Boarding School consists of 19 boys. Their attendance has been regular. They have manifested a good degree of diligence, and their progress has been gratifying. Their moral conduct has been good, with a few exceptions, and their general bearing such as is common to boys of their age everywhere.

Macao continues to be the seat of the Mission. It has been found impossible to obtain a residence in or near Canton, except in the foreign factories, which are not deemed eligible for Missionary Labour. The state of feeling in Canton, against the residence of foreigners in that city has been hitherto most decided. This state of things will not likely continue long. It is not to be expected that foreign nations will permit the solemn stipulations of their treaties to be set aside with impunity. [Board.

Amoy—John Lloyd, Hugh A. Brown—Pp. 127, 128.

In the early part of the summer, both the brethren at Amoy were attacked with an affection of the eyes, from which they have suffered great inconvenience. Reading and writing were found to be injurious to their recovery; hence they spent their time chiefly in conversing with the people, thus increasing their acquaintance with the colloquial language of the Natives, and embracing many opportunities of promoting the object of the Mission.

Their visits to the villages, and their conversations with the people, have been always deeply interesting. In the city, they have rented a house for a Chapel,

in which, on alternate afternoons, they have conducted Religious Services. This measure was regarded, at first, somewhat as an experiment; but it has fully met the expectations of the Missionaries. They have commonly found good and attentive audiences, and have been able to distribute Religious Tracts, sometimes to persons from various parts of the adjacent mainland, and always under circumstances which were favourable to their being carefully examined. The Missionaries are everywhere received with kindness and respect by the people, and the officers of the Government have treated them with marked attention. [Report.

Ningpo—M. Simpson Culbertson, Aug. W. Loomis, Richard Q. Way, John Quarterman: D. Bethune M'Cartec, M.D. Mr. Richard Cole's connection with the Board has ceased. Mr. Quarterman sailed from America on the 21st of July, and arrived in China on the 26th of December. The Rev. Walter M. Lowrie was drowned by pirates, on the 19th of August, near Chapoo, on his return from Shanghai. Further particulars will be found in a subsequent page—Pp. 127, 128.

During the year the English Troops were withdrawn from Chusan, and the island restored to the Chinese Authorities. The hope that the Mission Station would, after this event, be permitted to remain has been disappointed. The Mandarins, fearful of Imperial Displeasure, gave early notice to the foreign residents to be prepared to leave the island as soon as the troops were withdrawn. As an inducement to comply with their wishes at once, they offered to provide them with houses in Ningpo, free of rent for several months. The Station was accordingly given up, and Mr. Loomis removed to Ningpo in July.

Stated Religious Services in English

have been regularly maintained. Two additions have been made to the Church: the one, a Female Assistant in a School for girls under the care of an English Lady, Miss Aldersey; the other, a young man also in the employment of this lady; and though the fourth Native Convert, he is the first-fruits of the Gospel from the Natives of Ningpo. Exclusive of the Ministerial Brethren, the Church consists of 12 Members, four of whom are Natives of China.

In stated Religious Chinese Services Service has been kept up by Dr. M'Cartee, in the room in which the English Service is held. The audience is chiefly the boys from the School and the girls from Miss Aldersey's School, though there are always a few others. In June another Service in Chinese was commenced in the city, the audience varying from 40 to 70. A second Service in the city was commenced in September, and has been well attended. The Missionaries have not yet acquired much fluency in speaking this difficult language, but they are now able to communicate the plain truths of the Gospel, so as to be understood. The Services consist of a short prayer, followed by an address suited to a people utterly ignorant of the first principles of our holy Religion. Sometimes it is a scriptural narrative, with appropriate remarks; and sometimes a more formal exhibition of the depravity of the heart, the necessity of a Saviour, the atonement of Christ, and the absurdity of idolatry.

Much truth is also communicated in private conversation with individuals and with families. Occasional excursions are also made to the neighbouring villages.

The School now consists of 30 scholars, the number to which it has been restricted. The scholars are boarded, and in part clothed, at the expense of the Mission, and of course are under the entire controul of the Missionaries, and separated, in a great measure, from the injurious influences of a

heathen people. "This School," the brethren write, "is our chief hope for raising up a Native Ministry."

A School for girls, under Mrs. Cole, has been decided on, and two little girls have been obtained. As the education of females is at war with the deep-rooted prejudices of the Chinese, it is difficult to collect a School of girls.

Dr. M'Cartee having dissolved his connection with the Medical Missionary Society, has found abundant employment in the unrestricted practice of his profession. Numerous applications have been made to him also at his own house.

The practicability of printing Chinese with metallic divisible type, has been fully demonstrated. It possesses many and great advantages over the method of printing by blocks. The books thus printed are greatly admired by the Chinese, and an application has recently been made from one of the Mandarins of Ningpo to print a favourite work for himself and his friends. Some improvements are yet wanting in some of the characters, but these must be made gradually as they are suggested by experience. There have been 1,210,000 pages printed. A strong appeal has been made for six additional Missionaries. [Report.

SIAM.

Bangkok—Stephen Mattoon, Samuel R. House, M.D. These Labourers reached Macao on their way to Bangkok on the 26th of December, and arrived at Bangkok in March—Pp. 128, 525.

In this dark field of labour the way is fully open for the Missionary of the Cross. It is therefore the duty of the Church to send the message of Mercy to this benighted people. Here is the headquarters of the most extensive system of idolatry and atheism in the world: the King of Siam is, by his office, its chief protector, and its support is drawn from the revenues of the state. [Board.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

China — 1836, renewed 1845: *Shanghai*: Wm. Jones Boone, D.D. *Bishop*: E. W. Syle, Phineas D. Spalding: *Misses* Jones and Morse, *Female Teachers*. The Rev. R. Graham has been compelled, by ill health, to retire from the Mission. The Rev. Phineas D. Spalding sailed from Boston, March 11. Expenses,

1511l. 17s. 6d.—Pp. 129, 407.

The accounts from this Mission are such as to lead to the conviction that the providence of God has never opened a more favourable opportunity for promulgating the Gospel among the Heathen.

Bishop Boone reports the baptism of a young man, a member of his household, who looks forward to the Ministry.

The Mission School, confined thus far

American Episcopal Missionary Society—

to males, has been in successful operation. Pupils have been selected with great care, and, after a sufficient probation, have been received under the bond of their parents to leave them in the undisturbed care of the Missionaries for ten years. The number hitherto has been 23, but was about to be increased to 36, being all that the building could accommodate. Under the tuition of their teachers, of whose entire devotion to their employment the Bishop speaks in very high terms, the pupils have made excellent progress in their English Studies; and the belief is confidently entertained that, ten years hence, many of them will prove most valuable aids in Missionary Work.

Public Services in Chinese are now regularly held by the Bishop in a hall, fitted up in the building occupied by the School, capable of holding 250 people:

BAPTIST MISSIONARY SOCIETY.

Chittagong: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent—1812—J. Johannes, J. C. Fink: 4 *Nat. As.* There is an Out-Station at Chandgao—Communicants, English and Native, 41—Baptized in the year, 7—Schools, 2: Scholars, 80—Issues: Scriptures, 12,000; Tracts, 15,000—Pp. 128, 129.

Many of the inhabitants of distant villages never visited by our Missionaries seem to have received the Gospel, through the instrumentality of their heathen countrymen, who have carried the Scriptures to them.

[*Report.*]

The Gospel has been preached in the Melas at Suryakhola and Kataliya. In the latter place hundreds, in the ablution of sea-water, the expansive Bay of Bengal before them, expect deliverance from all their sins. In addition to the above places, we have preached in all the markets of Chittagong. On the roads, at the ghauts, and wherever we have seen men, whether in multitudes or smaller groups, or even a few seated in a shop, or under trees, or near the courts, we have thought it our duty to sow the seed of life among them. In the town we have two Meet-

this is filled, on every occasion of its being opened, by an attentive audience.

The Morning Prayer, and other portions of the Liturgy, have been translated by Bishop Boone, together with an introductory Catechism for the use of Candidates for Baptism.

The very great encouragement afforded to the Bishop by the aspect of every thing about him, has induced him to make an earnest appeal to the Committee for more Missionaries, for a layman to assist in the School, and for funds to enable him to erect a plain but substantial Place of Worship, capable of holding 1000 persons. The Committee have been anxious to comply with these requests, and have issued a Circular, soliciting from individuals contributions to a special fund for the erection of a Church at Shanghai, to cost 5000 dollars.

[*Report.*]

ing-houses, situated on spots most eligible for preaching, and here we have had regular preaching. In our Pakka Chapel we have Service three times in the week in English, twice on Sabbath Morning and Evening, and once on Thursday Evening. We have also, in the same place, regular Bengalee Services four times in the week. The attendance, though not large, is encouraging.

At Chandgao daily preaching and instruction are continued to our brethren and sisters there, most of whom, together with their children, can now read in their own language *the wonderful works of God*. Three years ago we mentioned a widow and her children, who were inclined to embrace Christ, and who were greatly persecuted by the people, and closely confined and watched by her friends and relatives. This year she has joined us, and is a Candidate for Baptism. She has succeeded in bringing away one son and two daughters. The three other grown-up sons will not follow the mother, though fatherless, but are kept by their heathen friends with large promises.

The School at this place is not so well attended. There are about fifty boys on the list, but the attendance of late has not been very encouraging. [*Mr. Johannes.*]

CHURCH MISSIONARY SOCIETY.

Shanghai—1845—T. M. M'Clatchie. The Rev. Robert Henry Cob-

bold, of St. Peter's College, Cambridge, and the Rev. Wm. Farmer,

and the Rev. Wm. Armstrong Russell, of Trinity College, Dublin, embarked for China on the 10th of November—Pp. 129, 488.

In the beginning of the last year Mr. Smith had concluded his exploratory visit to each of the five consular cities of China, and the islands of Hong Kong and Chusan. The result of his inquiries has tended to confirm the decision of the Committee to concentrate their China Mission in one or more of the Northern Ports. They purpose, in the first place, to strengthen their Station at Shanghai by sending one or more Missionaries to the assistance of Mr. M'Catchie. As soon as an effective Mission shall have been established at Shanghai, Ningpo will probably be occupied by the Society. If the pecuniary means be supplied, and suitable Labourers can be obtained, the Committee will rejoice still further to enlarge their China Mission, and to consider the claims of the important and populous city of Foo Chow.

MEDICAL MISSIONARY SOCIETY.

Hong Kong—No information, beyond the notices which have already appeared in our pages, has reached

Mr. M'Catchie has succeeded in obtaining a house within the city of Shanghai, notwithstanding some temporary difficulties produced by the jealousy of the Authorities, and the unwillingness to let houses to foreigners, except in the suburbs. He has since pursued his Chinese Studies with success, and during the last year commenced a Chinese Service.

Later in the year, Mr. M'Catchie commenced a more Public Service on the Lord's Day. His recent communications convey most encouraging intelligence of the general spirit of inquiry which has been excited among the Chinese in Shanghai. Although his house is situated away from any important thoroughfare, he states that he experiences no difficulty in obtaining a Native Congregation; and that many Chinese are compelled to stand outside the door, from want of accommodation in the little building in which he now conducts Divine Service. He is therefore about to hire a larger room in another part of the city, for the accommodation of his increasing Congregation. [Report.]

us respecting the proceedings of this Society—P. 129.

AMERICAN METHODIST MISSIONS.

The Board has sent out two Missionaries to China, but no particu-

lars have at present reached us—P. 407.

GENERAL BAPTIST MISSIONARY SOCIETY.

Ningpo—The Society has sent out two Missionaries, Mr. Hudson and Mr. Jarrom. They sailed from England on the 10th of May 1845. They commenced their labours by circulating Books and Tracts, and on the 10th of May 1846 they opened a Chapel.

The Chinese being sunk in ignorance and deplorable superstition, and, from their own character, utterly unable to appreciate true benevolence, it need not excite surprise that the presence of Christian Missionaries should excite wonder, and even alarm. At Ningpo your brethren have uniformly received respectful treatment, and been allowed to pursue their work without the least opposition; yet for a time the city was filled with popular excitement on their account. There was an earthquake, the heat was very intense, —the gods were now supposed to be angry and the demons roused to fury. The people said that little demons visited their houses and rooms, and scratched their

faces. Immense quantities of spells or charms were now printed and circulated; and as the Christians in ancient times were persecuted as the cause of all the evils that befel the Roman Empire, so the Missionaries were regarded as the cause of all the evils, fancied or real, which the people felt or feared. Still no insult or injury was offered to them, and by degrees the excitement subsided.

Mr. Hudson had a difficulty in obtaining a house by any means suited to his purpose. At length he secured one, which has been pronounced one of the best Missionary residences in Ningpo. It is in the midst of the city, yet, on the whole, open, airy, and very convenient for having intercourse with the people. Mr. Jarrom has found it necessary, on account of Mrs. Jarrom's health, to reside out of the city. Part of Mr. Hudson's house, at considerable inconvenience to himself, he has fitted up as a Chapel, and it was opened on the day twelvemonths of his leaving his native land. [Report.]

India within the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—There have been 5000 English Testaments, 20 copies of St. Luke and the Acts in Chinese, 250 Bibles and 500 Testaments in French, and 250*l.* granted to the Calcutta Auxiliary—There have been 48,750 copies of the Scriptures printed, and 22,109 copies distributed, exclusive of those issued by other Societies in India. The Rev. Dr. Hæberlin has removed from Calcutta, and resides principally in the Eastern Districts of Bengal, and has resigned his office of Secretary to the Calcutta Bible Society. Mr. Parker, on going to Calcutta to take charge of an Institution recently established for the orphans of European Soldiers, received a grant of 100 Bibles and 200 Testaments.

Bombay—1813—The Auxiliary has issued 7342 copies of the Scriptures. There has been granted 266 reams of paper for printing an edition of the Old Testament in Mahratta: and to the Basle Mission in South-Western India 725 copies of the Scriptures in English and Portuguese have been voted.

Madras—1820—The Committee have voted 500*l.* and 6650 copies of the Scriptures in English. The printing, all in Tamul, is 22,600 copies, either in whole or in part, completed at the time of making up the Report.

In the work of revision the Tamul Translation has engaged much of the anxious attention of the Madras Committee, and they are proceeding with the Testament in the first instance. Some progress has been made in the preparation of the Pentateuch in the Hindoostanee. In the Telooogo it is hoped that the Epistle to the Romans and the Acts of the Apostles will be ready for press in the present year. The Gospels have been reprinted. Of the Canarese it is observed: "The Canarese Bible-Revision Committee during the past year have prepared a new translation of the Epistles to the Romans,

Hebrews, Philippians, Colossians, and the first and second Epistles of Peter. A small edition of the first four Epistles has been printed, and is now in circulation."

[Report.

I may add a pleasing instance of good effected by the Society. Many uneducated adults are moved to desire the blessing of learning, and have begun to apply themselves to their letters at every interval of leisure. I have been quite surprised at the progress some of them have made in the short space of four months from the close of the last busy season; and I feel sure, that if the feeling can be kept up for as much time longer, several will read tolerably well. I have mainly attributed this to our Bible Association, because I am persuaded the impulse was given by the little agitation which has attended its establishment. It has not yet extended to all the Congregations in my District, but it is making such progress in two or three, that I feel confident it will soon reach the rest.

—P. 130.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—The Calcutta Cathedral was consecrated on the 8th of October 1847. Books and Tracts have been granted for Schools at Burdwan, and for children of European Soldiers on the north-west frontiers of India. Also to Missionaries proceeding to Gorruckpore and Benares.

Bombay—Grants of Books and Tracts have been made for the use of the Money School and general distribution, and for the Missionary Station at Nassuck. The Bishop of Bombay, in a Letter acknowledging a grant of books for Sunday Schools, remarks:—

It appears to me very important for Sunday Schools to be established at the Stations where there are European Regiments, as being almost the only means of training up the soldiers' children in the observance of the Lord's Day. In the hot season the troops necessarily attend Church early in the morning. The Service is concluded by about eight o'clock; consequently, all the remainder of the

day is, in a great measure, unoccupied ; and unless there be a Sunday School in which the children can receive religious instruction, they are in great danger of acquiring a habit of disregarding the sacred day, from loitering about the barracks amongst the men. I trust the abundant supply of Sunday-School Books will enable us, in some degree, to remedy this evil, and to preserve the poor children from the evils to which they may be exposed.

Madras—The Report states—

The Society had for many years continued to place at the disposal of the Madras Diocesan Committee Missionary stores to a large amount ; but the Society's Missions in that early scene of its labours having long ceased, it has been thought right to discontinue the annual supply of stores to Madras. With the desire, however, of promoting the objects of the Madras Committee, particularly in reference to the Native Schools and Seminaries, the Standing Committee proposed, at the Meeting in March 1847, that a sum not exceeding 800*l.* should be placed at the disposal of the Madras Committee, as a donation for the present year. This grant was accordingly made at the April Meeting.

The following is from a Letter from Archdeacon Shortland, the late Secretary to the Madras Committee.

I am thankful to say that I leave the Book Depository in a flourishing condition, and that the affairs of the Society are generally in a satisfactory state. The issue of the Society's publications amounts altogether to 42,414, which includes 1779 Bibles and Testaments, and 1940 Prayer Books. The sale has steadily increased for several years past.

—Pp. 130, 131.

PRAYER-BOOK AND HOMILY SOCIETY.

Application has been made to the Committee, by the Missionaries of the Church Missionary Society, to print the newly-translated Liturgy in the Hindoo Tongue. A correspondence has been entered into, stating the willingness of the Committee to entertain the application, if the translation is found to be accurate.

RELIGIOUS-TRACT SOCIETY.

About 32,600 Tracts have been voted to Missionaries returning to their spheres of labour, and to Mili-

tary Officers deeply interested in the moral and religious improvement of the men committed to their care. The Committee of the Calcutta Christian School-Book Society have received a further supply of 100 copies of Dr. Barth's "General History," at a reduced price, for the use of Hindoo Youths connected with the Schools.

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

A grant of 600 reams of paper and 28,600 Tracts and Magazines for the military and others have been sent by the Religious-Tract Society. The Rev. M. Hill, of Berhampore, has received a further grant of 2700 Tracts for his Station, and a supply of Books for sale. A grant of 48 reams of paper has been sent to Mr. Thompson of Delhi, for his Oordoo Commentary on the Scriptures, and 25 for a new edition of his Tracts. About 5200 Tracts have been placed at his disposal for circulation among the military—P.131.

ORISSA RELIGIOUS-TRACT SOCIETY.

There have been 70,000 Tracts printed by the Society, and they have received from the Religious-Tract Society 250 reams of paper and 50*l.* —P.131.

BOMBAY TRACT AND BOOK SOCIETY.

The total number of Tracts distributed in the year has been 50,730. Several remittances have been received by the Religious-Tract Society on account of publications furnished to the Bombay Society ; and the grants for the year have been 150 reams of paper, and 11,250 Tracts and Magazines for gratuitous circulation—P. 131.

MADRAS TRACT AND BOOK SOCIETY.

The publications received into the dépôt amount to 75,500 ; the issues, to 81,273 ; making the total circulation 2,575,989. The total receipts of the Madras Society for the year, including donations from the Socie-

Madras Tract and Book Society—

ties at Coimbatore, Salem, and Bangalore, amount to 6846 rupees; its expenditure to 6000 rupees; leaving a small balance in favour of the Society.

The Committee of the Religious-Tract Society, finding that the want of funds prevented the Madras Friends from using the paper on hand, proposed to them, that if they could raise 100*l.*, in addition to the Society's ordinary income, they would authorize the appropriation of 100*l.* out of the sales of publications to be applied to printing expenses. The Madras Committee have raised 170*l.* from their friends; and the Committee have therefore completed their grant. The Committee have voted to the Society 300 reams of paper, and 11,370 publications for gratuitous circulation. The Local Committee contemplate the publication of an improved series of their Tracts, as well as Books for the young, and have applied for a supply of casts of cuts, which the Committee have voted, to the extent of 50*l.*, at half price—P. 131.

BELLARY RELIGIOUS-TRACT SOCIETY.

The Religious-Tract Society has granted 32 reams of paper and 5250 English Tracts to this Society, which was the first established in India in connection with the Parent Institution.

BANGALORE BIBLE, TRACT, AND BOOK DEPOSITORY.

The Tracts distributed in Canarese, Teloo goo, Tamul, and Hindoostanee, amount to 19,128, which include 3000 copies of a new work in Canarese on "Scripture History," beside 11,800 English Tracts. The annual receipts of the Society average about 3000 rupees. The Religious-Tract Society has voted 32 reams of paper and 5250 English Tracts. A grant of 6*l.* in Books, at half price, has been sent to the Rev. Edmund Crisp, for his School Library—Pp. 131, 132.

NAGERCOIL NATIVE RELIGIOUS-TRACT SOCIETY.

The Religious-Tract Society has granted 100 reams of paper to this Society, and 2330 Tracts—P. 132.

NEYOOR NATIVE RELIGIOUS-TRACT SOCIETY.

About 46,500 copies of sixteen Tracts have been printed, and a large proportion of them distributed by Native Agency. In this district tares are now industriously scattered. On this subject Mr. Mead writes:—"The Romanists are printing Tracts in a colloquial style, and the Priests promise to give the people their translation of the Scriptures ere long! We must be diligent to sow the seed of the Kingdom through the medium of Tracts and Books. I trust your Committee will continue to strengthen our hands in this important work. We have just despatched 10,000 Tracts to Coimbatore, and to other parts of the Tamul Country." A grant of 50 reams of paper and 2350 Tracts has been forwarded to Neyoor by the Religious-Tract Society—P. 132.

MANGALORE TRACT SOCIETY.

The Religious-Tract Society have voted 100 reams of paper and 3740 Tracts, and two School Libraries value 8*l.*

EASTERN-FEMALE EDUCATION SOCIETY.

Bengal—A short time before Mrs. Hill's death, writing from Calcutta, she said—

Two rich Native Youths were converted in an Institution here some years ago. One of them married a girl who had been educated in a Christian School, the other had a wife living with her Hindoo Parents. The former, an active, clever young woman, has taught her sister to read English, and work very nicely, and comes to me, with her two children and the other young woman, once a week for instruction. Hearing that the latter was ill, I went to see her, and afterward called on the other. Never was I more struck with the difference which education produces, than in paying these two

visits. Both the young women have adopted the English dress. It is very delightful to see the pains L——'s husband takes to teach his wife and children to read in English and Bengalee. The boy is six, and the girl, the image of her mother, four years old. The first day they came to me I was astonished at the knowledge they had acquired, and at the many little Hymns and Prayers the father had taught them. He was a Brahmin of high caste, and lost great part of his property by being baptized. His wife and children were taken from him; but, some months after, her affection for her husband induced her to bribe a servant to make known to him that she wished to join him. He informed her of his plans, and she escaped with her eldest child, leaving one behind, which was afterward restored. I was much affected by her feelings on leaving her parents: she was their only child. Her father came to Calcutta a few months ago, to visit her; but she wept to think that her mother could not come to see her, never being permitted to leave home.

—Pp. 132, 458.

Madras—

The Girls' Schools have existed four years, one of 200 pupils at Madras, and a branch of 100 at Triplicane, some miles off. They have been under the superintendence of the three Missionaries, and Mrs. Braidwood went for one hour each day. The cleverest girls were in one room, divided into six classes: I heard their lessons; but my chief aim was to shew them their corruption, and to lead them to the Saviour. They all learn English, with their own languages, Tamul and Telooogo: for these languages I had two interpreters. There were 12 girls in the first class, who can read the English Bible, with other School Books. In February there was an interesting change in this class. Mr. Anderson spoke to them from John xv., illustrating the withered branch which is cast into the fire. Some days after, three of the elder girls expressed a wish to be baptized: their hearts were remarkably enlarged, and it was most touching to hear them pray for mercy for Jesus' sake. The eldest is a very interesting caste girl, of twelve years of age. When she first prayed, she said, "O Lord, do not send

me down to hell, I am too young to bear Thy wrath: wash me with the blood of Jesus, who died on the cross for me." The way in which she spoke of her sins greatly astonished me. A little girl of seven years old also interested me greatly. I give her own words, for she prays in English: "Jesus, I have a very bad heart; give me a good heart; wash me with Thy precious blood, and make me clean. O Jesus, send me not to hell; take me to thy glory; take away my bad words." All twelve seemed touched. When I first asked them to pray, they could scarcely utter a word; but now how glorious it is to see their hearts opening to the grace of God! this is the more evident from their being all under heathen influence.

On the 8th of April, at nine o'clock, the Mission House was surrounded by crowds of Heathen, armed with iron bars and stones, to force open the doors and carry Mooniatta away, but first to kill Mr. Anderson, who, they say, "puts their sons and daughters into the Christian Religion." The police came just as the crowd was on the point of breaking in the doors. As all the girls of my class had arrived before the mob gathered, they came up to my room as usual. It is true our whole School is swept away, but five souls are gathered into His fold; and He, who hath all hearts in His hand, can bring back to us these scattered sheep.

[*Mrs. Anderson—May 1847.*]

On the last Sunday in March, five dear girls were baptized by Mr. Crisp: it was a most interesting Service, held in the Seminary. The Students, their wives, the servants in the Mission Families, and School Children, composed the Native Congregation.

Our present number is 29: they are all in good health, very happy, and giving general satisfaction. The Infant School is still on the increase; there were 77 present yesterday: the average attendance last month was 71. The Sabbath School is attended by between 40 and 50 every Sabbath. The Adult Class is carried on as usual, but with increased interest: the attendance varies from 12 to 20, according to the various circumstances of the families. [*Mrs. Johnson—Bangalore.*]

—Pp. 132, 458.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

Every one who is sincerely anxious for the diffusion of Christianity in India, must regret that, notwithstanding all the efforts of the Bishop of Calcutta to procure a subdivision of his immense Diocese by the erection of a separate See at Agra, his Lordship was compelled to return without the attainment of this most important object. "Agra," he writes, "is still without a Chief Pastor, though 800 miles from Calcutta, and stretching now hundreds of miles beyond, to Lahore; an immense Diocese in point of extent, but no Bishop to care for the souls of men." [Report.

BISHOP'S COLLEGE—1820—G. U. Withers, *Principal*: A. W. Street, G. E. Weidemann, *Professors*: Wm. Ridsdale, *Superint. of the College Press*. The Rev. G. C. Mitter takes a portion of the Lectures and part of the Chapel Duty during the ill-health of the *Principal*—Pp. 133, 134.

I had the pleasure of spending ten days at Bishop's College last month, and had real gratification in witnessing an improved state of Missionary Feeling there. I have still ground for much anxiety, but, thank God! things seem to me on the mending hand. I conversed privately with all the Students, and found much tenderness of conscience, purity of faith in Christ, and love to souls. [Bp. of Calcutta—May 1847.

I am glad to say that the College continues in a very flourishing condition. Three Students have left us lately to be Catechists in the Missions, though one, I am sorry to say, is in very poor health; yet we still have the highest number of Students in College which we have ever had—twenty-three. I have a very high opinion of many of them; and the accurate acquaintance with Holy Scripture which some of them displayed at the last examination surprised me. The *Principal's* absence threw a Lecture in the New Testament on me, and I was gratified with the way in which all passed their examination in it. Nor have I any reason to think that this knowledge is of a merely intellectual kind; but, on the contrary, from my observation of the conduct of the Students, conclude that it is really a saving knowledge, and that they really do read the Word of God as

a precious book, and with a religious and prayerful spirit. [Prof. Weidemann.

Calcutta—S. Slater. A Hindoostanee Mission is being formed in Calcutta in connection with the Society and the Cathedral.

Mr. Slater is diligently prosecuting the Hindoostanee, collecting the Converts, urging the completion of the Church, and laying the foundations of a useful and most important Mission. [Bp. of Calcutta.

Howrah: O. B. Smith, C. Simpson: Juddonath Ghose: 5 *Nat. As.*: 8 Villages: 2 Chapels: 2 Schools—Communicants, 40: Baptized, 116: Catechumens, 21—P. 134.

Tallygunge: Daniel Jones, R. T. Blake: 30 *Nat. As.*: 43 Villages: 5 Chapels: 5 Schools—Communicants, 266: Baptized, 689: Catechumens, 516—P. 134.

In reference to the Cathedral, which we have already informed our Readers was consecrated on the 8th of October 1847, the Bishop says—

The importance of the whole design will only begin to appear in the next age. Then I hope 1000 black faces will look up with eagerness to the Preacher of Righteousness, and as many Hindoo Voices sing, *Thou art the King of Glory, O Christ!* in this first Protestant Cathedral in Hea-then India. Before that time the vault under the Holy Table will be open to receive its founder. May he only be found faithful unto death, that he may be enabled to look with humble hope to the mercy of our Lord Jesus Christ unto eternal life.

The Report states—

Up to April the Secretary of the Calcutta Diocesan Committee had received from the Saugor and Jubulpore Associations upward of 4500 rupees.

Including the subscriptions for special purposes, such as the Nerbudda Mission, and K. M. Banerjee's Schools, there was a considerable increase in the subscriptions within the Diocese, the receipts for the former year being 7847 rupees, those for the latter about 11,500 rupees. There have been 3000 rupees subscribed in

Calcutta this year for the Hindoostanee Mission.

Barripore : 16 miles south of Calcutta : inhab. 6000. The Barripore Mission is divided into 6 circles—1829—C. E. Driberg, A. H. Moore : 12 *Nat. As.* : 26 Villages : 4 Chapels : 2 Schools—Communicants, 201 : Baptized, 429 : Catechumens, 163—P. 134.

Nerbudda : J. G. Driberg : 8 *Nat. As.* : 11 Villages : 3 Chapels : 1 School—Communicants, 100 : Baptized, 196 : Catechumens, 209—P. 134.

The above statistics are not those for the last year, but they are the most recent that have been received.

Jubulpoor on the Nerbudda—

During the past year a new Mission has been opened at Jubulpoor on the Nerbudda. Little able as the Society is to bear any additional pressure on its funds, it was found impossible to discourage the application which was made by the Rev. Mr. Dawson, the Company's Chaplain, backed as it was by the offer of assistance.

[Report.

Cawnpore : in the District, inhab. 500,000 : W. H. Perkins, J. T. Schleicher. **Tamlook** : De Mello—P. 134.

BOMBAY.

Bombay : George Candy—**Ahmedabad**, in Goozerat—1842—Wm. Darby, G. W. Pieritz—P. 135.

Ever since the promotion of the Rev. Geo. L. Allen to a Chaplaincy, the entire duties of the Mission at Ahmedabad have devolved on Mr. Darby, whose health has been by no means such as to enable him to bear a double burden. He mentions in his Report two or three interesting cases of Converts. But it would be impossible to effect much single-handed in such a place as Ahmedabad. The demand, therefore, of the Bishop and the Diocesan Secretary for a second Missionary has been importunate ; and at last the Society has been enabled to engage one, who, by the peculiar course of his studies, would seem more than usually qualified for the work. The Rev. G. W. Pieritz, late Curate of Stanningley, in the Diocese of Ripon, and Tyrrwhit Hebrew scholar in the University of Cambridge, has been appointed to succeed Mr. Allen.

[Report.

MADRAS.

Madras, or Vepery District, with

St. Thomé : and Out-Station at Tripasore—1727—J. P. Fletcher ; at the Seminary, George E. Morris—**Blacktown** : C. S. Kohlhoff—**Chindripellah** : C. Ariolappen—**Poonamallee** and **Vallaveram** : W. Howell—**TANJORE**, with Out-Station : 1766 : Thomas Brotherton : **Combaconum** : S. A. Godfrey : **Canandagoody** : C. Hubbard : **Vediarpooram** : H. Bower : **Boodaloor** : E. S. Wilshere : **Coleroon District** : J. Guest—**TINNEVELLY** : **Nazareth** : A. F. Cæmmerer : **Moodaloor** : vacant : **Sawyerpooram** : G. U. Pope : 15 Villages : 54 Communicants : 205 Baptized : 196 Catechumens. In the School for Adults 59 Men, 26 Women : Children ; 53 Boys, 34 Girls : **Edeiyenkoody** : R. Caldwell : 40 Villages : Schools : Boys 259, Girls 242 : Attendants at Public Worship, 3137 : **Christiangaum** : J. K. Best—**Negapalam** : 1785 : F. H. W. Schmitz—**Dindigul** : 1787 : and **Madura** : W. Hickey—**Secunderabad** : N. Parenjody : **Chittoor** and **Vellore** : S. W. Coultrup : **Trichinopoly** : G. Y. Heyne : **Puthookotei** and **Ramnad** : A. Johnson—Pp. 136, 137.

For some time past the Society has had to regret that the Grammar School at Vepery had not attained that high character which it was the anxious desire of the Society, by a liberal expenditure, to secure for it. A special School Council has been nominated, under the sanction of the Bishop, to superintend the proceedings of this important educational establishment. Already the good effects of this measure are visible. It will be kept in view, by the Society and the School Council, to throw the general expense of the School on those who benefit by it, and so making it, as far as possible, a self-supporting Institution.

The Society can refer, with unmixed satisfaction, to the Missionary Seminary at Sawyerpooram, under the direction of the Rev. G. U. Pope and Professor Seymer. It now numbers 120 boys and young men, all converts and baptized, all studying diligently in a regular course.

[Report.

The extension of sound Christian Education is one of the most interesting and important features of the Society's pre-

Gospel Propagation Society—

sent Missionary Operations. In addition to the marked improvement in the Native Catechists and Schoolmasters, it is impossible not to rejoice when we learn, that in one small Mission District, Edeyenkoody, 507 Native-Christian Children—253 boys and 254 girls—are under daily instruction, and that in a Christian Village of Moodaloor District there is an average daily attendance of 236 boys and girls.

We must not forget to mention five Preparandi Classes, 4 Boarding Schools for Boys and 8 for Girls, in the Tanjore, Trichinopoly, and Tinnevely Districts; in several of which it is designed to give a superior English as well as Tamil Education.

But of all the measures which, in dependence on the blessing of the Divine Head of the Church, have been adopted, the establishment of the two Seminaries of Sawyerpooram in Tinnevely for 124 Scholars, and of VEDIARPOORAM in the Tanjore District for 48 Scholars, appears to us incalculably the most important. They are designed for the superior education of the most promising Native Christian Youths from the various Missions.

[*Bp. of Madras.*]

His Lordship further states, that within the last three years there have been built in one single District of the Tinnevely Mission, Edeyenkoody, 4 large and 7 smaller Churches, with accommodation for 2940 worshippers; 4 Central and 10 Village Schools, calculated to hold 680 boys and girls.

[*Report.*]

A good Native Assistant is invaluable. European Agency can never entirely, I feel persuaded, supersede Native Agency in the Indian Church. As the directing and impelling power, the European Clergyman is most essential; but a good body of Native Agents, if in Holy Orders so much the better, but if not, as laymen, is always necessary. Meanwhile, the mischiefs resulting from the employment of young, partially instructed, and undisciplined men as teachers of Christianity among a people but little acquainted with its spirit, are apparent to every one. In this particular, I believe that a little well done is far better than a great deal partially or ill done. Had I really well-educated and trustworthy Catechists, I could readily treble my numbers in a very short time. To the training up of such agents I am therefore directing

very much of my attention. Without this, our success can be but hollow and temporary. As one very great encouragement during the year, I may mention the exemplary regularity of the attendance of the people at Public Worship. At the Sabbath mid-day Service all (except the people of one distant village, at which Mr. Adolphus very frequently conducts Service) attend at Sawyerpooram. Once a-month, on the Communion Sunday, ALL are present.

Some remarkable instances, also, of the decrease of caste feeling have taken place within my observation. In some cases people have paid visits, and eaten for some days, with their fellow-Christians of lower caste; and this is the more valuable as it is entirely spontaneous, and only by accident brought to my notice. Another most encouraging circumstance is the desire manifested by many of the people to learn to read, and possess themselves of copies of the Scriptures, Prayer Book, and other printed books. Some time ago it was with difficulty, and purely in deference to my authority, that the people consented to come to the Adult Sunday School. They now come willingly.

As connected with this, I must also mention, with great thankfulness, the willingness with which the people begin to contribute to the funds established among them. The amount of collections and subscriptions raised in the district is by no means inconsiderable.

Another highly encouraging circumstance is the willingness with which, in many cases the people now send their children to School. Nothing more strongly marks the difference between the Christian and Heathen Population than this.

I must say also, with thankfulness, that it is impossible not to feel that there is a great increase of correct moral feeling among the Christians, and, in some degree, among the Heathen surrounding them.

[*Mr. Pops.*]

The number of persons who have renounced Heathenism, and placed themselves under Christian Instruction and Discipline, has continued slowly but steadily to increase; and the direct spiritual results of Missionary Labour in the district in the conversion of souls from sin to God, though very much smaller than I desire to see, are such as to call for grateful acknowledgment and stimulate to renewed effort. The increase in numbers, since the last Report, amounts to 252.

The number of Communicants is also gradually increasing, and their behaviour has been, on the whole, consistent with their profession.

To the Local Charitable Societies during the past year, notwithstanding the losses occasioned by the hurricane, 440 rupees were contributed by the people,

which is a much larger sum than that which was contributed in former years.

Above all, the fact that already a few persons in various places appear to adorn the doctrine of God their Saviour, and shine like lights in a dark place, is a source of great encouragement. [Mr. Caldwell.

BAPTIST MISSIONARY SOCIETY.

CALCUTTA—1801—James Thomas, John Wenger, W. W. Evans, Andrew Leslie: C. C. Aratoon, Shujaat Ali, Rambhari, *Nat. Preachers. Entally*—1838—George Pearce: Ram Krishna; 3 *Nat. As.* students in the Christian Institution. *Howrah* and *Salkiya*—1820—Thomas Morgan: Ganga Narayan, *Nat. Preacher. Narsingdarchoke*—1824—5 Out-Stations: J. C. Page: W. Thomas; 6 *Nat. Preachers. Luckyantipore*—1830—5 Out-Stations: George Pearce: F. De Monte; 3 *Nat. As. Kharee*: Jacob Mandall; 1 *Nat. Preacher. Malayapore*: 20 miles S of Calcutta—1845—George Pearce; 2 *Nat. As.*—Communicants, 462—Schools, 17: Scholars, 988—Pp. 137, 138.

Messrs. Aratoon, Leslie, Page, and Wenger, have been engaged, during most of the year, in preaching the Gospel in the streets of Calcutta; and Messrs. W. Thomas and De Monte have been similarly employed about one week in each month. Mr. Page has devoted special attention to the numerous class of people daily crowding the ghauts at the river side. Four Native Brethren, also, with the occasional assistance of two or three more, have gone out regularly to proclaim the good tidings. For some months past they have, in turn, preached to a Heathen Congregation at Allipore.

Mr. Morgan and his Native Assistant have continued to preach almost daily at Howrah, Salkiya, and a number of places in the surrounding district; while from the Village Stations of Narsingdarchoke, Luckyantipore, and Kharee, the glad sound has been proclaimed week after week in the villages and market-places around.

Of itinerancies may be mentioned one made across the country from Chogdah to Jessore and back, by Mr. Page and a

friend, accompanied by two Native Brethren. They were particularly favoured with almost daily opportunities of preaching to large crowds in markets. Mr. Pearce has also made an extensive tour, during which he and two Native Preachers, as they proceeded up the Hooghly and Jellinghee, and thence down the Padma, until they had to strike off for Burishol, embraced numerous opportunities of making the Saviour known to the people. [Report.

We gather from the Report the following Notices:—

Circular-Road Chapel—The Congregation meeting in this place continues to be encouraging, though the Church has received few additions. The Sabbath School and Bible Class have been continued; and Mr. Leslie has engaged in preaching to the Natives. The present number of Members is 78.

Lal Bazar—The Morning Services on the Lord's Day have been conducted by Mr. Thomas, while, in the evening, Ministers of various Denominations have usually preached. The Week-Day Services have, for the most part, been conducted by Messrs. Leslie and Page. The number of Members is 112.

Kalinga—The number of Communicants is 31.

Entally—"Truth compels me to state," says Mr. Pearce, "that the review of the year affords more occasion for humiliation and sorrow than satisfaction and encouragement." The number of Communicants is 45.

Narsingdarchoke—It was found necessary, during the year, to exclude eleven Members, not on account of immorality, but of indifference to the Means of Grace. The attendance on the Lord's Day amounts to about 100 persons. The number of Members is 43.

Malayapore—At this Station there have been no baptisms during the year. The Congregation has, however, somewhat increased. Through the liberality of a

Baptist Missionary Society—

Christian Friend, another Preacher has been appointed to this Station. There is a good School, and many of the lads have made substantial progress. The number of Members is 6.

Luckyantipore—There have been no baptisms, and the School has been closed. At Dhankata, however, the School has flourished, the Scholars having risen in number as high as 60. The number of Communicants is 27.

Kharee—Four persons have been baptized, while encouraging signs appear in several others in the Congregation. We are happy to report that the spirit of liberality has been cherished, and that collections for various objects have, in consequence, been made with readiness. During the past year the Church has enjoyed more internal peace than for several previous years.

Howrah—Communicants, 31.

SCHOOLS—Benevolent Institution, Calcutta—There have been daily, throughout the year, about 160 boys and 60 girls in the Institution. The accounts shewed, at the end of the year, a balance in hand of about 1000 rupees, which, however, will be required for repairing the premises.

Native-Heathen Institution, Entally—This School is composed chiefly of Hindoo and Mahomedan Boys. For the first six months its numbers were about 80; latterly, owing to the temporary illness of the Master, they have not been so many. Several of the elder boys have evinced a disposition favourable to the Gospel, one evidence of which is their voluntary attendance on Christian Worship at Mr. Pearce's residence. This Institution, together with three Native Schools at Mr. Pearce's Village Stations, is supported by ladies connected with the Circular-Road Chapel.

Native-Christian Institution—The four young men mentioned as students of theology in the Report of the last year have since left the Institution, and have been appointed to different Stations in connection with Missionary Work. Owing partly to want of funds, and partly to other causes, the vacancies thus occasioned have not been filled up.

Female Department—Under the superintendence of Mrs. Pearce and Miss Packer this is in a satisfactory condition, and numbers about 25 girls.

Of the Native Schools connected with the Church in Lal Bazar, the one at

Cooly Bazar has been given up, but the one at Khidderpore numbers 70 boys.

The School at Allipore, under Mr. Floyd's superintendence, continues to flourish, and is attended by about 50 boys.

The School at Gurriah has been given up. There are also a few Native Schools directly connected with the Village Stations. That at Narsingdarchoke numbers 20 boys; that at Malayapore 50; and that at Dhankata 50. Under Mr. Morgan's care at Howrah is an English School, attended, at the close of the year, by 28 girls and 20 boys, and three Village Schools at a distance, which are attended by 210 boys.

THE PRESS—There have been printed in Sanscrit 3000 volumes of the Scriptures, or parts of the Scriptures; 69,000 in Bengalee; and 12,000 in Hindooee; making a total of 84,000 copies.

DISTRIBUTION OF THE SCRIPTURES—There have been 45,685 volumes issued from the Depository. The expense of printing and distributing the Scriptures has been, as usual, met by donations from Societies and friends.

Serampore: 1799: recently added to the British Dominions—W. H. Denham, John Robinson: 8 Out- Stations: 6 *Nat. As.*—Communicants, 99—Schools, 8: for Boys, 5: for Girls, 3—Pp. 138, 139.

Special efforts have been made and special Prayer Meetings have been held, and it has gratified and strengthened us to find that our young friends have sympathized with us under our discouragements: that they, in particular, have felt and acknowledged their obligations to the great and good God who made, and still graciously preserves them. Of our Native Congregations, two are at Serampore, and one at Barrackpore, conducted in the language of Upper India. At the lowest computation 17,000 Tracts have been put in circulation. [Report.

Dum Dum: there is no stated Missionary at this Station.

The Congregation amounts to about 50 persons. Two or three times every month one Service on the Lord's Day has been conducted by one of the Missionaries resident at Calcutta or Serampore. [Report.

Jessore: 65 miles N E of Seram-

pore: 1800—J. Parry: 10 Out-Station: 10 *Nat. As.*—Communicants, Native and English, 151—Schools, 6: Scholars: 200 Boys; 6 Girls. The Missionary usually resides at Sahibganj, 150 miles N E of Calcutta—P. 139.

The conversions which have taken place are few in comparison with the large number who have heard the Gospel. Eleven persons were baptized in the month of December last, and in the beginning of this year. The Gospel is sapping the sandy foundations of Heathenism and Mahomedanism. Many Hindoos publicly confess, while listening to the preachers of the Gospel, that the Hindoo Shasters are unworthy of credit, and that idolatry and caste are founded on human invention. The Mahomedans seem to be, equally with the Hindoos, favourably disposed toward the Gospel. Many of the former class admit that the Korān does not reveal any satisfactory plan of salvation.

Mr. Parry records the happy death of several of the Members, and states that at one of the villages the people have themselves built a small Chapel for the use of the Mission. [Report.]

In April Mr. Parry baptized 7 converts. Mr. Parry visited Satberiya, and in a Letter dated September 2d reports favourably of the progress of the Gospel.

Barishal: 140 miles E of Serampore—1823—S. Bareiro: 1 Out-Station; 3 *Nat. As.*—Communicants, 213—Schools, 2—Baptized during the year, 283—P. 139.

The accounts which have reached us respecting this Station have been of a mixed and perplexing character. Missionaries who have visited it believe that a very great number of the recent Converts have been, in truth, turned from darkness to light, and from the power of Satan to God; but there are circumstances relating to Mr. Bareiro himself which are, to say the least, very questionable and suspicious in their aspect. [Committee.]

Accounts from this Station received in February are encouraging respecting the Converts.

Cuttwa—75 miles N N W of Calcutta—1804—W. Carey: 2 *Nat. As.*—Communicants, 34—Scholars, 15—P. 139.

Mr. Carey daily explains the Scriptures in his house, and preaches twice a week in the bazaar, while the Native Preachers visit more distant places. The neighbouring Melas are regularly attended. [Report.]

Soory: about 130 miles N N W of Calcutta—1818—J. Williamson: 1 Out-Station: 3 *Nat. As.*—P. 140.

We have not been obliged to resort to the unpleasant necessity of excluding any from the communion of our Church during the past year. On the contrary, two excluded members have been restored to Christian Fellowship, while two more have been added to us by Letter, and three by Baptism, so that we now number, in all, 33 Members. Of the baptized, all were, not many years ago, in the grossest darkness, but are now, we believe, *light in the Lord*. [Mr. Williamson.]

Dacca: 190 miles N E of Serampore—inhab. 300,000—1816—W. Robinson, O. Leonard: 4 *Nat. As.*—Communicants, 19—P. 140.

We have but little cheering intelligence to communicate. We have had one added to us by baptism. In the Native Department things proceed as usual; we continue to labour, but we see no direct success; we sow the seed, but we do not see it spring up. The Word has been regularly preached in Dacca, and in the neighbouring markets and villages; and more itineracies have been made to distant places, during this year, than during any former year. We can affirm that light is spreading all round, and that prejudice is diminishing, but we cannot yet tell of conversions. [Missionaries.]

I think I may say that, generally speaking, things are now wearing a more favourable aspect than formerly. The desire for books is by no means diminished, and we have never seen so much attention paid to the Word as at present. Several Natives have, of late, made apparently serious inquiries, and we have one inquirer, a Brahmin, who now eats with Chānd.

[Mr. Williamson.]

Dinagore: inhab. 20,000: about 260 miles N of Calcutta—1805—Hugh Smylie; 1 *Nat. As.*—Scholars, 60 Boys—P. 140.

Since I last wrote several young men have been bold enough to throw off caste and join us. Two of these left us almost immediately for other Stations, the employment they received calling them to do

Baptist Missionary Society—

so. The difficulty in obtaining employment for Christian Converts renders it impossible to get together a large Church. At present we have two young men whom we hope to baptize shortly.

A young Brahmin, of more than ordinary promise in lively zeal and courage for the Christian Cause, made his escape from a confinement of more than two years. On his arrival here he was examined in a variety of ways. As soon as he found there was a hope of his being received, he pulled off his sacred thread and tied it to a post, and immediately cast in his lot with us, eating and drinking of our cup and board as if he had been among us from his infancy.

[*Mr. Smythe.*]

Monghyr: 250 miles N W of Calcutta—1816—J. Lawrence, J. Parsons: 3 *Nat. As.*—Communicants, 49—Schools: 3 Day, 95 Scholars; 1 Sunday, 10 Boys; 3 Bible Classes; 22 Girls—Pp. 140, 141.

The general obduracy and levity so apparent among the Heathen is very distressing to us. We find many who stand and listen, and many who give a formal assent to what we say, as well as many who oppose us by discussion, sneers, or abuse, but alas! we find none who appear to feel a sincere and personal interest in the great question, *How can man be just with God?* Still we would not complain or be weary in well-doing. Neither our duty nor the approbation of our Master depends on the measure of our present visible success. Our commission is, like the Prophet's, to make known the Truth, whether men will hear, or whether they will forbear.

[*Mr. Parsons—29 Sept. 1847.*]

For many months we have not been privileged to witness any conversions or any very hopeful cases. Some of those Members who, at the beginning of the year, gave us much anxiety and trouble by their unbecoming conduct, and who were consequently suspended, have repented of their folly, and have been restored to the fellowship of the Church. But there are still several under Church Censure. Our Congregations, as to number, have continued much the same for some months past, but the Word preached seems to have produced little or effect.

[*Mr. Lawrence—12 Oct. 1847.*]

Patna: a few miles from Digah, 320 miles N W of Calcutta: inhab. 300,000—1820—Wm. Beddy: Miss

Beddy: 1 *Nat. As.*—Communicants, 26—Orphan Girls, 38—P. 141.

It is with grief and deep regret I am compelled to acknowledge the little there is here to write about of a stirring kind. The people appear to be literally dead. No concern for salvation, no convictions of sin; and this is not only the state of the Natives, but of the Europeans.

[*Mr. Beddy—Aug. 1847.*]

Benares: 1817: George Small W. Smith: 1 *Nat. As.*—Communicants, 20—Schools, 4: Boys, 254; Girls, 8—P. 141. On the 2d of September 1847 two young Native Women were baptized by Mr. Smith.

Very gratifying reports have been received from our brethren at Benares, both of their Schools and their ordinary Mission Labours.

[*Report.*]

Chunar—1846—H. Heinig—Communicants, 21—Schools, 5: Scholars, 230: Sunday Scholars, 30 Girls—P. 141.

Having explored my sphere of labour, I found a wide field for usefulness in connection with the Church. The Hindoostanee Services, which are on Sunday Morning and Monday Evening, are well attended. The English Services, on Sunday Morning and Evening, and also on Wednesday and Thursday Evenings, are likewise well attended. The Natives in the city and the surrounding villages are not only very favourably disposed to hear the blessed Gospel, but even delighted at having again a Missionary among them. They have all, parents as well as children, often entreated me to open Schools, where they might be taught, and promised that they would diligently attend.

[*Mr. Heinig.*]

Mr. Heinig has recently baptized 2 young men.

Allahabad: 1814: this Station is discontinued—P. 141.

Agra—1811, renewed 1834—R. Williams, J. Makepeace, J. Smith, J. C. A. Dannenberg: 4 Out-Stations: 6 *Nat. As.*—Schools 2—Pp. 140, 141.

The Members of the Church endure severe persecution from their heathen neighbours. They preserve, however, a Christian Spirit in the midst of it. The Gosain, a Headman of one of the villages, observed to Ganpat, the Native Pastor, that "he was at liberty to make as many

of the people Christians as he could ; because those who had become such do not annoy him and others for money as formerly ; that they are not accustomed to wrangle and quarrel among themselves as before ; that they are now properly clad, as also their families ; and that whenever they have a feast or party they do not drink to excess, or use abusive language toward one another, as they previously did."

The plan of a Christian Village, referred to in the last Report, has been modified, and two pieces of land have been purchased in different villages for the use of the converts. [Report.

Thanks be to God ! my poor labours have not been in vain in this Station. A Hindoo, by caste a Rajpoot or Brahmin, has been arrested in his sinful career, and, I trust, brought to a saving knowledge of the Saviour. He had, some seven or eight years ago, heard the Gospel preached by Brother Thompson in Delhi, being at the same time in the service of Sikandar Sahib. Shortly after he left his employer, and, became a Fakeer, wandering from one place to another, seeking rest for his soul. Passing through Agra, he heard me preach in the Tirpoliya, where he entered into discussion, and opposed me ; but being defeated, he quietly left us, and came the next day to our Native Preachers to inquire more concerning the Truth. On another occasion he came to me, saying that he had been deeply impressed, and was convinced of the truth of Christianity ; that our books were true, and that his were false and the invention of man ; that he had been practising austerities for many years, and had also visited several famous places of pilgrimage, but his mind was not at ease. He now believed Christ Jesus to be such a Saviour as he needed, and had sought for. I explained to him the way of salvation by Christ more fully ; and he was so much struck by what he heard, that he at once, without hesitation, gave up his Shasters or sacred books to me, and accepted in return a New Testament. He soon after renounced caste, and has ever since continued with our Native Brethren, and appears to be a genuine convert. He is of a very willing disposition, reads his Testament very diligently, and I trust that the love of Christ constraineth him.

[Mr. Dannenberg.

Muttra : 30 miles N E by N from Agra : inhab. 50,000 — 1842 — T. Phillips : 2 Nat. As.—Communicants, 21—P. 142.

cants, 5 English, 3 Native—Scholars, 30—P. 142.

The Gospel is preached every morning in the city and one of the surrounding villages alternately ; and six villages are visited on the six week-day evenings. The melas about Muttra, and those at Maholi and Gurhmukteshwar, have also been attended by Mr. Phillips. He likewise preaches in English twice a month in places at some distance. [Report.

The boys have a good knowledge of Scripture Truth, and make no objection to reading our Scriptures. In fact, they often ask for Tracts and Scriptures. [Mr. Phillips.

Delhi — 1818 — J. T. Thompson : 2 Nat. As.—Communicants, 21—P. 142.

Of my labours in this city I would observe that about 11,000 persons have heard the Word preached or read to them, either in the streets, or at my house, or in the lines, and their attention has been more and more fixed as they have heard on, and they have shewn an interest in the truths addressed to them and pressed on their attention. These addresses often issued in applications for the Word of God and particular Tracts, and sometimes in attendance on worship, to join in it and hear the Gospel more fully. At Hurdwar multitudes heard the word of salvation this year ; frequent crowds were addressed on particular subjects ; discussions held, and questions answered relative to Hindooism and the Gospel ; and Scriptures and Tracts distributed according to the extent and demands of the fair.

I am happy in being enabled to state that the two whom we expected to come forward have at length been baptized. From the Scriptures distributed two or three years ago the last baptized Brahmin, Chhanga Misri, derived his knowledge of God and salvation. [Mr. Thompson.

Daily, since my return home, or rather from the commencement of the year, I have been enabled to go among the city people, reading the Psalms, Proverbs, and Testament, as also Tracts, discoursing with and preaching to them, in conspicuous parts of the city, and having from 50 to 100 people attentively to hear me every morning, and in mild weather in the afternoons also. I have thus addressed, from the 16th of January to the 12th of July, 3480 persons abroad, and 1918 persons at home and in the lines, chiefly attendants on Christian Worship ;

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Baptist Missionary Society—

on Sundays and Wednesdays at home, and on Thursdays in the lines, when the Christian Drummers and their families have been well enough to attend.

[*The Same.*]

Madras : The Committee have appointed Mr. J. C. Page to commence

a Mission at Madras. This has been suggested by some soldiers who are quartered there. Mr. and Mrs. Page sailed for Madras on the 30th of June, and landed at Madras on the 29th of September.

(*The Survey will be continued at p. 161 of our Number for April.*)

Biography.

NOTICE OF THE REV. WALTER M. LOWRIE,

IN CONNECTION WITH THE CHINA MISSION OF THE AMERICAN PRESBYTERIAN BOARD.

ACCOUNTS have been received, through various channels, of the death of the Rev. Walter M. Lowrie. The most authentic, perhaps, is a Letter from the Rev. Mr. Loomis, of the same Mission, to the father of the deceased, dated Ningpo, August 26, 1847.

Mr. Lowrie was returning from Shanghai, where he had been to attend a convention of Missionaries assembled to revise the translation of the New Testament. He left Shanghai on the 16th of August, accompanied by his long-trying and faithful Chinese servant, and another Chinese in the employment of the Mission. On the morning of the 18th they arrived by the canal at Chapoo, where a boat was engaged to take them on early the next day. They set sail very early the next day. Being obliged to beat against a strong south wind, they were carried farther from the coast than would otherwise have been necessary. When about ten miles south-east from Chapoo a vessel was seen bearing down upon them very rapidly. It was a craft like those which belong to Chapoo, having three masts and eight oars. The Chinese Boatmen and passengers were alarmed, and inclined to return; but Mr. Lowrie endeavoured to allay their fears. As it drew near, he shewed a small American flag, which he had with him; but still they came on, and soon discharged their fire-arms. When the pirates came up they boarded the boat with swords and spears, assaulting all who stood in their way, and especially endeavouring to maim the sailors and others from whom they expected resistance. No blow was seen to fall on Mr. Lowrie, and but one or two on his attendants. Mr. Lowrie seated himself and remained quiet, and, when they were breaking open a trunk, gave them the key. They continued their work of plunder, taking whatever

they wished, and stripping the Chinamen even of their clothes. Yet they did not touch anything which was on Mr. Lowrie, not even his watch, or the small sum of money in his pocket.

Before they had done plundering the boat, something seemed to have awakened the fear that he would report them to the Authorities: whereupon a debate arose; whether they should kill him, or throw him alive into the sea. They soon determined upon the latter. Two men seized him; but being unable to effect their purpose, another came up, and by the three he was thrown overboard. He was not seen afterward, as the sea was running high.

It does not appear whether Mr. Lowrie's Chinese Attendants were known as such by the pirates. Probably they were not; for they were spared, and on arriving at Ningpo gave information to the Mission and to the Authorities. As might be expected, the event excited deep feeling among the foreign residents at Ningpo. The efforts of the British Consul to procure the arrest and punishment of the offenders are particularly noticed. If, as seems probable, the piratical craft belonged to Chapoo, and sailed that very morning, or the day before, for the express purpose of intercepting and robbing that boat, there is some reason to hope that the murderers may be discovered.

The Right Rev. W. J. Boone, D.D., Bishop of the American Episcopal Church at Shanghai, writes to Mr. Lowrie's father thus:—

Oh, my dear brother, I feel that these are sad tidings to write to an affectionate father of a son, and of such a son; but for our consolation we can surely say that the finger of God was never more manifest in the removal of any of His servants than in this case. To my mind, the very slightness of the secondary causes upon which his life and death seemed to turn, manifest the clearness of the Divine Decree to take him to his Heavenly Home.

This event has thrown my family, who had the privilege to enjoy his company for the last two months and a half of his earthly existence, into the deepest affliction. Dearly as I know he was beloved by the Mission with which he was connected, yet I believe no one in China mourns his loss as I do. We were together daily for two months and a half, labouring together in what we both believed to be the most important matter concerning our Master's cause in China, with which we had ever been connected.

Circumstances occurred when he was under my roof which drew our hearts very closely together, and which now, as I look back upon them after what has just transpired, I cannot but regard as a merciful preparation to him for his sudden death. While he was with me I was twice threatened with attacks of the brain, which I thought would prove fatal in a few days. On these occasions we had much conversation on the subject of a sudden summons, and how a Christian should live and feel in view of such an event. The person whose call was supposed to be near at hand was myself. We never dreamt that he was so near the confines of eternity; but he entered into the subject with me with all his heart. Never have I heard any one converse who had a more delightful state of child-like simplicity of heart in relying upon the Saviour. I remember particularly our conversation, when we were sitting alone one moonlight night upon my terrace. We were speaking of the case of a man removed from his field of labour in the prime of early manhood, when he gave promise of daily increasing usefulness. His train of thoughts was striking, and much impressed my mind: it was intended for consolation to me. God grant it may prove so to you, my dear sir, when you read it! He said he could not view this matter as most Christians seemed to do. He could not call it mysterious, pec-

uliarly distressing, as was commonly done. On the contrary, to his mind there was something peculiarly cheering to survivors in such a death. In the case of an old man, he was removed in the common course of events: even to your eyes his work was done. But not so with the case of which he was speaking. The peculiarity of it was, that there was promise of much more to be done here for the glory of Christ.

This world, however, we may be well assured is but the first stage of our existence: God's children are employed in services infinitely more glorious, and that conduce much more to the glory of His holy name, in the sanctuary above, than any employments entrusted to them on earth. Should we not, then, said he, use their early manhood, their manifest capacity, for usefulness in the vineyard here below, indeed, every argument which can be pleaded, derived from their prospective usefulness to the Church on earth, to assure ourselves that God has called them to a more than common post of usefulness in the Church Triumphant? His modesty and deep humility would have prevented his applying this to his own death; but from my heart I adopt it as the true interpretation of our Heavenly Father's dealing with him and with His cause in China in this instance.

If this be the true view of the case, most cheering indeed is the assurance it affords us of his present happy state and glorious position.

No one in China promised to do more for the cause of our Divine Master than he. Just brought out, by his brethren's choice, to a participation in the work of revising the translation of the Scriptures, this call upon him was having the happiest effect in overcoming his disposition to modest retirement, and making him feel the necessity that was laid upon him to take a more prominent stand among those whose attainments in the language qualified them to participate in all of a general character that was doing to advance the Saviour's cause. In the unhappy division of opinion which exists with respect to the proper word by which to render *Θεός*, "God," he took a prominent part in the discussion, and wrote on this subject one of the ablest articles that appeared in the Chinese Repository.

He was daily growing in power, and the field of usefulness was continually opening wider and wider before him; but

God had work for him above this vale of tears, and now leaves us, mourning and sorrowing, to do the great work without his aid. Oh, that by the Spirit's gracious influences He may more than supply this

loss to us, and that the work, for which our beloved brother was labouring with all his powers when he was taken away, may be so accomplished, that His own most Holy Name may be glorified thereby!

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

REGENT.

THIS Station has continued in charge of the Rev. N. Denton, from whose Journal we make several extracts.

Sympathy of the People on the Death of Mr. Denton's Infant.

On the 30th of April last it pleased God to take the infant of Mr. and Mrs. Denton to Himself. His grace enabled the sorrowing parents to see that the dispensation was one of wisdom and mercy, and they were much comforted by the sympathy manifested toward them by their people. On this point Mr. Denton remarks—

It would be worse than forgetfulness—it would be ingratitude—were I not to record the great sympathy and affection which have been shewn to us by the people. When the event took place they could scarcely restrain their grief; and from the time the baby died until after she was buried our house was never without many comforters. It is the custom here, when a death occurs, that all who have any respect for the deceased should go to the house in order to see the corpse, and say “hush” to the surviving relatives. We were reminded of what is said respecting the death of Lazarus, that *many of the Jews came to Martha and Mary, to comfort them concerning their brother*. Each one laboured to say something to soften our grief, or to reconcile us to the providence of God.

As they are much in the habit of using figures and parables, we had an opportunity of hearing many. Some of them we could not understand, but some of those which we could were very significant. One was to the following effect—

“Supposing some one has given you a sheep to take care of and to feed, and by and by they return to you and ask for the sheep, what can you do? You cannot refuse to give it to him. He must take it, because it is his own.” The application of this, which is left to one's own mind, is very easy. An old woman applied another, as follows—“Every person has a thread, and that thread is in the hands of God. Even little children have a thread. When that thread is cut we die. But if that thread were in our own hands who would cut it? Suppose your babe's thread had been in your hand, when would you or master have had courage to cut it? Never. In this case she would live always. But no! we are all in God's hand, and it is He who must cut our thread.”

But with all their parables, their figures, and their broken English, in their sympathy there was nothing shadowy or broken, nothing kept back, and nothing put on for the occasion; but it was real, natural, and heartfelt. Among our own friends we might have had sympathy more refined; but more genuine or less affected we could not have had. The repeated instances of interest and affection which the people have shewn toward us seem to do more than make amends for the discouragement which they sometimes cause us. It increases our love for them, and by the grace of God quickens our zeal to labour for their present and eternal welfare.

Hopeful Character of Liberated Africans.

In November 1845 eight young women, just liberated from a slaver, were sent to Regent, and placed with various respectable Natives. At the suggestion of Mr. Denton they attended the Sunday School, and some of them learned to read tolerably well. On the 7th of May last Mr. Denton relates that they all applied to be received as Candidates

for Baptism. They had all married, and for some time had been in the habit of going to the house of one of the Communicants for religious instruction. Although Mr. Denton found that they could speak but little English, he complied with their desire, as they would thus be in the way to gain a fuller knowledge of the responsibilities of the position which they sought to occupy. He further remarks—

They are all Yorubas, and a fair type of hundreds more who are liberated in this Colony. This fact is not only interesting, but important, because it shews the humble and teachable spirit which is so generally manifested by the Liberated Africans. It is certainly remarkable, that persons who have been born and nurtured in Heathenism, and most likely practised it for a score of years, more or less, should, after a short residence here, to a great extent renounce their former customs, some of them become real Christians, and others, though only nominally so, outwardly conform to Christian modes of discipline and worship. It seems to favour the cherished idea that this Colony is designed, in the providence of God, as a nursery for a Church that shall hereafter lengthen its cords and strengthen its stakes over the whole of this extensive continent.

The Rev. F. Bultmann, also, on the arrival at Kent of a large number of Liberated African Boys, speaks in similar terms of the general effect of instruction upon this class of Natives. He remarks, June 17—

Such an event is always hailed as a general blessing, not only by the inhabitants at large—who are naturally glad to see their country's children redeemed from slavery, and also, by their location here, to have the sale of their farm produce facilitated—but by us, because these boys generally turn out so much better than the Colony-born children, that they serve as an example to them, both in piety and industry. They work with such alacrity that it always reminds one of a hive of busy bees.

Missionary Meeting—Contributions of the People.

May 19, 1847—This morning, accord-

ing to previous notice, the Rev. C. F. Ehemann came hither to preach our Missionary Sermon, and in the evening we held the Missionary Meeting. We had a more numerous attendance, both at the Service and the Meeting, than last year, and also larger collections. After the Sermon we collected 1*l.* 12*s.* 6*d.*, and after the Meeting, 1*l.* 4*s.* 4*d.* It is fresh in all our memories what an interesting Meeting we had last year, and experience has since proved that it had a good effect. Since June 3, 1846, I have received—exclusive of above 34*l.* paid for schooling—13*l.* 9*s.* 11*d.* from Communicants; 7*l.* 12*s.* 10½*d.* from Candidates; 10*s.* from Missionary Meetings; and 5*s.* 0½*d.* from a Missionary Box; making a total of 21*l.* 17*s.* 10½*d.* If we add to this the proceeds of the present Sermon and Meeting—2*l.* 16*s.* 10*d.*—we have a grand total of 24*l.* 14*s.* 8½*d.*

Cheering and profitable as was the Meeting last year, it is gratifying to know that the present Meeting was not only quite equal to it, but perhaps exceeded it. In the morning the town had quite the appearance of a holiday, many of the people ceasing from their work, appearing in their best clothes, and coming to Church as if it were Sunday. And in the evening, the interest and warmth of feeling which pervaded the Meeting seemed to cheer and animate the speakers. After several Europeans and Natives had spoken, two respectable old Communicants stood up, the one to propose a vote of thanks for the Sermon and Meeting, and the other to second it. Each occupied above ten minutes in speaking: they shewed much energy, and quite engaged the attention of the people, who appeared not only pleased with it, but honoured. One of them, after urging the people to increased liberality, concluded with the words, "This is all I have to say;" and then, putting a dollar into my hands, he added, "This is all I have to give." I am sure such Meetings do much to produce and strengthen a Missionary Spirit among the people, and to call into exercise that spirit of charity which the ordinary means of preaching and teaching may sometimes fail to move.

Mr. Attarra, who attended the Services, describes the Meeting as "a grand one."

Another pleasing instance of libe-

ality is thus related in Mr. Denton's Journal for the Quarter ending September—

A pleasing incident occurred one evening in Mrs. Denton's class of Colony-born girls. It has not been usual here to collect money in the classes of Colony-born pupils, and these girls therefore wished to know how it was that they had not to pay, and asked if they might be allowed to do so in future. Since that time they have each paid a halfpenny per week. Another girl, I discovered, sold part of her food one day, that she might have a copper to put into the box at the Missionary Meeting in the evening.

We close with a remarkable instance of the

Decaying Power of Idolatry.

The following case shews, on the one hand, the power of old customs over even those who have professed to embrace the Gospel, the two parties concerned being Communicants; and, on the other hand, and still more strongly, the disrepute into which idolatry has fallen among the mass, and the stringent measures which are adopted by the Natives themselves with a view to its discouragement. Mr. Denton writes, in the Journal last quoted—

An old man, who formerly was a Hea-then, and famous for what is called bewitching or poisoning people, but who has of late become a Christian, has been for some time ill; and one of his countrymen, whom the same description very well suits, except that he has been longer a Christian, rose about midnight and went to his house. Having called up the sick man's wife, he made some inquiries about the state of her husband's health, and suggested that his sickness was owing to poison, and had been effected by some one who had a grudge against him; and said that no relief could be obtained until this secret enemy should be discovered, to which end he advised that a Bassa Man should be sent for. It seems that the Bassa People are famous for their skill both in poisoning and in counteracting the effects of poison. Both the sick man and his wife were greatly annoyed by their visitor, and displeased with his communications. Hence some

words arose between them, upon which the visitor told the sick man that his illness had been occasioned by a transaction of his own a short time before, to explain which I must digress a little from the main point.

A notorious medicine-man—reported to have killed many—with whom the sick man above mentioned had formerly some connection, a few months ago hung himself in Freetown. His house and lot were afterward sold by auction; but the man who bought it feared to live there on account of the medicine which might be hid about the place, and offered a good sum to any one who knew where to seek for and remove it. The sick man—who, however, was then in health—was accordingly sent for, on account of his former connection with the deceased. He professed to be able to find the medicine, and willing to remove it, for which he asked the sum of 5*l*. A bargain, however, was struck for 4*l*., and at midnight, as he informed me, he dug up the medicine from the yard, and threw it into the sea.

This medicine the visitor, to whom we now return, told the sick man had seized upon him as he was removing it from the yard. The wife—who believed, with her husband, that he had performed a meritorious work in removing the dreaded medicine—was greatly disturbed by these insinuations, and came to inform me of such misconduct in a member of the Church. I at once sent for the parties, and investigated the matter as thoroughly as I could; but I had not time to settle the business before the Ibo Company, which contains the Headman and principal inhabitants of the town, interfered. Having heard that I was inquiring into the matter, they came to ask if I had found a certain person guilty of dealing in "country-fashion;" because he belonged to their company, and they had a law that if any member had to do with such things he must pay a fine. On finding that the affair was still open, they proposed that all should meet face to face, to which I had no objection. All therefore repaired to the house of the sick man, the visitor was sent for, and in a short time the house was quite full. Here all the formalities of a trial took place, according to the custom of the Ibo Company. The plaintiff, the sick man, stated his case, and charged the defendant with disturbing him in the night, and ad-

vising him to resort to "country-fashion." Witnesses were called to substantiate the charge. The defendant then pleaded his own cause, and charged the sick man with a similar offence, in reference to his receiving 4*l.* for removing medicine from another man's yard. The Headman, who acted as judge, summed up the evidence, and shewed that both were guilty. He argued, in the first case, that though no "country-fashion" had really been resorted to, it was fully intended by the visitor. In the other case, he said, if the sick man had removed the medicine from the yard openly, there would have been no harm; but now no one knew what he did with it, and the probability was, that if he were offered 4*l.* to place medicine in another yard he would do it; and his knowing where to find the medicine so easily looked as if he had kept up an acquaintance with the man who hung himself until the time of his death. The jury then adjourned to an adjoining house to consider their verdict. In a few minutes they returned, and pronounced both guilty. The judge then sentenced the plaintiff to pay a fine of 26*s.*, and the defendant a fine of 40*s.*

This is a fair criterion as to how far Missionary efforts have been blessed by the great Head of the Church to the pulling down the strongholds of Satan.

BATHURST AND CHARLOTTE.

Mr. F. W. H. Davies has continued to labour at these Stations, the Rev. N. Denton performing the ministerial duties. After a residence at Bathurst of nearly a year and a-half, however, Mr. Davies is obliged to mourn over the indifference of the people, and to lament that but very few appear to be Christians indeed.

SEA DISTRICT.

KENT.

This Station has continued under the charge of the Rev. F. Bultmann, and we are happy to say that Mrs. Bultmann's health has materially improved. Mr. W. Philip supplies the place of Mr. J. Wilson, who is now, as we have mentioned, at Benguema. The following informa-

tion is extracted from Mr. Bultmann's Journal, which embraces the three quarters ending Sept. 25, 1847—

Adult Baptisms—Unstable Character of some of the Native Tribes.

Jan. 1, 1847—I baptized 12 adults—5 males and 7 females. The Church was nearly filled, and it was altogether a blessed and happy New-Year's Day.*

One of those baptized, Mr. Sandy, was Mr. Schön's Sherbro Teacher on his first location at Kent, and is one of the most intelligent and respectable inhabitants of this town. He was born at Tumbo, and his father, one of the Kissi Nation, is Headman of a small hamlet, called, after him, Sandy, or Kissi-town, near Tumbo. He is a most inoffensive and industrious man; but having grown old in ignorance, he is now unable to form the least idea about Religion; neither can he be induced, by his son, or any other, to remove to Kent, and live in a state of at least comparative civilization.

The character of the Kissi People, in this respect, is very much like that of the Cusso Nation, of whom—though they dwell so near to our Colony, bordering S E upon the Sherbros—great numbers, from time to time, have been brought in here as slaves, and liberated. They apprehend and learn quickly; but such is their roving disposition, that they can rarely be brought to submit, for any length of time, to the family ties of civilized life. One of them, however, progressed so far as to be employed as Government Schoolmaster here; but two years ago he took it into his head to rove again in the bush, where he is still, in a semi-barbarous state, having left his wife in town. The failure of an American Missionary, also, who arrived in the Colony from New York early in 1842, with about 40 Liberated Cussos, bears witness to the same fact. These Cussos were not only in some measure civilized, but many of them were even considered to be pious Christians; yet they very soon ungratefully absconded, and thus disappointed all the hopes of Christian Benevolence respecting them. Nevertheless, we have a few steady Communicants, even of that nation, among the members of our Church here.

* These persons were all admitted to partake of the Lord's Supper on the following Easter Sunday.

Visit to a Pious Sick Woman.

June 12, 1847—I went, with Mrs. Bultmann, to visit a poor sick woman, who, within the last fortnight, has become totally blind. Although, added to this affliction, she has lately lost by death her only grown-up daughter, and her husband lay sick with the fever, yet she was wholly resigned to her lot. Our hearts were gladdened by the clear knowledge and pious love blended in the expressions of this Christian Sufferer. We felt that it was more than a mere saying of *Lord, Lord*, when she declared that her Saviour was one and all to her, because He had redeemed her, by His death, from all sin, and because it was for His sake only that she hoped to be received into Heaven, whither she was longing to go. Having prayed with her, we took our leave, with heartfelt gratitude to Him who shed His blood for Black and White Sinners, and who, since the establishment of this Mission by our beloved Society, has enabled thousands, who once seemed hopelessly doomed to gross darkness, or cruel slavery, to rejoice, even as this woman, *in the liberty wherewith Christ hath made us free*, and to find, in His love, the antidote of death.

We are happy to be able to add, that, by the blessing of God on the means used by Mr. Bultmann, the poor woman shortly afterward partially recovered her sight, and her husband his health.

THE BANANAS.

Our information respecting these islands is very interesting, and not confined to the statements of Mr. Bultmann, under whose care they are placed. We first give, however, from Mr. Bultmann's Journal, a passage bearing upon their

General Moral Condition.

Aug. 15: *Lord's Day*—Early this morning I went to Ricketts. Before the sermon I baptized an adult, and afterward administered the Lord's Supper to 25 Communicants.

In the evening, at Bananas, the greater part of the sailors,* about 20, attended the Service, which gave quite a different appearance to the Congregation. Before

the sermon I baptized 8 infants, and afterward administered the Lord's Supper to between 70 and 80 Communicants.

The officers of the "Siren" expressed their highest admiration, both of the people's regular attendance at Church, and of Meeseeh's sensible discourses to them. Both, indeed, are facts for which we have every reason to thank God, whose blessing seems to rest in a peculiar manner upon this lovely island, where the simple-hearted followers of Christ form as great a proportion of its entire population as in any place I know of, either here or in Europe. Their example cannot fail beneficially to influence the mind of many a European who may spend some time among them; and thus to refund, in the most practical manner, a measure of those blessings for which, under God, they stand indebted to British Philanthropy and Christian Love.

Of the state of morals in this island an idea may be formed from the circumstance that, while the whole Colony is overstocked with licensed dealers in spirituous liquor—inasmuch that, to say nothing of the extensive smuggling carried on in this article, the import duty and the fees for licenses form by far the most considerable items in the Colonial Revenue—the Bananas inhabitants have, to this day, successfully withstood the establishment of any liquor-vender among them, so that none can be had for money in the whole island; and when, lately, one of our own people imported some gallons, and was selling it to European sailors, he was immediately detected, and put in confinement for a week.

Visit of Mr. Davies—Missionary Prayer-Meeting.

In April Mr. Davies visited Kent, and the following passage is taken from his Journal—

April 11: *Lord's Day*—After taking an early breakfast with Mr. and Mrs. Bultmann, we started for the Bananas, at which island I was left, while Mr. and Mrs. Bultmann proceeded to Ricketts. My visit was quite unexpected, and most of the people knew nothing of my arrival until they came to Church. The Service was well attended, and I was led to believe, by the profound solemnity and devout attention of the people, that many of them were worshippers of God *in spirit and in truth*. After the Service, many of the

* These men belonged to H. M. S. "Siren," part of whose officers and crew were on duty at Bananas.

people waited outside the Church to shake hands with me. They said they had heard of my return from England, and felt "very hungry" to see me: that I had "done come" they bless God, for the sight of me made them. "happy too much." They were anxious to know if I were going to leave them in the afternoon; and when I told them I had come to spend the day with them, and hoped to perform the Evening Service, their countenances brightened up, and they even clapped their hands for joy. They then took their departure; but very soon afterward I received a present of fruit from some of them. Although the Evening Service did not begin until seven o'clock, yet the Church was crowded, and very great attention was manifested. Just before I concluded my address, I thought I would stay another day with this kind and simple-hearted people, and accordingly gave notice that I should hold a Missionary Prayer-Meeting on the following evening. This announcement created no little joy.

April 12, 1847—At seven o'clock in the evening I opened the Meeting. The Church was well attended. I thought I could not do better than relate some of the many interesting accounts lately received of the Abbeokouta Mission, and I soon found that I had touched a chord that met with a vibration in their hearts. When I came to Mr. Crowther's finding his mother, and the other members of his family, many of the women wept aloud for joy, and I could even hear the men distinctly say, "Thank God!" I then informed them that it was the wish of Mr. Townsend that the people in the Colony should do their best to subscribe a sufficient sum to enable him to build a Church at Abbeokouta, to be called "The Sierra-Leone Church." Although I did not say there would be a collection, yet I thought the plates should be handed round, and urged the people to do what they could toward this object. I expected no more than a few coppers, and was agreeably surprised to find 9s. 6d. collected. After the Meeting, many of the people came round me and said, "Sir, you have told us good news to-night, and we thank you very much."

April 13—On preparing for my departure to Kent, the people willingly offered to take me across, free of any expense. While they were getting the

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boat ready, however, Mr. Denton, who was at Kent with his sick child, came over for me.

TUMBO AND RUSSELL.

These Stations have been superintended by Mr. W. Young, during his residence at Waterloo, the ministerial duties being performed by Mr. Bultmann. Mr. Young hoped to be able altogether to remove to Russell in the course of October. In his Report for the quarter ending Sept. 25 he gives the following

General View.

The Schools and Divine Worship have been conducted as usual by the Schoolmasters, who, I have reason to believe, have seriously and diligently prosecuted their duties among the children and adults. Some of the people have evinced a greater desire for religious instruction, and there is a small increase of Candidates for Baptism. The attendance of adults at the Sunday School, and also on Public Worship, at both places, is larger and encouraging. I was much gratified by the attendance and order of the people at Russell on Lord's Day the 12th ult., when the Schoolmaster's house could not contain the number who attended in the morning. Mr. Bultmann administered the Lord's Supper to 31 Communicants, including those from Tumbo. It was interesting to witness such a company assembled in a private house, the only place we have at present for Divine Service and School.

One of the Schoolmasters related to me the following interesting circumstance:— "An old Heathen at Russell, who confessed he had committed many murders in his native country, was afraid to go to a Place of Worship, because he had heard that the Great God will punish all murderers with everlasting fire. He was encouraged to hope in the mercy of God through Jesus Christ for pardon and deliverance. He said, 'Then I will come to Jesus.' He has since come to Church."

TIMMANEE MISSION.

The Rev. D. H. Schmid's removal from Port Lokkoh to Hastings has already been mentioned. He left on the 1st of July, the Rev. C. F. Schlen-

ker having arrived at the Station on the 19th of June. Mr. Schlenker is therefore the only European Labourer in this Mission. The gloom which has so long hung over it still exerts its depressing influence, although in some respects, perhaps, the prospect is a little brighter. Mr. Schlenker gives, in September, the following

General View.

The number of children on the list is 32—27 boys and 5 girls; of whom 21 boys and 3 girls are maintained at the Society's expense. Four children have been admitted during the quarter—2 boys and 2 girls. The prospects of the Mission are much the same as they have been for a long time past. There is little hope of the adults, who still manifest the same indifference as before; but we might perhaps get more children if we could accommodate them.

Baptism of two of the Scholars.

The following account is given by Mr. Schmid—

June 13, 1847—At the close of last year it was gratifying to see that our children were not indifferent about hearing the Word of God. As several of them had applied for instruction preparatory to Baptism, I formed a class of Candidates, with whom I proposed to spend two evenings in the week, to explain the Church Catechism; but when I commenced it was impossible to keep to the intended number, as the children pressed to my room to join the class. This course I have continued, and, I trust, not without the blessing of God. One boy of about thirteen years, and a girl of about fourteen, I to-day received into our Church by Baptism. Both have apparently been, especially of late, under the influence of the Spirit of God, and have been living according to their calling. The girl came from the Magbelih Timmanee Country, and the boy from the Bullom Shore, opposite Sierra Leone.

Notices of Solimanuh Bunduh.

This man, who has been so frequently mentioned in accounts of the Timmanee Mission, seems still to be in a wavering, uncertain state; although, but for one circumstance which we shall notice, his condition

would appear to be hopeful. Mr. Schmid writes—

April 21—I went to see old Solimanuh, who has lately returned from visiting a Christian Gentleman in the Colony. The visit seems to have left some good impressions, as he said much to me about what had been told him respecting Jesus, and about the prayers which had been offered up with him. "Satan," said he, "shall not deprive me again of what I have been hearing."

April 24—Solimanuh Bunduh came to me this afternoon, asking for a Prayer-Book. I most readily complied with his request, although I could not forbear observing that prayers issuing from a sincere heart are the most acceptable to God. Greatly pleased with the book, he went away.

May 7—I visited Solimanuh Bunduh, with whom I found several Foulahs, who were performing their evening prayers. "This people," said the old man, "say, in their prayers, that there is but one God; and our book says that any one repeating this 70,000 times will be free from the attack of bad angels, and enter into heaven when they die. What do you say to it?" I referred him to Matt. vii. 21—23, and explained to him what the will of God is. His reply was, "True, true."

May 22, 1847—Upon visiting Solimanuh Bunduh I found him occupied with his Prayer-Book and Bible. "These books," he said, "are a great help to me; but give me also great trouble. Of late I always see two men standing before me; one, Jesus, the other, Mahomed, with a threatening mien trying to prevent me from reading these books." I exhorted him to go on reading and praying for the Spirit of God. May it please the Lord to touch the heart of this man, who has for a length of time been wavering between darkness and light!

Shortly afterward Mr. Schmid was much pained by learning that Solimanuh had bartered a cow for a young female slave, about ten years old.

Timmanee Mode of discovering a Thief.

May 2: Lord's Day—After the Services were over it was painful to hear two men passing near our premises, on their way round the town with what they

call "Kasengah," a kind of witchcraft, used, either to find out an unknown evil-doer, or, as the people believe, to kill him. On the present occasion, a calabash of palm-oil, worth about four shillings, had been stolen; and, to discover the thief, the man who had been robbed went round the town accompanied by another man bearing the "Kasengah." It consisted of a spear-like stick, and a kind of bagpipes covered with old rags, a most ugly concern, which the people fear as a power of darkness. While the robbed person was fulminating one curse after another upon the robber, in case he should not return the stolen goods, his companion's office was to confirm the curses by following them with the sounds of the bagpipes. If the thief return the stolen goods, which is usually the case, as the people are awfully afraid of the curses of the "Kasengah," he is lawfully to be punished: if he do not return them, the Timmanees confidently believe he will be killed, at whatever distance he may be.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

SYRA.

General View.

THE Rev. F. A. Hildner has continued to superintend the Society's Schools without interruption. In a Letter dated July 5, 1847, he thus notices the freedom with which he is able to prosecute the work committed to his charge—

The School Establishment is still going on quietly, and, as I think, prosperously, on the ground of Scripture Principles. I teach as much as I am able, personally and freely, the Scripture Truths of the Bible, endeavouring to lead the young children to the knowledge of Christ their Saviour.

Nothing of a peculiar or striking character has occurred in the Mission since our last notice of it. We are glad to be able to state that Mrs. Hildner has greatly improved in health. The latest Letter received from Mr. Hildner, Dec. 20, 1847, contains the following passage—

The Mission is going on prosperously, without meeting any obstacles from any quarter at present; and God blesses us

also with health, even Mrs. Hildner being now tolerably well.

The Annual Report of the Schools not having arrived, we can only give some extracts from Mr. Hildner's Journal.

Visit of the Eparch to the Schools.

Jan. 16, 1847—Yesterday I made a New-Year's call upon the Eparch, who is temporarily here in the room of the absent Nomarch, and this morning he paid, in return, a visit to our School Establishment, accompanied by the Vicar of the Bishop. He went through all the classes, and examined the scholars in different branches of their study, including Sacred History, and other Scripture Lessons taught in the School. For instance, he took the book containing the Parables of our Lord, and desired the boys, who had this lesson, to repeat several of the Parables. He evidently felt pleasure in finding that the boys so readily answered, and left one of them to recite the Parable of the Unmerciful Servant from beginning to end. Others had then to say the Nicene Creed, the little ones the Ten Commandments, and so on. When he had thus finished with the boys, I took him and his companion to the Girls' Department, where similar examinations took place: they were shortened, however, as it was 12 o'clock. It being now time for the dismissal of the School, the whole was concluded by the usual prayer, and the singing of the Hymn, "Holy Bible, book divine." On leaving, the Eparch expressed to me his sincere satisfaction with the School.

Value set upon the Scriptures.

Mr. Hildner has many opportunities of distributing the Scriptures and other religious Books and Tracts. He not only supplies individuals, but Schools in different parts of Greece, so that it may be hoped the influence of these silent messengers will be extensively felt. We give two extracts connected with this subject.

Jan. 22 — To-day, when I offered some of the boys, who had assisted me to bring our book store into order, something for their labour, they expressed a wish that I would rather give them the Book of Parables, or the Compendium of the Gospels, as they had need of these books in their Scripture lessons. I gladly complied with their wishes.

Jan. 27, 1847—I had occasion to give away some Tracts directed against infidelity. This kind of Tract we consider the most suitable and necessary to give to young persons in Greece. Mr. Salvago also asked for the Gospel of St. John as a gift to a poor scholar, because it is read in the class to which he is now promoted. I remarked that if the boy were really poor I would readily give him the book; but if not, it would be better that he should pay at least something. It is a fact that the scholars, and also other people, put a greater value on the book, and consequently keep it better, if they have paid some money for it. On this occasion Mr. Salvago related to me that there are some who know how to appreciate the Word of God in the Modern Translation. "A few days ago," he said, "I saw a man in the shop where he sells tobacco reading in the New Testament. Another, who came to buy something, seeing him reading, said, 'What are you doing? this is an American Book.' The man replied, 'This I know well, and I know well, too, what I am doing, and I do also sufficiently know the Ancient Greek to compare it with the translation; but I prefer using the translation, that I may the easier and the better understand the Holy Gospel.'"

Specimen of a Lord's Day in the Schools.

Feb. 28: *Lord's Day*—I this day met a larger number of children in the School than for a considerable time back. What a precious field for sowing the good seed of God's Word! The boys were instructed in three divisions by the three Teachers, and the girls likewise by their Teachers. After the children have recited some part of the Bible History, Catechism, Parables, or Psalms, and the smaller ones some Hymns or Prayers, the Teachers read the part of Scripture appointed for the day to be explained; and then they try to make the meaning clear to the children, and to impress the truths upon their minds. Thus it was done to-day. I pass generally from one class to the other, seeing that all is done well, and assisting. Sometimes I stay in one class to the end. This time I took especially the girls of the High School. A mother of one of the school children, who has often attended my lessons, and two Teachers, were among the hearers. I spoke on the faith of the man sick with the palsy, and of those who brought him to Christ; and of the readiness of Jesus to help, and His

power to forgive sins. To Him, and to Him alone, I directed, with hearty concern, my attentive scholars and hearers. We then closed with a Hymn and Prayer.

Half-yearly Examinations.

March 17—This morning the Half-yearly examinations of our School Establishment commenced, the girls of the Higher School having the first turn. Two of the Ephori were present, and a good many parents and friends of the children and School. Ancient Greek was the first lesson examined, and then followed French and Geography. Though the examinations were confined to these three branches, the girls of the first class only could shew their progress, with which all present seemed to be perfectly satisfied.

March 18—To-day we continued the examination of the Girls' School, the Demarch, one of the Ephori, and a number of other people, of every class, being present. First, some remaining lessons of the Higher School were examined; and then the first classes of the Middle School were called, and the girls in succession questioned in Grammar, Scripture History, and Geography. This being finished, they had to shew specimens of needlework and writing; and, lastly, the Demarch pointed out some chapters from the New Testament, from the Psalter, and other Reading Books used in the School, to the different classes, that they might shew their proficiency in reading. The greater part of the scholars gave great satisfaction, and generally the whole School, especially in the needlework, gave proof of the diligence of the Mistress. The examinations were closed by the usual prayer; and the Demarch left with the expression that he had been highly pleased with the progress, cleanliness, and order of the children.

March 19—This day was appointed for the examination of the boys of the Middle School, the Master of which, being still sick, could not attend: the second Teacher had to take his place. The examination of this School bore much resemblance to the Middle School of the girls. The same lessons were examined, with the exception of needlework. In Grammar and Arithmetic the proficiency of the boys, as might naturally be expected, was higher than that of the girls; but in none of the other lessons. Only one class, the second, was called up for examination in reading. I was pleased

that they read the 27th chapter of Matthew so well—much better than they did in the last examination. The public examinations are thus finished; but the greater portion of the work remains to be done by me and the Teachers. Many entire branches have yet to be examined, and others more minutely, or the object for which examinations are held—to stimulate the children's diligence, order, cleanliness, behaviour, &c., and to see their actual progress in every branch of study—would not be half attained.

Celebration of Easter Day by the Greeks,

April 4, 1847: Easter Day—Being up early to-day, and hearing the inviting sound of the bells of the Churches, I went to the principal one in my neighbourhood to see the performance of the Easter-Morning Service, which is considered to be the most solemn and important in the Greek Church. It was one of the finest mornings I ever saw, the weather being calm and mild, the sky perfectly unclouded, and the moon shining beautifully bright. People were flocking in great crowds from every part of the town to the Church. The greater number could not find room in the body of the Church, but had to remain outside in the yards. These are spacious enough, and may contain more than two thousand people. They were soon entirely filled with people of every class and age; the lower part with men, and the higher part, to which staircases lead, with women. The Service commenced in the Church, the Bishop and Priests singing Psalms and Prayers, and reading portions from the Gospel, of which, however, as I did not find room inside the Church, I could understand scarcely any thing. When this Service had ended, a procession took place, the Bishop and Priests at the head, followed by some of the more devoted, who carried the likeness of Christ risen from the dead, and then by the Eparch, Demarch, Churchwardens, and a good many other people, every one having a burning taper in his hand. They proceeded around the Church, the people readily giving way, and many shewing great reverence. Then, having arrived at a platform raised in the middle of the yard, the Bishop, Priests, and some others, ascended it; and the former read the account of the resurrection of Christ from John xx. in an audible voice. He could be seen by nearly all the people, and the Gospel

could be well heard, too, by all, owing to the stillness of the night, and such a quietness and order of the multitude, notwithstanding that all was crowded to excess, as I could never have expected. This, together with the circumstance that every one, with scarcely any exception, held a burning candle in his hand, gave to the whole a great brightness and solemnity; and the moon, too, seemed to me as if she had never shone so brightly. This was undoubtedly the best part of the Service, all seeming calculated to cause feelings of deep devotion.

Such Morning Services date from the earlier times of Christianity; and they would still be, if by the traditions of men the unscriptural picture worship and unmeaning ceremonies had not been added, an edifying arrangement; but as it was, it could not be considered a spiritual nor a rational worship, and it left a painful impression on my mind—yea, the sure tendency of it to idolatry greatly depressed my spirits.

The following passage is a pleasing contrast to the foregoing—

Our Protestant Services were comparatively well attended, and gave me ground for encouragement and comfort. All the members of the English Congregation, beside two masters of merchant vessels, and two Greeks, were present in the morning, and eight persons approached to receive the Lord's Supper. The Afternoon Service, also, was attended by all the members of the German Congregation but one. It was a day of rich blessings to me. I felt very grateful to the Lord, and prayed for the outpouring of His Spirit, that we might soon see more of a spiritual resurrection both in Christian Churches and Heathen Missions, and also in my sphere of labour.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BOMBAY.

NASSUCK.

In a Letter, dated Jan. 29, 1847, Mr. Farrar states—

On the 6th inst. I had the privilege of baptizing a young man named Krishna, by caste a Koombhar, of the village of Astagaon. When I last went thither he was absent about his ordinary business in the neighbourhood; but on his return

home he followed me to Nassuck, for the express purpose of obtaining Baptism. He is intelligent and energetic, and has since published his being a Christian to his native village, amidst their howling and abuse. He has been between two and three years under instruction, and has had to undergo many severe conflicts, both in his own mind and from his relatives and friends. He waited on the Bishop during his last Visitation, and his Lordship writes to me—"I well recollect the Koombhar at Astagaon, and am very thankful to hear that he has been admitted into the Church by Baptism. He appeared to be very well informed, and much in earnest, when I saw him in August last. I pray that he may be enabled to walk consistently with the Gospel."

I baptized five other individuals on the 24th inst. viz.

1. Suttoo Bardgē, by caste a Malee, from the village of Tanklee. He came to Nassuck from Phooltamba, with Shammah and her husband. He is a mild, quiet, and peaceable old man: he speaks little, but, when questioned on the subject of Religion, expresses living faith in the Saviour, and a desire to walk in all His commandments. He has been a Candidate for Baptism for several months, receiving daily religious instruction.

2. Mannah Zadhew, by caste a Mah-ratta. About five years ago she came to Nassuck with her Gooroo (teacher, or spiritual guide), a Brahmin, who, being old and infirm, came to die by the banks of the sacred river. Her Gooroo taught her "Hindoo's work," as one of her companions aptly described the round of burdensome and unmeaning ceremonies which Hindoos who wish to be religious are taught to practise. When asked if he had taught her the way of salvation, she said, "No: I came to ask that from you, and now I have found it I will never leave it." She was introduced to our notice, about nine or ten months ago, by the mother of one of the Converts. She made a request that, after her admission into the Church, she might not be sent to seek for work at the Heathen's doors as heretofore; a reasonable request, but one which gave rise to some hesitation whether a worldly motive might not mingle in her application for Baptism. When spoken to on the subject, she said, "Do as you like; but at any rate give me salvation." Salvation is the term by which some of them designate Baptism. They have re-

peatedly been reminded that the outward sign, if unaccompanied by spiritual grace, is not salvation, and they profess to be fully aware of that fact; but "tarun" (salvation) is a word they better comprehend than "baptism." She is a kind and cheerful old woman, and very useful as a nurse. She professes to put her whole trust in Christ for everlasting salvation.

3. Mathoorah Zawuli, by caste a Kolean, is a very grateful and affectionate woman, who has for many months shewn a most earnest desire to be admitted among the people of that Lord whom we believe she really loves. She has just been brought through a severe illness, which made her still more earnest in her petitions for Baptism. Glad and thankful does she appear now that she has been admitted to the rite.

4. Bhagah Chawun, by caste a Rajpoot, from Kolapore. She came to Nassuck about five years ago, with the followers of the Baiza Bae. She does not exhibit the same intelligence or warmth of feeling as some of the others; but she has been for many months a Candidate, and professes sincere faith in Christ.

5. Markas, an orphan boy, about six years of age, whose parents were carried off during the late cholera*; a happy, merry, hopeful child.

After the Service, being exhorted to cleave to the Lord, though at the expense of their lives, one of the former Converts added the comment—"He gave His life for us, and should not we give our lives for Him?"

The last baptisms which we have to notice are related by Mr. Mengé in a Letter dated July 14, 1847, in which he writes—

On the 20th ult. I had the privilege of admitting into the Native-Christian Church three persons—mentioned in my last Letter as Candidates for Baptism—Gopie, a Koombhee woman, about forty years old; her daughter, Gunga, about fourteen; and her son, Mahadoo, a child of about four years. They were baptized in the presence of the European and Native-Christian Congregation, and have hitherto given me much satisfaction by their steady and orderly conversation. There is another Candidate for Baptism in the Poor Asylum, a blind Mahomedan woman, named Man-Beebee. She has abjured her faith in Mahomed, and now calls upon the

* Vide p. 152 of our Number for March last.

name of Jesus Christ the Son of God. She appears to be sincere, and is learning the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, in Hindoostanee, preparatory to Baptism.

Referring to the conduct of some of the Converts, which is described as "certainly not as it ought to be," Mr. Mengé writes, in the same Letter—

We are here like a *city that is set on an hill*, and cannot be hid. The failings and sins of one of our Converts bring the whole body into disrepute. We are constantly, and that painfully, reminded of the utter depravity of our nature, and that we can do nothing without Christ. May I beg your earnest prayers on behalf of the Christian Flock entrusted to my care at this heathenish place, so that I may prove a blessing to them, by building them up on the *faith which was once delivered unto the saints*.

Trials of Ram Krishna.

Under this head our Readers will remember that we gave a narrative, in our last account of Nassuck, of some most painful trials through which it had pleased God that Ram Krishna should pass. His wife, then described as "gradually declining and wasting away," shortly afterwards died; yet the youthful Convert, animated by the true spirit of the faith which he has embraced, thus expressed his feelings in a Letter addressed to the Bishop of Bombay, Nov. 2, 1846—

I am much sustained and comforted by the realization that my beloved partner and dear child are gone before me to heaven, to join the throng of the redeemed, to praise and to sing hallelujahs to the Lamb that *sitteth upon the throne*, and to be with Him *for ever and ever*; to which consummation of time my dear wife had longed so much before her earthly career was come to an end; to which glorious mansion I look up, and desire to ascend thither in God's appointed time, through the mediation and merit of our Lord and Saviour Jesus Christ. What a rich measure of consolation does the Christian Religion hold out to its mourners beyond any of the invented revelations of ancient or modern philosophers! Had I been

among my own kindred, and followed the religion of my ancestors, then I should have been deprived of all my rich treasure of consolation which I have derived, by the aid of God's Spirit and grace, from the reading of the Holy Scriptures of Christianity.

I desire to express my hearty thanks to the Church Missionary Society at large, and to the Missionaries of the same who are engaged in the noble enterprise on this spot, yea, even in the *work of faith and labour of love*; for to them I stand indebted for this great privilege which I enjoy. For they became, in the hands of Jehovah, the means of bringing me to behold the *marvellous light* of the everlasting Gospel of God. I request them, as well-wishers of myself and of my beloved countrymen, not to faint by seeing so little fruit of their labours bestowed upon this dreary and long-proved barren spot; but to encourage themselves by the immutable promise of our Lord that He will not leave them nor forsake them, but will grant the long-expected and long-entreated success of their hazardous enterprise.

JOONEER.

At this Station the Rev. Messrs. Mengé and Muhleisen laboured until Mr. Mengé's departure for Nassuck, already mentioned; since which Mr. Muhleisen has been alone. The communications now to be presented report the progress of the Missionary work to July last. After a residence of more than a year at the Station, Mr. Mengé thus writes, in a Letter dated May 7, 1847, of its

Missionary Aspect—Notice of the Guzerattees.

Taking all circumstances together, we are warranted in believing that Jooneer offers as fair and promising a field for Missionary Operations as any other place on this side of India. It is true that there are many Brahmins here—perhaps, in proportion, more than at Nassuck; but in point of intelligence, general respectability, and influence, they are certainly inferior to their brethren at Nassuck. Hence, when they try to oppose and disturb us in our public discourses, their weak arguments, as well as their insolent behaviour, generally cause the common people to side with us, and oblige the Brahmins either to be silent or to go

away. At least, I have found that to be the case in my public discourses of late.

The Guzerattees are a very interesting people, shrewd, intelligent, and of independent habits. Their chief fault is a love of money, and they are the wealthiest people at Jooneer. Their native language is the Guzerattee, though many understand Mahratta. They are always pleased to receive Tracts in the Guzerattee Language, and whenever they come to listen to the preaching of the Gospel they are most attentive and decorous. They have no image of the deity, and they disapprove of the Brahmin mythology; but they have an image of a saint, whom they call Paresnath, and who is looked upon as an intercessor for them with the Deity. Learned Shastrees look upon them as infidels, and of course exclude them from the Hindoo Heaven. The poorer Brahmins, however, are glad to receive a portion of their money, and to allow their religion to be as good as their own. All the Guzerattees are able to read and write. They are also clever at their accounts, and less superstitious than other Hindoos. When a death occurs among them, great are the wailings and lamentations of their women, accompanied by beating the breast. What I have ventured to state above respecting the Guzerattees has been brought under my immediate notice: I have never read their history, nor methodically studied their religious system.

General View of Missionary Operations.

Our information under this head is given by Mr. Muhleisen. He writes, in a Letter dated Jan. 1, 1847—

The great excitement and number of visitors have much decreased. Curiosity has been satisfied; and, in comparison, but few persons come to see me. I find it, therefore, to be my duty to redouble my exertions to meet them on the highways and in the streets of the town, which, with few omissions, has been done daily for a considerable time. As yet, however, not one individual has appeared to inquire seriously, *What shall I do to be saved?* The only fruit I have as yet perceived is a growing and steady opposition to the truth as it is in *Jesus*. We have several times commenced an English Class; but no sooner was a beginning made, than the students were withdrawn by their parents. The last disappeared

after a very agreeable visit paid us by Appa, one of the Brahmin Converts from Nassuck. He accompanied me several times into the town, and spoke to the people very appropriately. His appearance here made a great stir. The opposition of the Brahmins is of course at all times the deadliest, because their *craft is in danger*, and often do they give utterance to their hatred in unmeasured terms of reproach.

The Mahratta School, superintended by Mr. Mengé, is attended by forty or fifty boys from the middle classes of the Hindoo Community. I have commenced supplying books to several Schools in the neighbouring villages, and visiting them occasionally. The children in these Schools, being in this way examined as to the contents of the Christian Books thus read, will become furnished with almost as much religious knowledge as those who are educated in Mission Schools.

There are 295 villages connected with this town, to which I have commenced a regular course of visitation. With very few exceptions, the great and blessed name by which alone we can be saved has never once before been named among them. I generally find the people civil, and ready to give ear to my message. They are not so corrupted as those more intimately acquainted with Hindooism, and are more natural in their views and feelings. But do what we may, and look where we will, we have to mourn over a valley of dry bones. May the Lord's Spirit breathe upon them, and may His quickening influences flow out and cause them to bestir themselves!

Six months later Mr. Muhleisen writes, July 9—

The Word of Life has been daily proclaimed, either in the town or some of the neighbouring villages. We have *reasoned of righteousness, temperance, and judgment to come*, in idolatrous temples, in Schools, in public bazaars, and in our own house. Many religious Tracts, and parts of Holy Scripture, have been distributed, and some have been sold. The Mahomedan Population, which had previously preserved a position of proud indifference with regard to our operations, have lately come forward, and with some of the leading members of that community a written discussion upon religious subjects has been commenced.

Since the departure of Mr. Mengé for Nassuck I have superintended the Mah-ratta School, which is still attended by about fifty boys. They have been instructed in the usual branches of a common education, and made acquainted with the general truths of Christianity. An English Class has again been commenced, and perhaps with more prospect of success than formerly, as most of the boys belong to this School.

Efforts have been made, and I am glad to say with no small degree of encouragement, to bring whole villages in the neighbourhood, as a body, under religious instruction.

Among the general results of what has been attempted, the most striking appears to be so fierce an opposition, in some places, as to remind us forcibly of our Lord's injunction not to cast our pearls before swine; while in others, and with a few individuals, our prospects have brightened more than ever. The original curiosity and excitement, and the subsequent relapse into a painful indifference, have successively passed away; and the partial inquiry now made after our *new doctrine* is, perhaps, the true index of the actual state of the people.

MADRAS.

TELOOGOO MISSION.

We now bring this Mission before our Readers, in order to present some extracts from the Rev. H. W. Fox's Journal.

Visit to the Annual Bathing-Festival at Cullapilly.

Feb. 13, 1847: *Cullapilly*.—I am now out on my first excursion to the villages, since my return to India. I have commenced by coming hither to the great annual bathing-festival, which occurs on "Siva-rátri," or "the Siva-night." Cullapilly is a considerable village, about twelve miles due south of Masulipatam, on the most northerly branch of the river Krishna, and contains a considerable pagoda devoted to Siva, under his common name of Nagasuara Swamy, or the Lord of snakes. It is curious that the bathing in the river Krishna, a personification of Vishnoo, should be held in connection with, and in honour of, the rival god. It is a festival of three days' continuance, the main features of which are the reli-

gious bathing of thousands in the river, and their repairing to the temple of Siva to make their obeisance and offerings to the idol.

I left my house at four o'clock in the morning, and proceeded through the entire length of the native town on to the open country beyond it. When the sun rose, I had still three or four miles of my journey before me. By this time crowds of people were streaming in from all directions along the main path, and for the last two miles I was continually passing a string of people trudging to the festival, the majority on foot, and a few in common bullock-carts. There were old and young, the tottering and bent figure of the old woman, and little children toddling alongside their parents, or carried on their sides: there was about an equal number of men and women, but nearly all were of a poor and shabby appearance.

On reaching Cullapilly I found the pagoda very prettily situated on the side of a tank full of water-lilies, both red and white, and the whole place alive with the visitors to the festival.

After giving directions about the pitching of my tent about a quarter of a mile from the pagoda, I rode toward the river, which is about half a mile from the village. There was a solid stream of people the whole distance, a few returning from the water-side, but the majority on their way thither; and already I could hear the roar of the voices of the multitude engaged in their ablutions, and the occasional screechings and drummings of music. As we drew near to the river we passed several small raree-shows, each consisting of a box gaily painted with mythological figures, and opening with folding-doors, so as to display inside the tawdry image of either Vishnoo or Siva. These were placed in the road by their owners, who stood by, begging for money, and reaping a rich harvest from the piety of the people. When I asked some of them why they provided mere toys for worship, instead of serving God, they made the common answer by patting their stomach, to shew that it was their livelihood. There was also a large number of clamorous beggars, lining one side of the road for the distance of about a quarter of a mile: each beggar had spread out a long cloth or mat by the roadside, and, as the people came back from the river, they threw a few grains of rice, or now and then a single chili, or

less frequently, a cowrie shell (in value about one-fiftieth of a farthing) on each cloth; so that there was a prospect of two or three handfuls of rice being gathered from each cloth.

I found the crowd of bathers lining the river-side for a distance of 600 yards, or half a mile: the river here, though the smallest of the main branches of the Krishna, varies from a quarter of a mile to a mile wide, and at present is about seven or eight feet below its banks. On the higher bank were collected the crowds of visitors; some sitting, some standing idle, some engaged in preparing their food, but the majority in changing their wet cloths, or rubbing the coloured powders on their foreheads, or preparing their diminutive amount of alms: in the river itself stood hundreds in the act of bathing. The process appeared to be generally of this kind—The party, after scrambling down the steep and slippery bank, proceeded into the water till it reached a little above the knees, of course without removing any part of their dress. Some friend then commenced the ceremony by pouring a number of potfuls of the water over the head and back; then there was the raising of a little of the water to the mouth in the two hands and drinking it; then the throwing two or three handfuls of the water upward, by way of libation; then some over the head backward; and then plunging the whole body several times in the water. Men and women were mingled together promiscuously. The noise of so many voices was sufficiently great to render conversation of scarcely any use, so that I was a silent observer of many hundreds going through a ceremony which all believe acquires for them a great amount of religious merit, and which many believe removes their sin. I saw two or three men with little baskets, which they took into the water with them, and dipped in the water: on inquiry, I found that the basket contained the little household god of the party, an image a few inches long.

On my return, I found a boy going about chaunting and begging, with a long piece of wire run through both his cheeks. Siva is the bloody deity, and it is in honour of him or his wife that cuttings and mutilations are made. This is the only one I have seen to-day; but I am told, this evening, that near the temple there are some men cutting themselves, and piercing their flesh.

As I returned, I found the same close streams of people still moving down to the river: there could not have been fewer than 4000 or 5000 in all, either on the river banks or on the way thither, during the three-quarters of an hour that I was there. There were about twenty bullock-carts covered with mats, in which women of the wealthier class changed their dress, and about a dozen palanquins in which those who could afford the expense had come to the festival; but the mass were on foot. A considerable part of the road leading to the temple was lined with temporary booths for the sale of toys, bangles, ornaments, or simple articles of food. The booths reminded me, as indeed did much of the scene beside, of the outskirts of an English race-course.

I was glad to take rest, and get my breakfast in my tent. It was not long before all the neighbourhood was covered with groups of people cooking their food, eating it, or lying down to sleep after it: for, of the 6000 or 7000 strangers, who have come for this occasion, none seem to have any place to lodge in: the open field is their parlour and their bedroom. The continual noise of their talking, and the unceasing hammering of the large drums at the pagoda, have been far from agreeable all day.

In the afternoon, finding that no one came to my tent for conversation, I went into the crowd, and wended my way to the temple, after two or three conversations by the way. The people were loitering about, with no other occupation than the amusement which a few jugglers and mountebanks gave them. While waiting about the temple gateway, watching the continual passing of the crowds in and out, there came forth a bridal palanquin, in which was placed a small brazen trident, eight or nine inches high, half wrapped up in cloth. This is the "trishúlam," and is, I believe, a representative of the god. By the side walked a man with a horse-hair flapper to drive away the flies from the god. Before went a Brahmin, who laid on the ground, here and there, a large leaf, and on it placed a handful of boiled rice. He was followed by a boy, who gathered leaves and rice into his basket. I found that nearly every one, who went into the pagoda, purchased, as he went, a little earthenware saucer, such as is used for a lamp, with a wick and a few drops of oil, to offer to the idol inside. There was no

uproar, nor riot, nor excitement—only a large crowd. I obtained a good many opportunities of speaking to groups of people, and two or three times went over the history of Christ as the only Saviour from sin. I had no opposition, for which I was thankful. On returning, after about a two hours' ramble, I brought with me to my tent a crowd of people; and, sitting there, I continued for two hours more to talk to successive groups who sat on the ground, until I was quite tired. A good many asked for Tracts, which I supplied.

It is a serious reflection that I am here alone in the midst of Satan's kingdom: here he is rampant and triumphant; not a soul out of the thousands here but is a sworn servant of his: he has all his own way with them, and would do his worst toward me. It is a consideration to make me run to Christ more lovingly and earnestly, as my only defence against the powerful and evil one.

Feb. 14, 1847: Lord's Day—The noise of the crowds of people who were bivouacing in the open air all round about, and of the beating of the drums at the pagoda, continued till a late hour last night; and I was awakened about four this morning by the same drumming, and by the voices of the crowds who were beginning to wake up. During the night there had been a minor procession of the idol in a little car: the great procession in the great car was to take place this afternoon. When I went out for a morning walk, soon after daybreak, I found the people streaming away to their villages, just as they had been crowding from them the previous morning. Though the festival is one of three days' duration, yet the greater number are content with the first day: before mid-day about two-thirds had left the village for their houses. There was some bathing again in the morning, I was told; but the number of bathers could not be great.

I had all the forenoon to myself in quiet; but from the middle of the day I had a quick succession of visitors—some boys, some grown-up men—who came to hold a conversation, but most of them to ask for Tracts. I had again many favourable opportunities of telling them of Christ as their only way of salvation. Their continual struggle is for works of their own: I as continually press upon them the impossibility of bringing out of the unclean man any thing which can

cleanse him. I had a long and very interesting conversation with a well-behaved and intelligent Mussulman, who, with every appearance of lively interest, honestly confessed, when it was pressed upon him, that a forgiveness of sins from without was necessary, and that he could not find any such in his religion.

In the afternoon I went to the pagoda, where the crowd was great, as well as the noise. I could not hold much conversation, in consequence; but I was remarkably enabled to give such ready answers, to those who put foolish captious questions, as quite to silence them.

About half an hour after dusk preparations for the car procession were commenced. The car, a lofty pyramidal frame-work of wood, strongly tied together with a net-work of ropes, was covered over with dingy red cloth, and adorned with long strings of leaves, on which were suspended pumpkins and gourds. No fewer than three Zemindars, or wealthy landholders—here called Princes—attended the festival, and added to its splendour, such as it was, by their own be-jewelled persons, their matchlock and spearmen, and three or four elephants and camels. I stood near the car, to see the idol brought from the pagoda in order to be placed in the car. The crowd was great; but a number of lighted torches made every object distinctly visible. Just now, several Brahmins came forward in a rude manner, and told me to move out of the way, for the god was coming: at least their gestures told me so, for the sound of the drums prevented me from hearing more than a word or two. I took it to be merely a piece of impudence on their part to require me to do that which they had not the slightest right to require in the public street; and so I stood my ground. As I thought it better, however, not to oppose their wishes, I soon moved on a few yards; but that would not content them, so I passed down the street, and, as I went, three or four people threw dust upon me. I stood in a side street, and saw the cumbrous car dragged slowly on; and when it had passed I looked down the street, filled with a dense crowd, upon whom the light of the torches streamed. I returned home to the quiet of my tent, to reflect on the contrast between a quiet English Sunday and the singular, profane, and idolatrous scenes I had witnessed.

Feb. 15—To-day I have had nume-

rous visitors in my tent. One man much interested me: he stayed more than an hour, spelling out, for he could not read well, first the Ten Commandments, and afterward a little Tract of eight pages. It was a laborious task for him, as well as tiresome to me; but he persevered through it, asking me questions, as he went on, about what he did not understand. I told him all the way of salvation. He seemed cordially to approve of all, and to be pleased with the good news. He was not one of those dull men who chime in with any new thing which they hear; but an intelligent, lively person. I have had no great opposition or discussion, nor any new subjects started. Several have harped on the trite topics, that all things are God, and that He is materially the substance of all: others, again, that our bodies are created by Him, but that He is the soul of all men; that there is but one spirit—ours and His being the same: others, that God is the author of sin; “for, if He be not,” they say, “who is?” Others, that the way to purify the soul is to restrain and get under the senses: others, that believing in or serving God is necessarily connected with the ascetic life of a hermit.

I have given away about 150 Tracts, rather withholding them than offering them to the people. Most of my visitors have been from Masulipatam: of the rest, not above half a dozen are inhabitants of this village.

Feb. 16—In my tent I had visitors for two or three hours: among others, a man came and sat down outside—he would not come in—and conversed for about an hour. He had the usual appearance of a Sanyassee, or mendicant friar; but was not one of the filthiest and worst class. The marks, by which I discovered his character, were, the greater quantity of hair on his face, the larger amount of ashes on his forehead, and, particularly, his strings of beads on his neck and arm, his cloth of the sacred yellow, and the tiger's skin carried on his back. He was not strictly a Sanyassee; but was going about to beg money to build a pagoda in his native village. He had collected, he said, 400 rupees (40*l.*); but 200 rupees more were needed: for some weeks past he had not got a farthing. He was a cheerful, good-natured fellow; had no objections to make to what I urged upon him, both in regard to his sins, and to Christ's redemption; and appeared to be an ordinary sort of

man, unable to read. Though I had dwelt for some time on the sin of taking God's name in vain, he at last went off in a jovial mood, chanting, “Bhagavan! Bhagavan! Narayana! Narayana!” names of God. This they think purges their sins away. He, like other religious characters whom I have seen among them, seemed to be totally devoid of any thing like seriousness or devotion.

As I sent off my tent about two o'clock, I walked into the village to get into the shade of the houses, and went to a street full of Brahmins, where I had been treated somewhat rudely in the morning. In a few minutes I had the whole horde upon me, and there ensued a discussion most utterly profitless, except to myself, to whom it served as a grindstone to sharpen me for further contests. About twenty Brahmins, old and young, with pride and impudence strongly marked in their faces, surrounded me, and sometimes one, but more commonly three or four at once, assailed me with childish and ludicrous questions, many of them of a quite unanswerable character. Sometimes they were so eager to beset me with what they thought flooring questions, that one would pull the other by the arm to stop him, in order that he might get his word in; and then they would ask me a series of questions, one after another, giving me no time to answer. I turned the tables on them, by laughing at their hot eagerness to assail me, and at their unfair dealing. I rejoiced to find Satan alive to the fact of his kingdom being disturbed: any thing is better than the deadness of some places. I had not expected such decided opposition as I have found here. They are quite alive to the fact that Christianity will not allow idolatry, and fight shy of this subject.

Ceylon.

CHURCH MISSIONARY SOCIETY.

General View.

THE effective strength of this Mission is much the same as when we last brought it before our Readers. The Rev. J. T. Johnston and Mrs. Johnston*, and the Rev. I. Wood†—the Ordained Student referred to

* *Vide* Recent Miscellaneous Intelligence in our Numbers for June, August, and November.

† *Ibid.*

in p. 276 of our Number for June 1847—have been added to the Mission, and Mr. H. Collins has been admitted to Deacons' Orders.† On the other hand, the Rev. G. C. Trimnell and Mrs. Trimnell, who first went out in 1826, have returned home‡, Mr. Trimnell's health being such as to preclude him from continuing in a tropical climate. We are thankful to report that the health of the Missionaries at present labouring in Ceylon is, upon the whole, good; and that the work in which they are engaged exhibits at least as favourable an aspect as heretofore, and in some instances is more encouraging.

Commencement of a New Singhalese Version of the Scriptures.

For some time past the Missionaries of the Society have seen the necessity for a new Singhalese Version of the Scriptures, and the Old Testament is now in progress. The principles adopted in this revision are, to reject the Honorifics, to preserve the Hebrew form of expression, and to make the translation as nearly literal as possible, following the example of the translators of the authorized English version. The Rev. J. F. Haslam, assisted by the Rev. C. Senanayaka, at Cotta; the Rev. W. Oakley, assisted by the Rev. C. Jayesinha, at Kandy; and the Rev. C. Greenwood, assisted by the Rev. A. Goonesekera, at Baddagame; are the Missionaries engaged in the work. They will seek the advice and co-operation of other learned Natives, and will occasionally meet at Cotta to compare their notes and confer on any matters likely to advance the work in hand.

COTTA.

The Rev. F. W. Taylor has discharged the duties of the Secretaryship during the past year. He has

† Vide the Recent Miscellaneous Intelligence in our Number for August last.

‡ Ibid. in our Number for July last.

been obliged, however, to resort to Nuwera Ellia on account of the illness of both himself and Mrs. Taylor. The change proved beneficial; but on their way back to Cotta, Mrs. Taylor was taken seriously ill at Kandy, and obliged to remain there. By the last accounts, Nov. 9, they were still at Kandy, and Mrs. Taylor was recovering. The Rev. H. Powell, has been appointed an Association Secretary in this country, Mrs. Powell's health precluding his return to Ceylon.

The Institution.

The Rev. J. F. Haslam conducts this important branch of the Society's operations in Ceylon, assisted by the Rev. A. D. Gordon. Their health has enabled them uninterruptedly to continue their Missionary duties. The chief information which we have to give is respecting the

Annual Examination of the Students.

Mr. Haslam writes, in a Letter to the Honorary Clerical Secretary, dated Aug. 13, 1847—

Since I last wrote to you we have had our usual yearly examination of the Institution. Our new Governor, Lord Torrington, with Lady Torrington, and the Colonial Secretary, Sir J. E. Tennent, were present, as well as the Bishop and Mrs. Chapman, and a few other friends from Colombo. The Students were examined, by the Bishop, in most of the subjects which they had been reading during the last year, including Scripture, Church History, General History, Latin, Greek, Geography, &c. Both the Governor and Sir J. E. Tennent expressed themselves as being much pleased with the way in which the youths answered the questions proposed to them. After the Bishop had examined the Students, he distributed the prizes, which were awarded according to the result of a previous examination by written papers, which had taken place the week before.

The Bishop, in a Letter to the same, dated Colombo, June 26, enters more fully into particulars. His Lordship writes—

We had a most gratifying day on Tuesday last, the day appointed for my examination of your Institution at Cotta. Soon after the arrival of His Excellency, Lord Torrington, to assume the reins of Government in this Colony, I expressed to him my hope that he would visit on that occasion the most hopeful, as well as most fruitful, of the Missionary Establishments of our Church under his rule. He promptly and gladly assented to my proposal; and, accompanied by Lady Torrington and Sir James Emerson Tennent, the Colonial Secretary, he drove out to Cotta, in spite of a most unfavourable morning during the change of our Monsoon, which has been more than usually tempestuous. I had preceded them, with Mrs. Chapman, to breakfast with Mr. Haslam, its highly-valued Principal, and to devote the whole day to the examination. We commenced about 10 o'clock with the Greek Testament. The sixth chapter of St. John was not only well construed, but intelligently explained, and the answers, both to questions of scriptural illustration and philology also, were certainly much beyond what I anticipated. In fact, I was unconsciously led on, by the accuracy of the students' answers, to a course of examination to which I should not, but for their success in its commencement, have thought of subjecting them. It was, however, in its result, the more satisfactory on this account, and thoroughly tested the accuracy of their knowledge, and excellence of the system. I continued the classical examination in Cicero's Orations, Cæsar, and Virgil. At the latter part His Excellency and suite were present, and he was not a little pleased to hear Virgil read by Native Singhalese without offence to Etonian ears, and construed, not with correctness alone, but with taste also, and feeling. I then took them in Scripture History, not at all in a beaten track, and in the Catechism, as proved doctrinally from the revealed Word of God; and I rejoiced to observe a very marked improvement in this last point since my last year's examination.

While I continued the examination in General History—Grecian, Roman, and English—in Geography, and English Grammar, my estimable Chaplain, the Rev. J. Brooke Bailey—son of a former Missionary of your Society—conducted the Mathematical and Arithmetical part,

which I learned from him was alike satisfactory with the general examination to us all. Everybody was pleased. The tone and manner of the students, too, through the whole, was good—quiet, sober, intelligent, and in some devotional; without any of that quick smartness and fancied cleverness which so often springs of the *knowledge that puffeth up*, and brings with it so little either of mental or moral discipline that its result is too often to make them think *more highly* of themselves *than they ought to think*. In so hollow a system there is nothing healthy, nothing sound.

The examination was weak in no part. All was equable and good. In distributing the prizes for the year, I was glad of the opportunity of presenting to His Excellency your own Native Missionary, Comel Senanayaka, who was present, as among the first-fruits of my own Episcopate as well as of the Cotta Institution. The Governor then addressed them in earnest and impressive language, awarding the full meed of thanks and praise to your earnest-hearted Principal. We all returned, thankful, I hope, for a day of much gratification and good promise.

We regret to state that shortly after this examination a spirit of insubordination was manifested by the students, which ended in the expulsion of two of the senior boys. By the last accounts the number of students was 24, including 5 on probation. Two lads from the first class have been appointed Teachers in the English School, and have so far given satisfaction.

*Commencement of a Church at Yakbadda
— Other Openings.*

In Mr. Haslam's Letter of August 13 he gives the following interesting account—

About a fortnight ago, we commenced building the first of our village Churches in connection with this Station. It is at a place called Yakbadda (Devil's Jungle), where we have had a School for many years. This place, or somewhere in its neighbourhood, would form a very good Branch Station, when we are able to establish such around Cotta, which is very desirable. Favourable prospects for extending the Cotta Mission seem to be in-

deed opening around us. Only a week or two ago Mr. Collins went out to a sugar estate, about eight miles from Cotta, and not far from Boratergomua, where the people are very desirous that we should establish a School and have Divine Service. One of the proprietors of the estate told him that, if we wished to establish a Branch Station there, he would give all the labour, stones, and timber necessary for a Mission House and small Church, and would, moreover, be happy to superintend the building of them.

Plans for the Improved Working of the Mission.

The district around Cotta is being brought under more systematic visitation than hitherto, and the character and condition of the people are thus more thoroughly seen. It is hoped that eventually the Catechists attached to the Mission may be located in separate districts, diffusing their influence around the circle in which they dwell.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 22d of February, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, to the Rev. John Harding, one of the Society's Students, and Mrs. Harding, on occasion of their appointment to the Madras and South-India Mission. The Instructions having been acknowledged by Mr. Harding, a few words of counsel and encouragement were addressed to him and Mrs. Harding, by the Rev. John Tucker, B.D.; and they were commended in prayer to the protection and blessing of Almighty God, by the Rev. E. Auriol. On the 4th of March, Mr. and Mrs. Harding sailed from Portsmouth, for Madras.—Mr. John Sheldon, having seriously suffered in health during his short residence at Barica Grove, has been obliged to return home.

He left Demerara on the 18th of January, and arrived in London on the 22d of February.

Baptist Miss. Soc.—Mr. and Mrs. Cowen embarked for Trinidad from Bristol on the 17th of February.

WESTERN AFRICA.

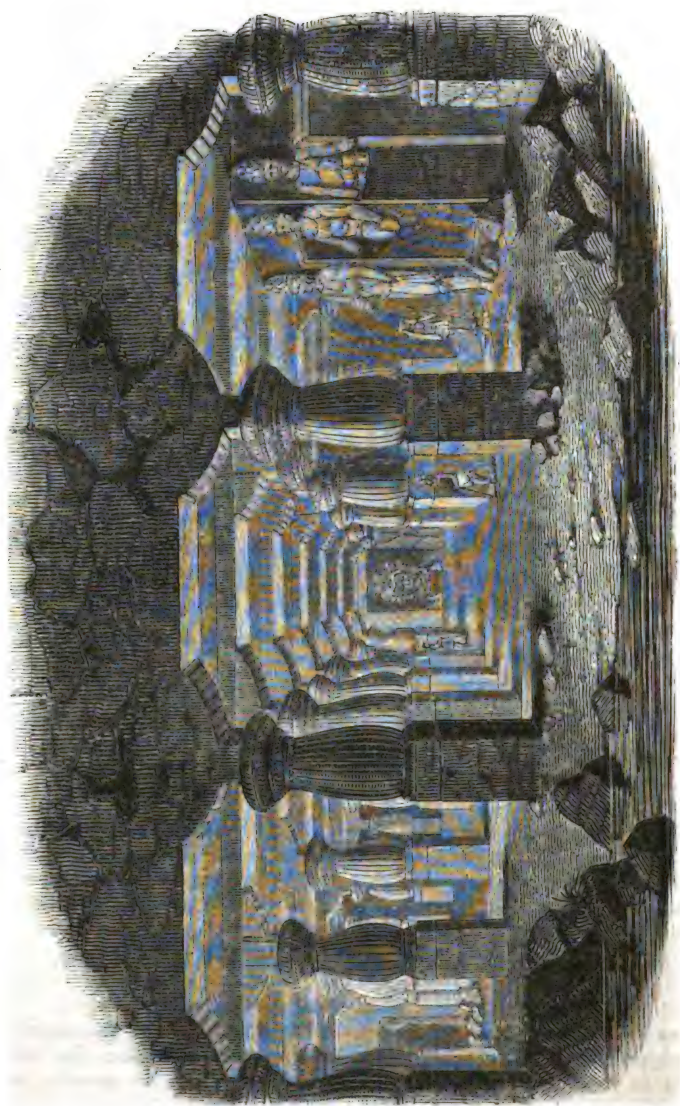
Wesleyan Miss. Soc.—We are thankful to report the safe arrival of Mr. Meadows and Mr. Lean, at St. Mary's, River Gambia, Western Africa, on the 8th of December, after a voyage of twenty-five days. They found Mr. Parsonson well; and Mr. and Mrs. Badger and family arrived from Sierra Leone on the 25th of January.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. M. J. Wilkinson safely arrived at Calcutta on the 22d of December.

Miscellanies.

THE Engraving on the other side represents the cave—135 feet long, and nearly as broad—in the island of Elephanta, near Bombay. The island takes its name from the figure of an elephant, as large as life, cut out of a rock near the landing-place. The cave is formed in a hill of stone, and around the opening are many beautiful shrubs and brilliant flowers. On entering the cave, especially if the day be bright and sunny, all appears to be dark and blank; but by degrees, as the eye becomes accustomed to the twilight, the visitor sees the temple shewn in our Engraving. The columns and the figures are all cut out of the solid rock. The sculpture at the end probably represents the Hindoo god Siva, to whom the temple appears to have been dedicated. It has not been used for worship, however, within the memory of man, nor are there any records respecting it; but it is supposed to be more than 1500 years old. Bats, spiders, scorpions, and snakes, occupy not a few of the nooks and chambers.



CAVE IN THE ISLAND OF ELEPHANTA, NEAR BOMBAY.

Missionary Register.

APRIL, 1848.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 138 of the Number for March.)

India within the Ganges.

(Continued.)

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

THE visible fruits of conversion are few in number, though there are indications, to a discerning eye, of a brighter day. There is much to try the faith and patience of the Labourers, though there is enough to sustain their hope. From every Station, even where the Agents are the most able, and the external machinery of the Mission the most perfect, the same earnest appeal meets the ear, to lift up our hearts in prayer to Him who has *the residue of the Spirit*, that He may pour it from on high upon a thirsty and arid field. [Report.

Calcutta—1807, pecuniary aid rendered: 1816, Mission begun—Timothy Sandys, James Innes, George Goring Cuthbert; W. H. Haycock, *As. Sec.*; 5 *Nat. As.* Agurparah: Felix J. De Rozario; 8 *Nat. As.* Thakurpooker and Ram Nagur: 5 *Nat. As.* Mr. Cuthbert removed from Krishnaghur to this Mission. Mr. and Mrs. Acheson arrived in Calcutta on the 13th of March. The Rev. J. H. Gray and Mr. Thomson arrived in London on the 28th of May, and the Rev. John F. Osborne and family on the 30th. On the 1st of August the Rev. S. Hasell and the Rev. J. Fuchs embarked for Calcutta, where they arrived on the 22d of November; and the Rev. Michael Wilkinson embarked for the same place on the 10th of April, 1848.

September, and arrived there on the 22d of December. Mr. Christian Bomwetsch has been ordained Deacon by the Bishop of Calcutta—Communicants, 98 — Schools, 12: Boys, 935; Girls, 20; Youths and Adults, 27—Pp. 161, 162, 248, 287, 368, 407, and p. 112 of our present Volume; and see, at pp. 268—270, a General View of the Mission, and a Notice of Congregations, Education, and Preaching to the Heathen.

The Native-Christian Congregation in Trinity Church has received no material increase: the average attendance, including children, is about 100. The Missionaries have availed themselves of numerous opportunities of addressing the Heathen, especially in Tuntunia Chapel, which is situated in a great thoroughfare, and generally well attended. There have been 4 adults baptized during the year. The Christian Schools have gone on satisfactorily. There are also three English Schools for Heathen Boys; namely, at Mirzapore, Dum Dum, and Allipore, of which that at Mirzapore is the principal. There are three Vernacular Schools for Heathen Boys, containing about 250 scholars, in Calcutta, Rajahat, and Baraset. Two other Schools, containing 114 boys, are maintained by the Calcutta Church Missionary Association in connection with the Society, but are under the management of the Local Committee.

[Report,

Agurparah—Mr. De Rozario and the
Y

Church Missionary Society—

Native Teachers, give public instruction in two Chapels in the neighbourhood three times a-week. Only one adult has been received to Baptism in the year.

The increase of Scholars in the English School has been, during the last three years, from 120 to 150, and this year to 240. [Report.]

Burdwan: 50 miles N N W of Calcutta: 1817. *Bancoorah*, westward of Burdwan: 1825—John James Weitbrecht, Bernard Geidt, Frederick Schurr: Christian Bomwetsch: 1 *Country-born*, 8 *Nat. As.*—Communicants, 51—Schools, 10: Boys, 364; Girls, 78; Youths and Adults, 22—P. 162; and see, at pp. 271, 272, a General View of the Mission.

The Establishment at Burdwan is complete in its Mission Compound, comprising Orphan and Infant Schools, and a Christian Village. Native Catechists and Teachers are employed in various branches, under the superintendence of the Missionaries.

The Orphan Boys' School contains 39 pupils, the first class of whom give fair promise of hereafter becoming useful as Teachers, three of them being Communicants. The Orphan Girls' School now contains 42 girls, beside 40 infants, who are instructed by Rabi, one of the former pupils, trained for the work at the Home and Colonial Infant School during Mr. Weitbrecht's visit to England.

An English School, containing 75 Heathen Boys, is held in Burdwan, of which Mr. Cecil is the head Teacher, and exerts himself much to the satisfaction of the Missionaries. There are also five Bengalee Schools. Mr. Geidt visits them alternately every morning, devoting his whole time to this branch of Missionary Labour.

Yet, with all this completeness of Missionary Arrangements, the actual results, in the conversion of the Heathen, have been very small. Only two youths, educated in the Christian Orphan School, have been baptized during the year; but two families of the peasantry are reported as nearly ready for baptism; and of some of the pupils of the English School a hope is expressed that they are *not far from the kingdom of God*. The Committee make this statement in Christian Faithfulness,

though they do not despise the day of small things. [Report.]

Krishnaghur: eastward of Burdwan—Charles Henry Blumhardt—*Chupra*: Henry Christian Krückeberg—*Solo*: John Gottlieb Lincké: Mrs. Alexander, *Schoolmistress*—*Rottenpore*: Christian William Lipp—*Kabastanga*: Charles T. Krauss: 65 *Nat. As.*—Communicants, 403—Schools, 17: Boys, 634; Girls, 173; Youths and Adults, 101—Pp. 162, 163; see, at pp. 272—274, Communications from the Bishop of Madras; and, at pp. 274, 275, 310, 311, many Notices of the Mission.

The whole number of persons now under Christian Instruction is not given, as in former years; but the number of Communicants has increased from 313 to 403 during the last year.

The Boarding Schools for Christian Boys and Girls have been maintained at each Station. These are the chief hope of the Mission. Each district has its Boarding School for boys and for girls; the boys amounting, in all, to 250, and the girls to 163. [Report.]

Benares—1817—Charles Benj. Leupolt, Paul Louis Sandberg, Dieterich Hechler: J. Mackay, *Cat.*: 6 *Country-born and Nat. As.* On the 28th of January the Rev. William Smith and family left Calcutta, on a visit home.—Communicants, 46—Schools, 4: Boys, 60; Girls, 65; Youths and Adults, 307—Pp. 163, 164; and see, at pp. 312—315, several particulars of the Schools and proceedings in the Mission.

The history of modern Missions affords many proofs that Christianity will more easily take root in rural districts, among the simple and unlettered Natives, than in the midst of the haughty *disputers of this world*. Hence it might be inferred that no spot in India could be named more unpromising for Missionary Labours than Benares, the city of Brahmins, renowned above every other for the wealth, and learning, and devotion of its idolatrous inhabitants. It has been, therefore, no mean triumph for the Gospel, that in such a place Christian Teachers have been enabled to maintain their ground and to conciliate universal re-

spect; have been allowed to give education, on Christian Principles, to a large number of Hindoo Youths of the best families; and to spread abroad a knowledge of Christian Truth, the results of which can only be ascertained *after many days*. But, beyond this, another step has been gained during the year. A Mission Church, spacious, and striking in its appearance, has been completed, and opened for Divine Service; and a Christian Village of 28 houses, and a Christian Population of 280 souls, has gathered around it—a witness for the Lord's name and truth which shall never, we trust, be removed—an earnest of many future Houses of the Lord, in which He shall be alone exalted as the Prophet, the Priest, and the King of His Church.

The conduct of the people in the Christian Village is reported as satisfactory. Two adult baptisms have taken place during the year: the one a young man from Ghazeepore, who, both before and after baptism, had to endure severe and unrelenting persecution from his relations, and bodily injuries, from which the interference of the magistrate was required to rescue him, and whose wife ultimately separated from him; and the other a Bengalee, a high-caste Brahmin, who seemed to be in earnest about the salvation of his soul.

The Orphan Institution contains 60 boys. The head class, consisting of Monitors, study, with the Missionaries, Horne's Introduction to the Scriptures and the Greek Testament. The number of girls is 65. Jay Narain's College and Free School has been under the care of the Rev. P. L. Sandberg during the year, assisted by Mr. Mackay. The number of students at the close of the year was 310. The baptism of one of the Brahmin Pupils had for a time reduced the number; but it was soon raised again. [Report.]

Jaunpore: Robert Hawes: Julius Paheman Cæsar, *Schoolmaster*; 3 *Nat. As.* Mrs. Hawes has been compelled by ill health to return to England—Communicants, 25—Schools, 5: Boys, 259; Youths and Adults, 3—P. 164; and see, at pp. 341, 342, a Report, and Wants of the Mission.

Mr. J. P. Cæsar is specially charged with the Educational Department, which consists of a Free School for the Heathen in Jaunpore, in which instruction is given in Persian, Hindooee, and English, and

Scriptural Truth. During the past year there has been an increase of above one-third in the number of scholars.

There are also three branch Vernacular Schools at towns in the neighbourhood—Badshahpore, Zufferabad, and Furridabad. The last is 25 miles from the Station, and has been built at the private cost of a benevolent individual. These Schools are all visited regularly by Mr. Cæsar, and occasionally by Mr. Hawes. [Report.]

Chunar: a few miles from Benares—1814—R. A. Richards: 1 *Nat. As.*—Communicants, 23—Schools, 2: Scholars, 86—P. 164; and see, at p. 315, a Notice of the Station.

The Rev. B. Richards's state of health only admits of his superintending the Native Catechist and Schools. One woman has been baptized during the year. [Report.]

Goruckpore: about 100 miles north of Benares: inhab. about 40,000—1824—John P. H. Mengé: Alex. Acheson, at the Farm; Charles Doss, and 4 other *Nat. As.* Mr. and Mrs. Acheson reached this Station on the 19th of May—Communicants, 63—School, 1: Girls, 20—Pp. 164, 248, 368; and see, at p. 342, Interest of Europeans in the Mission, and a Report of it.

Mr. Mengé speaks of some religious improvement being perceptible in the Native Christians. The Committee have the satisfaction of saying that they have now sent a Catechist and Candidate for Holy Orders, Mr. Acheson, to direct his special attention to the Christians at the Farm.

The resident Collector of this district and some other Christian Friends have evinced a very warm interest in Missionary Operations. They set on foot the English School alluded to in the last Report, to which the Society contributes a fixed annual grant, and have engaged the services of a competent English Schoolmaster, of a truly Missionary Character, to superintend it; and they are now exerting themselves to build a Parsonage for the Missionary who shall superintend the Farm without cost to the Society. [Report.]

Meerut: Richard Martindell Lamb. Mr. and Mrs. Lamb reached Calcutta on the 8th of January, and

Church Missionary Society—

left for this place on the 30th—Pp. 164, 208, 248; and see, at pp. 345, 346, an Appointment of a Missionary, and an Appeal for Prayer.

The Rev. R. M. Lamb, M.A., Trinity College, Cambridge, who was born in the neighbourhood of Meerut and was baptized by Henry Martyn, resigned an Incumbency in this country to become a Missionary at Meerut. The Committee have just heard of his arrival at his Station.

[*Report.*

Agra: inhab. 100,000 : Charles George Pfander—*Secundra:* Frederick Schneider, Christian T. Hørnle: 10 *Country-born* and *Nat. As.*—Communicants, 105—Schools, 8: Boys, 300; Girls, 50; Youths and Adults, 13—Pp. 164, 165; and see, at pp. 343, 345, a Notice of the Congregation, Preaching, and the Schools.

The Rev. C. G. Pfander has been absent from this Station during the year, in consequence of the state of Mrs. Pfander's health, which made it necessary that she should proceed to Simla for a while, whither Mr. Pfander accompanied her. His time, however, has not by any means been lost to the cause of Missions, as his retirement at Simla afforded him the opportunity of completing an answer to a Mussulman Work against Christianity issued from the Lucknow Press, which he had previously been unable to accomplish from want of leisure.

The Orphan Institution contains 77 boys, being 22 less than last year, and 35 girls, being 20 less than last year. The conduct of these children has been, on the whole, satisfactory.

The Missionaries have visited the towns and villages in the country around Agra in their occasional journey; and Catechists have been daily employed in making known the truths of revelation, and distributing the Scriptures and Religious Tracts.

[*Report.*

Summary of the North-India Mission.

(*As given in the Forty-seventh Report.*)

Stations, 18—Europeans: Missionaries, 21, of whom 4 are at home, or on their way; Lutherans, 4; Lay Assistants, 4 Male, 1 Female—Natives and Eurasians: Missionary, 1; Teachers, 107; Female Teachers, 11

—Communicants, 814—Attendants on Public Worship, 3010—Seminaries and Schools, 59: Scholars: Boys, 2552; Girls, 406; Sexes not mentioned, 82: Total, 3513.

On the close of this review of the North-India Mission, the Committee are constrained to recur to the sentiments with which they entered upon it—sentiments which have been repeated in former years, and which they will now express in the words of two of the North-India Missionaries. Mr. Hawes writes—"To wait for God's own time, while we still labour and pray, is emphatically the *work of faith*, and this is the work to which we are now called in this part of India."

Mr. Smith of Benares, who, by his length and variety of services, may well be styled in *labours more abundant*, writes—"We have this season visited from 450 to 500 towns and villages, chiefly in the Benares District, and have met with some encouragement, but more discouragement. The fact is, the work is yet scarcely begun. The battle has yet to be fought. We have not one-tenth the number of men we ought to have; and we, who are endeavouring to do something, have not one-tenth the faith and love we ought to have."

Earnestly, therefore, would the Committee commend the Missionary Labourers in North India and their work to the sympathies and prayers of the Church.

[*Report.*

HIMALAYA MISSION.

Kotghur: on the extreme northern frontier of the British Territory—1844—J. D. Prochnow. *Simla:* Michael Wilkinson: 2 *Nat. As.*—Schools, 5: Boys, 34; Girls, 15—Pp. 165, 166; and see, at pp. 202—205, 308, many particulars of the Station.

The situation of Kotghur has proved unsuitable to the health of Mr. Wilkinson. The proximity of Kotghur, which is on the banks of the Sutlej, to the country of the Sikhs caused much interruption, during the war in the Punjab, to the Missionary Labours at this Station. For a time both the Missionaries were obliged to reside at Simla; but during the latter part of the year the Missionary Duties at Kotghur have been pursued without interruption. A School has been established at Kepu, between Kotghur and Rampore, which will form another step

in the extension of the Mission toward Thibet; and a School House, which will also serve as a dwelling-house, has been built, and a School commenced, at Theog, half-way between Kotghur and Simla.

The task of itinerating in the neighbourhood of the Stations, and occasionally visiting places at a distance, is absolutely necessary to reach the adult population of the Hills, and occupies the greater part of the Missionaries' time. Mr. Prochnow is the chief Labourer in this respect, the physical exertion necessary, from the nature of the country, being frequently too much for Mr. Wilkinson to endure.

The Missionaries, in their journeys and at their Stations, avail themselves of every opportunity of distributing Tracts among those who are able to read: and some testimonies have been given which encourage the hope that the seeds of Divine Truth thus dispersed may, in some instances, take root and spring up.

At the close of last year, the Committee received information of the dissolution of the Himalaya Corresponding Committee, owing to the removal of the Members of it to other Stations. It was recommended, also, that the Himalaya Stations should be placed under the direction of the Calcutta Corresponding Committee, until another Corresponding Committee can be formed at Agra for the Missions of the North-west Provinces. This arrangement has been sanctioned by the Parent Committee.

[Report.

WESTERN-INDIA MISSION.

Bombay — 1819 — Charles W. Isenberg, *Superint.* of the Money School: Michael Sargon; 1 *Euro-pean*, 11 *Nat. As.* The Rev. T. Jerrom embarked for Bombay on the 13th of July, and arrived there in December — Communicants, 3 — Schools, 9: Boys, 542; Girls, 19 — Pp. 166, 368, and p. 112 of our present Volume.

As Mr. Isenberg is the only Missionary of the Society at Bombay, his time has been necessarily occupied by a variety of duties, which have interfered with each other; but the general progress of the School has been satisfactory.

The Native Department of Missionary Labour and the superintendence of the Vernacular Schools have devolved upon the East-Indian Catechist, Mr. Sargon,

and the Assistant Catechist, the Parsee Convert Sorabjee, whose conversion was the first-fruits of the Money School. Mr. Sargon has been obliged, during the latter part of the year, to leave Bombay on account of his health; and "the Corresponding Committee having, during a long period, felt doubtful concerning the propriety of a Missionary Society keeping Native Schools under Heathen Teachers, without sufficient superintendence," have abandoned five of the Schools hitherto maintained; retaining only the Jewish Mahratta School at Barkote, and the Mahratta Branch of the Money School.

[Report.

Nassuck, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000 — 1832 — Edward Rogers: 11 *Nat. As.* — Jooneer, half-way between Nassuck and Ahmednugger, and *Astagaum*: Charles Cæsar Mengé, John J. Mühleisen: Brooke White, *Country-born Cal.* and 2 *Country-born As.* Mr. Rogers was admitted to Deacons' Orders on the 28th of February. The Rev. C. P. Farrar was attacked, in March 1847, with Jungle Fever, and was, in consequence, compelled to return to England: he reached Dover, with Mrs. Farrar, on the 1st of October. Mrs. Mühleisen has been removed by death — Communicants, 24 — Schools, 9: Boys, 329 — Pp. 166, 167, 208, 368, 448, and p. 112 of our present Volume.

The Lord Bishop of Bombay visited this Station in March, and confirmed ten of the Converts. His Lordship examined the Native Assistants, and regards them as well qualified for their work. The Bishop's visit proved a season of great comfort and encouragement to the Station; and he has kindly furnished the Parent Committee with full information and advice respecting its condition.

Jooneer combines many advantages as a Missionary Station. It is a central point between Nassuck, Nuggur, Poonah, and Bombay; and a proposed railroad will connect it with Bombay. The climate is healthy, and there is an abundance of water. A large population is contained in the town and immediate neighbourhood, and 285 villages are connected with it;

Church Missionary Society—

in which, with very few exceptions, the great and blessed Name by which alone men can be saved has never yet been named. The Brahmins are less powerful in their opposition to Christianity than at Nassuck; and the population generally have exhibited a remarkable willingness to hear the message of the Missionaries.

At the commencement of their labours a very great interest was excited in the minds of the people; and Christian Tracts and portions of the Scriptures were eagerly sought and diligently read. The number of visitors to the Missionaries was from 30 to 60 daily. Among the young, especially, there appeared much promise of success.

In April the Bishop of Bombay visited Jooneer, and greatly encouraged the Missionaries in their work, advising them chiefly to occupy themselves in conversational preaching with the people in the town or neighbourhood.

Mr. B. White has continued his labours at this place in connection with the Society. During the year, seven Converts have been added to the number of those who had been formerly collected under Christian Instruction. [Report.

Summary of the Western-India Mission.

Stations, 4 — Missionaries, 5, of whom 1 is on his way home — Catechists, 2—Native and Eurasian Teachers, 24—Communicants, 27—Schools, 18: Boys, 871; Girls, 19: Total, 890.

SOUTH-INDIA MISSION.

Cochin: on the Malabar Coast, 160 miles N W of Cape Comorin: inhab. about 20,000.

This Station of late has not had a resident Chaplain, but has been visited once a month by a Chaplain from Quilon. The School is still supported by contributions of friends in England.

Trichoor: about 50 miles N E of Cochin: inhab. 12,000—Henry Harley: 1 *Nat. Cat.* 11 *Nat. As.*—Communicants, 46 — Schools, 7: Boys, 180; Girls, 32—P. 167; and see, at pp. 477, 478, a Report of the Station.

The new Church opened at the beginning of the year 1846 has been gene-

rally well attended. The Sacrament is regularly administered every month, the average number of Communicants being 30. Mr. Harley wisely devotes much attention to the weekly catechetical instruction of the adult members of his Congregation. He is able to report "a growing improvement in regard to spirituality." Mr. Harley also has daily intercourse with his Readers and Catechists. Sixteen adults have been admitted to baptism in the course of the year, and a larger number remain under instruction as Candidates for Baptism. [Report.

Cottayam: 30 miles S E of Cochin, and near the Syrian College—1817—Benj. Bailey, John Chapman, B.D., *Principal of the College*: Thomas Spratt, *As.*: Mrs. Johnson, *Schoolmistress*; 29 *Nat. As.*—*Pallam*: Henry Baker, jun.; 1 *Nat. Cat.*, and 21 other *Nat. As.*—*Mavelicare*: John Hawksworth: George Matthan, *Nat. Miss.*; 1 *Nat. Cat.* and 21 other *Nat. As.*: Mr. Matthan was ordained Priest, by the Bishop of Madras, on the 4th of April—Communicants, 696—Schools, 45: Boys, 1162; Girls, 280; Youths and Adults, 87 — Pp. 167, 168, 287; and see, at pp. 442—446, 476, many particulars of the Proceedings of the Missionaries.

Cottayam College—The Institution has continued to be conducted as in the past year, and the progress has been satisfactory. One Native educated at this College has been admitted as a Candidate for Holy Orders by the Bishop of Madras.

Cottayam Village—The Rev. B. Bailey continues to perform the duties in the Church, and to superintend the Schools and Catechists connected with the Congregation. He has also the management of the Printing Press. In addition to his translations of the Scriptures and Prayer Book, he has now completed a Malayalam Dictionary, which will prove of essential service to future Missionaries in the acquisition of the language and in translations.

Cottayam District—On the removal of the Rev. H. Baker, sen., to Allepie, the Cottayam District was undertaken by the Rev. J. Johnson. On his death, his widow, a daughter of our Missionary, Mr. Baker, determined to remain at her post,

and to carry on the female education on an enlarged scale, so as to form a Normal Establishment.

The Rev. H. Baker, jun., undertook the superintendence of the Missionary Labours in the District, in addition to his own, until further help can be afforded.

Pallam—This District has continued under the charge of the Rev. H. Baker, jun. Much opposition has been manifested by the Roman Catholics and the Heathen; but yet the progress of the Truth is encouraging.

Mavelicare—The progress of religious light among the members of the Syrian Church, and the bitter divisions created by the rival pretensions of contending Metrans or Bishops, while the constitution of the Church only allows of one presiding Metran, have led Mr. Hawksworth to describe the Syrian Church as "coming into a transition state. It seems impossible for it to continue as it is. Many among the Priests and people long for a better state of things." These statements have subsequently received a very striking confirmation.

The Missionaries of the Society, under the direction of the successive Bishops of Madras and of the Metropolitan of India, have received into the Church of England all those Syrians or Romanists who cannot, with a safe conscience, continue in their own. And they encourage such secessions, not for the sake of enlarging the borders of our Church, but in the hope of establishing in those lands a pure and scriptural faith and form of worship.

[Report.

Allepie: between 30 and 40 miles S by E of Cochin: inhab. 30,000 — 1816 — Henry Baker: J. Ross, *Country-born Cat.*; 1 *Nat. Cat.* and 18 other *Nat. As.* — Communicants, 56 — Schools, 10: Boys, 226; Girls, 35 — P. 168; and see, at p. 477, a Notice of the Station.

TINNEVELLY—The Mission is divided into 11 Districts. *Tinnevelly District*: *Tinnevelly*: Sept. Hobbs, *Superint. of Seminary*: Timothy W. Howell, George Hufston, W. Boyd, Wm. Cruickshanks, W. G. Browne, R. Strange, *Country-born As.*; Miss. C. C. Giberne, *Normal Schoolmistress*; 10 *Nat. As.* — *Palamcottah*:

Edward Newman, Edward Sargent, *Acting Principal of Inst.*: 9 *Nat. Cat.* and 27 *Nat. As.* — *Satankoolam*: Stephen Hobbs: 14 *Nat. Cat.* and 26 other *Nat. As.* — *Kadatchapooram*: John Devasagayam, *Nat. Miss.*: 9 *Nat. Cat.* and 19 other *Nat. As.* — *Meignanapooram*: John Thomas, James Spratt: 12 *Nat. Cat.* and 49 other *Nat. As.* — *Suvisheshapooram*: Charles Rhenius: 25 *Nat. Cat.* and 24 other *Nat. As.* — *Dohnavoor*: Edward Dent, *Nat. Miss.*; 11 *Nat. Cat.* and 25 other *Nat. As.* — *Nulloor*: Paul P. Schaffter: 6 *Nat. Cat.* and 42 other *Nat. As.* — *Surrunde*: Theoph. G. Barenbruck; 9 *Nat. Cat.* and 23 other *Nat. As.* — *Paneivadali*: Charles Josiah Taylor: 10 *Nat. Cat.* and 19 other *Nat. As.* — *Panneivilei*: John T. Tucker: 13 *Nat. Cat.* and 42 other *Nat. As.* Mr. James Spratt was ordained Priest, on the 4th of April, by the Bishop of Madras. The Rev. G. Pettitt and family arrived in London on the 22d of June. Mr. John Matthew Weiss died on the 26th of May. The Rev. J. C. Rhenius was ordained Priest by the Bishop of Colombo, by Letters Dimissory from the Bishop of Madras. The Rev. R. L. Allnutt has been compelled, by his state of health, to remove from Tinnevelly to Madras, and subsequently sailed for England, where he arrived on the 26th of November—Communicants, 2352—Schools, 226: Boys, 4128; Girls, 1578; Youths and Adults, 54 — Pp. 168, 169, 287, 328, 368, 407, 524; and see, at pp. 347—350, 396—398, 439—441, many Details of the Mission.

The last Report announced an increase in the list of persons under Christian Instruction, including the unbaptized, of 6850. This year exhibits a decrease of 3213; many unbaptized inquirers having drawn back under the terrors of persecution.

Violent outbreaks of Heathen rage against Christianity have led to more important results than were at first anticipated. The chief instigators and leaders

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of the outrages against the Christians escaped to Madras, and for a time eluded the warrants of the magistrate which were issued against them. It soon became evident that the Tinnevely Persecutions had been abetted by parties at a distance, and that the criminals would obtain from the same quarters every assistance in their defence of which their cause was capable. The Christian Witnesses were subjected to severe cross-examinations, and much evidence was brought forward in the hope of proving that the Christians were the first aggressors. The attempt, however, failed; and truth and justice at length triumphed; and though most of the criminals escaped, some were severely punished. During the progress of these events, the character of the Native Christians of Tinnevely, and the proceedings of the Missionaries, were severely assailed, both by Natives and by some Europeans.

The whole body of Missionaries connected with the Society for the Propagation of the Gospel and the Church Missionary Society, eighteen in number, felt compelled to make a joint and public vindication of themselves, and to give a correct view of the origin of the disturbances.

The Committee, also, are desirous that the Missionary Proceedings in this and every other field occupied by the Society should be searchingly investigated. Defects may be discovered; the weaknesses of spiritual infancy may be revealed; but, convinced that their Missionaries are men of God, and the honoured instruments of carrying on the work of God, they are persuaded that, on the whole, the investigation will redound to His glory, and that the prayers and sympathy of His faithful people will be the more engaged in their behalf. Moreover, seasons of persecution and reproach are very useful in communities of recent Converts. They prove sifting times—they drive a way much of the chaff—they exercise and strengthen the faith, patience, and charity of the godly.

Great interest has been exhibited in all the Districts in the erection of substantial, and, in some cases, of handsome Churches, by means of the Native Church-Building Societies established in each District.

It appears that, even in the midst of the disturbed District, during the year, five new Churches were erected by the contri-

butions of the Native Christians. At the opening of one of these Churches, capable of holding 350 people, a large assembly took place, both of Christians and of Heathen of the surrounding District. All were interested in listening to the Service in the Church, and afterward to addresses delivered by the Missionaries present, and by some of the Native Catechists. One of the latter, in his address, thus exhorted his countrymen—"As Churches will be of no real avail, unless the Word of God be preached in them in its purity, and the Holy Spirit give efficiency to the same, to the awakening, justifying, and sanctifying of sinners, let us earnestly pray to the Lord that He may graciously bestow His Spirit, both on the preachers and hearers of His Word, whenever assembled in these Churches."

The accounts furnished by the Missionaries of the advance of real piety in their Congregations are satisfactory.

It is a pleasing fact that some, at least, of the Converts in Tinnevely, even when they are removed from their stated pastors, and emigrate, in company with their heathen countrymen, to distant parts, are careful to maintain their Christian Profession, and to exert themselves for the good of others.

The Missionary Labourers have been strengthened in Tinnevely, during the last year, by the addition of one Clergyman and two European Agents.

The system of Caste is one so deeply affecting the spiritual prosperity of every Native-Christian Community, that it has been thought right to require a declaration against the whole system, from every Native Teacher, before he can become a Candidate for Holy Orders. This document, though drawn up for a particular purpose, expresses the views of every Member of the Madras Corresponding Committee, and of every Missionary of the Society in South India, upon this important subject. It is in the following terms—

Believing the system of Hindoo Caste to be contrary to the spirit and requirements of the Gospel of Christ, injurious to the souls of those who adhere to it, and an impediment to the exercise of brotherly love among the members of Christ, and to the spread of the Gospel in this country—because it inculcates the false idea of pollution on account of birth—because it confines a man and his family for ever to the grade in which he was born, and prevents his rising into a higher class of society, whatever may be

his character and merits—and because it recognises a combination of individuals assuming authority and power to hinder those who follow out the dictates of conscience, and who wish to enjoy Christian Liberty in matters of marriage, food, and social intercourse—I do on these grounds condemn and renounce the system of Caste, and admit it to be the duty of every Christian heartily to renounce it; and I will, with God's help, discourage it both by my words and example; and I will uphold and assist all those who exercise their Christian Liberty in opposition to the system of Caste.

The Committee, in closing their review of the Tinnevely Mission, would desire to guard themselves against the charge of overstating the Christian Attainments of the Converts. They are fully aware of the feebleness of their general character—that they are still *babes in Christ*. The instances of deep and devoted piety occasionally recorded are not given as specimens of the mass, but as witnesses that the Lord is among them of a *truth*, as the first-fruits of a harvest yet to come.

The Committee are fully aware, also, of the reproach—often cast upon the inhabitants of Tinnevely in South India, as upon those of Krishnagur in the North—of being proverbially rude, even in the scale of heathen civilization. But it is surely no evidence against the work being the commencement of a new dispensation for India, that the first Converts and Preachers are to be gathered from places respecting which a guileless Nathanael may exclaim, *Can there any good thing come out of Nazareth?* They have no other reply to make than that of old, *Come and see*.

The Committee do not expect miraculous interpositions for the advancement of Christianity. They look only for the blessing of God on the ordinary means by which a Church may be built up in faith and love. They act, however, upon the hope that the work in Tinnevely is the commencement of a glorious enlargement of the Redeemer's Kingdom—first among the million inhabitants of the Province of Tinnevely, among whom above 40,000 Christians are scattered as *the salt* of the land, and afterward among *the region round about*. In this hope they have established their Agency in that Province upon a scale which might not otherwise have been deemed necessary; but which, in the prospect of future enlargement, will afford a lever of immense power, if the Lord shall give the blessing.

The Committee therefore commend the April, 1848.

Tinnevely Mission to the prayers of the Church at home. In this one field seventeen Clergymen of this Society, and five of the venerable Society for the Propagation of the Gospel, have concentrated their labours, and are all harmoniously co-operating in a great work, on which a large measure of the Divine Blessing has already descended. This, therefore, may be regarded as at once the most complete and the most promising effort put forth by the Church of England for the evangelization of India. May the Lord, whose cause it is, enable the Labourers abroad, and their supporters at home, to *stand fast in one spirit, with one mind striving together for the faith of the Gospel*. [Report.

Madras—1815—Thomas Gajetan Ragland, M.A., *Sec. to the Corresponding Committee*: John Foncema, *As. Sec.*: James J. H. Elouis: John Bilderbeck, *Nat. Miss.*; Miss Spencer, *Country-born Schoolmistress*; 13 *Nat. As.* The Rev. John Tucker left Madras, and reached Southampton on the 28th of April. Mr. Elouis reached Madras, on his return from his visit to the Cape of Good Hope, on the 18th of March. On the 4th of April Mr. John Rodgers, Mr. John Edmund Sharkey, Mr. Jesudasan John, Mr. Devasagayam Gnanamuttoo, and Mr. Jacob Chandy, were ordained Deacons by the Bishop of Madras. On the 25th of August the Rev. Edmund Johnson and Mrs. Johnson sailed for Madras. Mr. John Bensley embarked for Madras on the 4th of November. He is to take the charge of the Press at Palamcottah. Mr. and Mrs. Johnson arrived at Madras on the 26th of November. On the 4th of March Mr. and Mrs. Harding sailed for Madras—Communicants, 105—Schools, 4: Boys, 73; Girls, 171—Pp. 169, 170, 248, 287, 407, and pp. 64, 112, 159 of our present Volume; and see, at pp. 346, 347, a Notice of the Movements of Labourers, and of the Institution.

The South-India Mission has been hitherto under the local superintendence of a Corresponding Committee at Madras.

The Rev. John Tucker, B.N., Fellow of Corpus-Christi College, Oxford, after hav-

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ing for fourteen years conducted the business of that Committee as its Secretary, has been compelled, by the state of his health, to relinquish this office and to return to Europe. The Committee cannot record this event without expressing their unfeigned gratitude to God, who, for so long a period, enabled Mr. Tucker to discharge the varied and arduous duties of his office in a way to conciliate the respect of all classes, to secure the confidence and affection of the Missionaries, and to establish the operations of the Society upon the surest Christian Principles.

The Committee regard it as a providential circumstance, of great importance, that the Rev. T. G. Ragland, M.A., Fellow of Corpus-Christi College, Cambridge, was already a Missionary in India, with the view of assisting Mr. Tucker, and had visited Tinnevely and Travancore, and made much progress in the Tamul Language, before he was thus unexpectedly called to supply Mr. Tucker's place and to direct the operations of the Society, as the Committee confidently trust, in the very same spirit, and on the same principles, as his predecessor in office.

The Institution at Madras, under the superintendence of the Rev. J. H. Gray, B.A., has well fulfilled the design of its establishment—the preparation of Candidates for Holy Orders. During the year, nine Students have at different times resided in it. Six were resident at the close of the year; of whom four, two being Natives, had been accepted as Candidates for Holy Orders at the next Ordination of the Bishop of Madras, and two were to go out as Catechists. The studies have been, Greek, Latin, and Hebrew, Theology, General History, and Mathematics. The Principal speaks of the state of the Institution as having afforded greater satisfaction than during any previous period. But, there being no immediate prospect of a sufficient supply of fresh pupils, it has been determined to suspend the Institution for two years.

Among the causes to be assigned for the failure of a supply of fresh pupils are some which cannot be regarded with regret; namely, the increased efficiency of the Cottayam College—so that the advanced Students will henceforth remain there till the time for Ordination—and also the establishment of an Institution in Tinnevely for the Candidates who may offer in that Christian Community.

Failure of health obliged Mr. Elouis to try the effect of a change of air, and he went in the month of March 1846 to the Cape of Good Hope. Before his departure, Mr. Elouis had succeeded, after many disappointments, in hiring a piece of ground for the erection of a large temporary Schoolroom in the midst of the Settlers from Tinnevely, and from various places of South India, who had located themselves outside the city boundaries to the northward. Some of the Settlers had been under Christian Instruction in Tinnevely. A Reader was employed among these people; but while the management of this, and of the other branches of the Madras Mission, was conducted solely by Native Catechists, without a resident Missionary, much progress could not be expected.

At the close of the year the Rev. J. Bilderbeck arrived in Madras, after a visit to England, and offered his services, as a temporary supply, for the Madras Mission, which were gladly accepted. [Report.

TELOOGOO COUNTRY: *Manulipatam* — 1841 — Robert T. Noble, A.B.: J. W. Taylor, *Country-born Miss.*; 1 *Nat. Cat.* and 2 other *Nat. As.* The health of the Rev. Henry W. Fox, A.B., having seriously suffered, he has been obliged to return home. He arrived in London on the 3d of April — Communicants, 8 — School, 1: Boys, 45 — P. 170; and see, at p. 519, a Report of the Mission.

The direct Missionary Labours at this Station during the year have been necessarily on a limited scale, as the English School has occupied the daily attention of the Missionary. Every Lord's-Day morning a Tamul Service has been held for the few Tamul Protestant Christians in the town, the average attendance being ten; and a Telooogo Service for those who are, or have expressed a desire to become, Christians, the average attendance being only five adults. In the afternoon there is another Telooogo Service for all who wish to hear the truths of Christianity explained, the average number of attendants being nine.

The English School contains above 40 pupils, more than three-fourths of whom are above sixteen years of age, nearly half being Brahmins. The education comprises the usual branches taught in an English School.

Public half-yearly examinations of the

School are held, at which some officer of Government generally presides. At the examination, last summer, Mr. Noble states that "a large number of Native Gentlemen attended, and were present at the beginning of the proceedings, which were opened by reading Psalm cxxvii., and they stood up at the opening prayer." "That they might be better able to form a judgment, Testaments were put into their hands at the time the two senior classes were examined in the parable of the rich man and Lazarus." The public officers who were present at the examination signed a testimonial of "the proficiency displayed by a great proportion of the native youth in their various studies; especially in Scripture, English Grammar,

Geography, Arithmetic, and English Composition.

Summary of the South-India Mission.

(As given in the Forty-second Report.)

Stations, 18—1 Clerical Secretary : Missionaries, 26 European; 2 Eurasian; 2 Native—1 European Male and 2 Female Teachers; 8 Eurasian Male and 1 Female Teacher—125 Native Catechists; 365 Native Assistants; 54 Native Schoolmistresses—Communicants, 3263—Seminaries and Schools, 293 : Scholars : Boys, 5814; Girls, 2096; Youths and Adults, 141 : Total, 8051.

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Calcutta—1816—A. F. Lacroix, James Paterson, John Henry Parker, Joseph Mullens : 7 *Nat. As.*—Communicants, 81—Schools, 12 : Scholars, 1079. Mr. Boaz arrived in England May 1. Mrs. Paterson died in April. Rev. W. H. Hill and Rev. E. Storrow embarked for this Station on the 19th of January—Pp. 170, 171, 328, 368, and 112 of our present Volume. It is in contemplation to establish a College in Calcutta, the estimated expense of which is 5000*l.*, of which the Society has promised to give 1000*l.*, and Mr. Boaz, having reason to expect assistance in Calcutta, is seeking to obtain the remainder in Great Britain.

Rammakalchoke and Gungree—Public Worship has been regularly conducted as in former years. Nine adults have been admitted to Baptism, after a long probation; and their conduct clearly evinces that they have received the Truth in love. The total number belonging to the Congregations amounts to nearly 400, residing in 15 or 16 different villages.

At *Ballia-Hati*, in the Sunderbunds, there is a Station under the general superintendence of Mr. Lacroix, occupied by the Native Assistant, Kennedy. He regularly conducts Public Worship among 100 persons who bear the Christian Name, and he also visits them in their own houses.

Preaching in Calcutta and its vicinity—The brethren, but more especially Mr. Lacroix, have attended regularly during

the year to this branch of labour, and a considerable amount of Christian Knowledge has been diffused among the adult population.

In November last, Mr. Lacroix visited the Stations of the Church Missionary Society in *Zillah Krishnagur*, and he bears pleasing testimony to the progress of the work of God in that district. In the middle of January Messrs. Paterson and Parker, with several Missionaries belonging to other Societies, visited Saugor Island, on occasion of the annual bathing festival, when the Gospel was preached to thousands, and a great number of Tracts and portions of Scripture were distributed. The assemblage at Saugor was very small, compared with former years. Pilgrimages to that island and other idolatrous shrines are decidedly on the wane.

Messrs. Mullens and Parker have preached in Bengalee at Bow Bazaar once a week during the greater part of the year. Mr. Parker has continued to visit the Vernacular Schools at Sonai and Short's Bazaar. The former School, which is supported by Mrs. Piffard, contains from 70 to 80 boys, and the latter from 30 to 40. In these Schools the Testament is read in the Bengalee Language, and also the publications of the Tract and Christian School-book Societies.

Cooley Bazaar—On the 1st of January a neat and commodious Chapel was opened for Public Worship at this Station. Mr. Parker has continued to perform the Services during the past year, assisted, as before, by Mr. Mullens; and the attendance has, on the whole, been encouraging.

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Bhowanipore Christian Institution—During the year the classes have been increased from 10 to 12, and the number of youths in regular attendance is 340.

In the last Report it was stated that two Branch Schools had been established in connection with the Christian Institution—one at Behala, four miles south of Bhowanipore, and one at Kidderpore. A third has been opened at Ballyganj, two miles east of Bhowanipore, in a populous neighbourhood, which had been almost destitute of education of any kind. The last School contains 120 boys, and, at the close of the year, the whole number in connection with the Christian Institution was 730. Not a few of these youths are the children of respectable and wealthy men—many are Brahmins.

Preaching to the Heathen has been maintained through the year in the Bazaar Chapels at Bhowanipore and Chitla.

The *Native-Female Boarding School*, under the superintendence of Mrs. Mullen, has had an addition of seven children. The younger children are still taught on the Infant-School System. The language of the School is Bengalee. The general behaviour of the girls has been good.

English Preaching—The Services in Union Chapel have been maintained by the Pastor, Mr. Boaz, as in former years, who arrived on a visit to this country, after an absence of twelve years, chiefly to obtain a reinforcement of Missionaries for Calcutta, and to extend and perpetuate the means of Christian Education.

During the absence of Mr. Boaz the Church presented an unanimous invitation to the Rev. Micaiah Hill, of Berhampore, to undertake its pastoral oversight. Mr. Hill removed to Calcutta, with his family, in February, to enter *pro tempore* on this charge.

Krishnapore—Mr. Paterson has usually conducted the Services of the Sabbath at this Station, and visited the people once during the week. The members of the Church and Congregation have been regular in their attendance on Divine Worship. Two persons have been received by baptism, and two have entered into rest.

At the request of the Committee of the Calcutta Bible Society Mr. Paterson has devoted a portion of his time in assisting to prepare for the press a version of the Bengalee Testament. He has also carried through the press a beautiful reprint

of the last edition of the Bengalee Testament of the Baptist Missionaries, presented by that body for the use of the Bible Society. This has been a work involving considerable time, care, and labour.

[*Report.*]

Chinsurah: 22 miles N of Calcutta: inhab. 30,000—James Bradbury—Schools, 2; Boys, 160—P. 171.

Some of the Heathen residing at this Station are in the habit of reading the Bible with serious attention, endeavouring to make themselves acquainted with the Christian Religion, and occasionally coming to the Missionary for religious instruction. In the cold season Mr. Bradbury devoted about six weeks to itinerating labours, distributing a considerable number of Religious Tracts, with portions and copies of the Scriptures.

Every day a portion of the Bible is read in each class of the Schools, and this is explained in a manner adapted to the capacities of the children. The verses committed to memory, and the hymns, are explained in the same way, and the opportunity is embraced to imprint on their minds a deep sense of sacred things. The children have been regular in their attendance, industrious in learning, and consequently have made progress. The advantages which the Schools afford are deeply appreciated by the parents.

[*Report.*]

Berhampore: 120 miles N of Calcutta, and 5 from Moorshedabad: population around 20,000—1824—Micaiah Hill, T. L. Lessel: 6 *Nat. As.*—Communicants, 11—Schools, 3; Scholars, 162—Mrs. Hill died on the 6th of September—Pp. 171, 172, 488.

The message of mercy, faithfully announced by the Missionaries of this Station, has been heard by thousands in the Bazaars, at Melas, and in the course of extended journeys; and the results have been such as to encourage hope and stimulate exertion. The Catechists have acted as valuable auxiliaries in this department. During the last cold season, Mr. Lessel, accompanied by one of them, went out to itinerate in the localities west of Berhampore.

At Doula Bazaar, where the emissaries of the Propaganda sought to establish themselves, to the entire exclusion of our

Missionaries, the Missionaries still maintain their footing, while the Romanists have retired with their hopes blasted. The locality was visited by Mr. Hill during three days in each week, until compelled, by ill-health, to discontinue that amount of labour.

During the year some of the lads brought up in the Orphan Asylum have removed to Calcutta, and some to Mirzapore. The boys at present in the Institution, after their School-hours and Morning Prayers, repair to the workshop, where they are occupied through the day. With the exception of any of them who may shew indications of mental superiority, they are destined to earn their livelihood by manual labour.

At the *Khagra Schools*, both English and Vernacular, the attendance has been fluctuating, disease, death, and change of residence having removed the oldest and best scholars. Those that remain are advancing satisfactorily. [Report.

Benares—1820—J. A. Shurman, James Kennedy, D. G. Watt: Julius Ullmann, E. Droese, *As.*: 3 *Nat. As.*—Communicants, 12—Schools: Orphan 2, Boys 15, Girls 9; Central 1, Boys 167; Vernacular 10, Boys 363, Girls 35—P. 172.

The Native Church at this Station has been severely tried during the year. Death has removed two members who had been connected with it for several years, and in whose Christian Character the Missionaries had the fullest confidence. Their faith has been severely exercised in the case of two other Church Members, whose conduct has produced occasion for the exercise of discipline, the effect of which, it is believed, has been beneficial to the other members of the Church.

Of the Orphan Boys, with the exception of three employed in mechanical labour, and three who are yet of tender age, all the lads are sent to the Central School, where, according to their progress, they are added to the various classes of Hindoo and Mussulman Boys, and taught with them. By this arrangement they receive the advantages of a large and well-ordered Seminary, and, when they return in the evening, enjoy the benefits resulting from the care and Christian Influence of the Missionaries, under whose charge they live. Worship is held twice with them every day. They attend all the Public Services, and in many ways

are brought into contact with Christian Truth.

Two of the elder boys have been selected to accompany Mr. Watt to Almora, the intended new Station, with a view to their being trained as Teachers.

The entire superintendence of the Orphan Girls has, during the past year, devolved upon Mrs. Kennedy.

The Vernacular Schools make satisfactory progress. The operations of the Central School have been carried forward with increased efficiency. Mr. Shurman has taken the English Section under his charge; and Mr. Ullmann devotes his time and energies to the Vernacular Department.

The chief attention has always been paid to the Christian Instruction of the pupils; and in pursuance of this object they have committed to memory many passages from the Scriptures. By these means the enlightenment of the understanding has at least been secured. But that a religious impression has been made on the minds of some is evident, from the fact that the more advanced pupils have been heard to acknowledge the wickedness of idolatry, and the folly of many of the Hindoo Rites.

Preaching to the Heathen continues to hold a prominent place in the labours of the Mission. From the verandahs of the Schools, morning by morning, the people are taught the way of Salvation and invited to the Saviour; and in the evening the Chapels, of which there are three in the city, are opened for the same purpose.

On the 6th of January in last year a new and commodious Chapel was opened for Divine Worship at this Station. [Report.

Mirzapore: a large commercial city, 30 miles S W of Benares: inhabitants 60,000—1838—R. C. Mather, J. H. Budden: T. Artopé, *As.* Mr. and Mrs. Woollaston embarked for this Station on the 19th of January—P. 172, and p. 112, of our present Volume.

During the year there has been an addition to the Church of four members, one of whom is the Brahmin, Musesh Presad, baptized by Mr. Mather between three and four years ago. After his baptism he was guilty of immorality of so grave a character as to awaken serious doubts of the sincerity of his profession; but there is strong reason to believe that he has returned with true penitence to

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the Shepherd and Bishop of Souls. Together with his wife, he has been admitted to the privilege of Church-fellowship. Two young females from the Orphan School have also been united to the Church.

Mr. Budden has attended to the English Service, and has preached once on the Sabbath in Hindoostanee. During a part of the year he conducted Morning Worship with the orphans, a weekly Prayer Meeting, and a monthly Missionary and Church Meeting. He has also given his attention to the superintendence of the printing and bookbinding, and the general oversight of the Free School.

A new and commodious building for the accommodation of that School was, at the date of the Report, on the eve of completion.

The Female Orphan School has been conducted by Mrs. Artopé; and Mrs. Budden has formed a class of 12 or 14 young children, whom she is instructing on the Infant-School System. [Report.]

Surat: 177 miles N of Bombay—1813—Pp. 172, 173.

It was intimated in a former Report, that the Surat Station had been transferred to the Irish Presbyterian Missionary Society. To the close of the last year, however, Mr. Fyvie continued at the Station for the purpose of settling its affairs, and affording information and assistance to his successors in commencing their labours.

In January last Mr. and Mrs. Fyvie sailed from India for the United States of America, with the intention of settling in that country; and on the occasion of his retirement from this field of labour, after thirty years of faithful service, the Directors desire to express their warmest wishes for the future happiness of their esteemed brother, with the fervent prayer that he may there become an honoured instrument in extending the kingdom of Christ. [Report.]

Baroda: in the Goojurat Territory, about 100 miles from Surat—1844—William Clarkson, J. V. S. Taylor—P. 173.

During the greater part of the year the sole charge of this field of labour devolved on Mr. Clarkson. The preaching of the Word has been blest to the conversion of souls; and the believers have been built up in their most holy faith.

Mr. Flower's place has been supplied

by Mr. J. V. S. Taylor, who joined Mr. Clarkson in November last; and since that time their labours have been prosecuted in concert under very cheering circumstances.

The correspondence of Mr. Clarkson affords gratifying evidence of the progress of the Mission. [Report.]

Belgaum: a British Military Station: 200 miles N W of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon: 11 *Nat. As.*—Communicants, 22—Schools, 10: Boys, 405; Girls, 30—Distributed: Portions of Scripture, 367; Tracts, 3665—P. 173.

While our brethren bear testimony to the extensive diffusion of the Truth in this part of India, and the intellectual apprehension of its excellence among the Natives, they lament that it is not more cordially embraced by those for whose salvation they labour.

In November and December Mr. Beynon made a Missionary Tour of upward of a hundred miles. He visited several of the largest towns in the Collectorate. The mode of attacking Christianity has assumed a different form from that which formerly characterized it. Some inquire about the Lord Jesus Christ, asking who and what He is, and how they are to be saved by Him, with similar questions; while others again, especially the Brahminical Priesthood, often manifest the most determined hatred to the very name of Jesus.

In the town of Manowly, Mr. Beynon was surprised at the information evinced by a Brahmin in reference to the progress of Christianity in India. He was well acquainted with Hindooism, and had taken a very prominent part in some discussions in the Bazaar. He came in the evening to the temple in which Mr. Beynon lodged, and solicited a private interview. After a long conversation, he remarked that he fully believed that the end of Hindooism was approaching. In reference to the Tracts which he had received, he observed, "Why, a man may as well tell the sun not to give light, as to prevent the advancement of the doctrines contained in these books." Mr. Beynon had a similar interview with two silk merchants at Gokak. They had been several times to Bombay, and had acquired a large amount of general information.

The local Poor House has afforded

relief and shelter to the blind and lame, the sick and dying, through another year. Some of the Candidates for Church Fellowship belong to the number of its inmates. The generality of the people in this Institution are very ignorant, and great patience and perseverance are required in instructing them. Some who had known the saving mercy of God, and experienced a foretaste of the blessing of salvation, have departed to their rest.

The work of God at Shapore continues to be attended with much encouragement. Four persons have been noticed who exhibit an interesting state of mind, and two of them have expressed a wish to be baptized. In the treatment of such persons great prudence is required, that they may neither be discouraged in their desires after the Saviour, nor prematurely admitted to a participation in His ordinances.

[Report.

Bellary: 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—W. Thompson, J. S. Wardlaw: Robert Sampson, *Printer*; 4 *Nat. As.* Rev. S. Flavel died of cholera on the 17th of April—Communicants, Tamul, 46—Only partial returns have been received in reference to the Schools—Distributed: Portions of Scripture, 545; Tracts, 6407—Printed: Tracts and Portions of Scripture, 9314; Miscellaneous, 6200—Pp. 174, 328.

In the Tamul Department of this Mission the public Means of Grace and the work of education have been diligently sustained, and with many marks of the divine favour. The Humpee Festival, held in April, was attended by Mr. Thompson with his Native Helpers. On no previous occasion had they seen so few people at this feast. It differs but little from the wakes and pleasure-fairs once so common in our own country, except in its avowedly sacred character, and the greater abominations which it sanctions. Some of the Peons (or Constables) employed in compelling the people to draw the large Idol-car struck, among many others, one of the servants of the Rajah of Anagoondy. This was considered a serious affront by his master and fellow-servants. A general

uproar ensued; the car was deserted; and the Rajah, a lineal descendant of the once mighty kings of Beejanuggur, among the ruins of whose capital the feast is held, sent to obtain redress from the Acting Superintendent of Police. A further misunderstanding arose, which ended in the declaration, on both sides, that as they cared nothing for the drawing of the car, it might remain where it was. The Rajah and his attendants then mounted their horses and galloped off. The circumstance furnished the Missionaries with an opportunity, which they were not slow to improve, of exposing the weakness and folly of idolatry, which, in the celebration of one of its most imposing ceremonies, could lead to scenes so tumultuous and disgraceful.

December was spent by Mr. Thompson and the Native Teacher, John Stephenson, in a tour to Hurryhur. They preached the Gospel to many hundreds of people, and distributed 1600 Christian Tracts, and 65 portions of the Scriptures. This tour embraced a circuit of 250 miles, and occupied 31 days.

Our brethren had long had it in contemplation to establish a good English and Vernacular School for the Orphan and Christian Boys, and to train up Schoolmasters. Through the Rev. Dr. Wardlaw, they appealed to the young people in connection with George-street Chapel, Glasgow, and obtained from them the promise of pecuniary aid. These young friends offered to adopt the Institution as their own, and to contribute annually to its support. Our brethren made an appeal to the Indian Community, which was generously met. While these measures were in progress, the most respectable portions of the Native Community raised the alarm, and applied to Government for a part of the surplus Pagoda-funds, which have accumulated at this Presidency; and announced their intention of carrying on their educational plans on a scale of grandeur, with the aim of driving the Missionaries out of the field. Our brethren felt it necessary to extend their own plans, and anticipate the movements of their opponents. This was done at an expense of 2700 rupees, more than one-half of which was raised by September. The building is spacious and of the most substantial kind. It was opened on the 28th of August, with appropriate Services, and called the "Wardlaw Institution." Connected with it are a Library and Mu-

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seum. Great excitement has been caused among all classes, but more especially the higher classes of the native community, by the establishment of this School. *[Report.*

Bangalore : 70 miles NE of Serinapatam, 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul: has extensive cantonments—1820—Edmund Crisp, Benj. Rice, J. Sugden, J. B. Coles: 22 *Nat. As.*—Communicants: Canarese, 11; Tamul, 43; European, 38—Schools: Boarding 2, Scholars 91; Day and Infant 15, Scholars 374; Sunday 3, Scholars 85—Distributed: Portions of Scripture 693; Tracts and Books 9964—P. 175.

The work of God is steadily advancing at this Station, and our brethren are encouraged by its progress to prosecute their labours with increasing zeal and devotedness. At no period has it presented a more promising aspect than at the present time; and the Christian Labourer is able to cherish a growing conviction that the harvest of his toil will be abundant. The Canarese Chapel is a prominent object in one of the principal thoroughfares of the town, and consequently visitors from the country are often arrested by its appearance and induced to enter.

An aged Tamul Woman and three Canarese Girls have been baptized during the year. One of these is the daughter of Christian Parents; the other two are orphans in the Boarding School. The aged member has two daughters in the Canarese Church, by whose example and influence, chiefly, her mind was awakened, and she was led to desire baptism. Before her request could be fulfilled, she was taken seriously ill, and having then renewed the expression of her wish and manifested every evidence of sincere repentance and faith, the ordinance was administered. Her disease proved fatal, and she died with her hopes firmly fixed on Christ, professing her stedfast faith in His atoning sacrifice. The Gospel has been extensively and frequently preached in the Canarese Language among the Heathen. An acquaintance with the leading truths of the Gospel is gradually spreading among the population; and, as might be

expected, the enmity of the carnal mind to the humbling doctrine of the Cross is not unfrequently manifested. "All that you say is very good, except that about Jesus Christ. We agree in all the rest, but do not wish to hear of Him," is a remark sometimes made. Happily there are others of a different mind. One day a heathen man remarked to a Native Catechist—"We have read our own Shasters, and find them full of absurdity and wickedness. We have read the history of Christ, and find it to be most excellent. Without doubt, Christ was a great Rishi (or Sage)." "I am a Christian at heart," said another, "and so are many more: we only wear the heathen mark, and conform to the customs of the world, to save appearances."

In the work of education the most encouraging progress has been made, especially in the Boarding Schools under the care of Mrs. Rice, assisted in the English Branch of instruction by Mrs. Coles.

At no former period were the Vernacular Schools in so efficient and encouraging a state as in the past year. The necessity for the extension of the means of education is strongly evinced by the fact, that a Native Society was some time ago organized at Madras for the express and avowed purpose of upholding idolatry, and opposing the spread of Christianity in India. An Auxiliary has been formed at Bangalore, and both there and at Madras the Society is educating hundreds of youths to send forth as the agents of its impious and deadly warfare.

Mr. Rice has sedulously applied himself to the revision of the Scriptures and the preparation of educational works in Canarese.

The general oversight of the Tamul Church has devolved on Messrs. Crisp and Sugden; and they have had the happiness of receiving two persons from the Roman-Catholic Church, after a public renunciation of its errors. One of them is a domestic servant, the other the widowed mother of one of the senior students in the Seminary.

The Theological Seminary, under the superintendence of Messrs. Crisp and Sugden, continues in efficient progress, and the object for which it was established is beginning to be realized. Of the students, four, having completed their term of study, left the Seminary to enter on active labour in the vineyard of the Lord. They are all faithfully and usefully em-

ployed, and their spheres of labour appear well suited to their respective characters and qualifications.

A Sanscrit Class of six students was formed early in the session, and their progress encourages the hope that they will become proficient in the Classic Tongue. It greatly excites the surprise and indignation of the proud Brahmins to hear that persons, whom they consider to be of low caste, are taught the sacred language.

The students have continued to go among the Heathen in the Bazaar and other public places with the message of salvation, and they have distributed a large number of Tracts and portions of Scripture in Tamul, Canarese, Telooگوو, and Hindoostanee.

Two of the students having visited a place called Davandahully, received from the Brahmins an attentive and serious hearing. While addressing an assembly of about 100 people, a Native in the crowd, who appeared to possess considerable knowledge of the Gospel, stood forward and addressed his countrymen at some length, exposing the folly of the Hindoo Rites and Ceremonies with great power; and concluded by stating his conviction that Christ was the true Saviour. His address seemed to produce a great impression on his hearers. A Mahomedan, also, with whom the Teachers conversed, publicly expressed his conviction of the superiority of Christianity to Mahomedanism.

In the past year that fearful malady the cholera has made great ravages among the people.

Four children have been added to the Tamul Female Boarding School, the general superintendence of which is continued by Mrs. Sugden and Mrs. Johnson. The children generally afford satisfaction by their good conduct and their progress in the acquisition of various branches of useful knowledge.

[Report.

A short time ago, during the play hours, two little girls were found in a room by themselves with the door and windows shut. On hearing footsteps, they came out, bringing with them the Gospel of John, which they endeavoured to put away without being seen; but when asked what they had been doing, they said, "We have been reading about Mary, who chose the good part, and then we prayed together."

[Missionaries.

Mysore: capital of the Mysore April, 1848.]

Country: one of the strongholds of idolatry: inhab. 65,000; of whom 14,000 are Brahmins and 12,000 Mahomedans—1839—Colin Campbell: 8 Nat. As.—Communicants, 14—Schools: Boarding 1, Girls 9; Day 6, Scholars, 158—Distributed: Portions of Scripture, 150; Tracts, 600—Pp. 175, 176.

Our brethren, as in former years, have employed much of their time in preaching to the Heathen. The people generally appear to understand the purport of their message. For many years the truth has been constantly preached, and made the subject of frequent discussion, in the streets of Mysore; and these efforts have always been followed up by ample distributions of Christian Tracts and portions of Scripture. Many, both old and young, have a tolerably correct idea of the leading truths of Christianity. If few are saved, it is not from any defect of speculative knowledge, but for want of that faith in the truths taught which it is the exclusive prerogative of the Spirit of God to produce. The Heathen often listen to the Preacher with the utmost patience and politeness till they fully understand the nature of the Christian Doctrine, and discover the effect it is intended to produce on the heart and life, and then the natural hostility of man to God immediately appears.

Our brethren, both separately and unitedly, performed several itinerant tours in the course of the year. They met with many who seemed to hear them gladly; but they were also called to experience many trials of faith and patience, under which they could alone find support by repairing to a throne of grace.

By the liberality of Christian Friends in India a suitable Place of Worship, 30 feet by 17, has been erected in the Mission Compound for the use of the Native Congregation, and, when finished, the Services in the Pettah Chapel will be discontinued. The amount contributed will also enable our brethren to erect in the Compound a good Schoolroom for girls.

Mrs. Campbell continues to devote her attention to the Female Boarding School.

[Report.

Salem: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages, within a moderate distance, containing 100,000—1827—

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4 Out-Stations: J. M. Lechler: 11 *Nat. As.* — Communicants, 23 — Schools: Boarding 2, Boys 4, Girls 29; Day 7, Scholars 141—P. 176.

The number of persons under stated Christian Instruction amounts to nearly 200. In this there has been little variation during the last six years.

A man who formerly belonged to the Romish Communion had been under Christian Instruction for many years, and was received into Church-fellowship; but, from some unexplained cause, he lately returned to his former connection, resigning to the Priest the portions of the Scripture and other books which he had received while in connection with the Mission. He died toward the close of the year, and on his death-bed called for one of the Catechists, to whom he expressed his deep regret for his departure from the faith.

The progress and prospects of education at this Station are highly encouraging, especially in connection with the Orphan and Boarding Schools. The children have much improved, both in knowledge and in their general habits.

Several of the older boys are learning trades, in which they make excellent progress. One youth has been sent to Madras to perfect himself in cabinet-making—three others are learning the trade of a carpenter, and earned, in the year, upward of 400 rupees.

In the Female Boarding School one of the girls has been baptized, two have been admitted to the Lord's Supper, and another is preparing for admission.

[Report.

Coimbatore: a place of extensive trade, and a great thoroughfare; 315 miles from Madras, 90 S W of Salem, and 100 S of Seringapatam: inhab. upward of 20,000, chiefly Hindoos: 1483 feet above the level of the sea—1830—8 Out-Stations: Wm. Bawn Addis: 22 *Nat. As.*—Communicants, 35—Schools: Day and Boarding 1, Scholars 28; Day 10, Scholars 647. Preparatory Class 6 Pupils — Pp. 176, 177.

In the Christian Congregation there has been a larger average attendance than usual on the Sabbath. It is confessed that there is much room for improvement

among them in Christian Knowledge, and that some who have long been professing Christians do not appear to hold their privileges in just estimation. These are persons who partake largely of the characteristic apathy of the Hindoo, while maintaining a strict course of moral conduct. They manifest but little of the spiritual life, and yet evince no desire to participate in the follies of heathenism, or to return to the *hole of the pit from whence they were digged.*

Seven persons from among the Heathen, one from the Mahomedans, and also an individual belonging to the class of respectable farmers, openly threw in their lot with the people of God, and, as a consequence, have had to endure a *fight of afflictions.* Since their public renunciation of heathenism several more in the same village hold themselves aloof from the practice of idolatry, and appear to be halting between two opinions.

The Native Teachers, most of whom have been for several years engaged in the Missionary Work, and who experience no little kindness from the Heathen, are pursuing their labours with diligence and fidelity. An Evangelist from the Bangalore Seminary has been placed in charge of one of the most important Out-Stations.

The kindness evinced by the people toward the Native Teachers and Evangelists is peculiarly encouraging, as indicating a more favourable feeling in relation to the message which they bear.

The progress of the Native-Female Boarding School, under the care of Mrs. Addis, has been very encouraging. Prejudice against Female Education is fast subsiding, and Mrs. Addis has frequent applications from heathen parents to give them a Christian Education. When she first arrived at Coimbatore, sixteen years ago, the very mention of a female learning to read was considered a perfect insult to a respectable Native.

Mr. Addis has regularly continued his visitation of the Out-Stations; and, in prosecuting his itinerant labours, has travelled several hundred miles.

Mr. Addis, jun., affords good help by visiting the great weekly markets, &c. Being well known to those who travel from village to village and town to town for the purposes of traffic, he receives from them every facility in the prosecution of his work.

With the encouraging spirit of inquiry

which is everywhere perceptible, Mr. Addis laments to witness the revival of zeal for idolatry also visible in every direction. New and substantial temples have been built; others, which had long been neglected, have been repaired; and vast sums are spent in sustaining the pageantries and follies of heathenism. [Report.]

Quilon: on the Malabar Coast: 88 miles NW of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000, of whom half are Hindoos and the other half Mahomedans, Syrians, Parsees, and Romanists: prevailing language, Malayalim; but Tamul is generally understood—1821—J. C. Thompson: 12 *Nat. As.*—Schools: Seminary 1, Pupils 7; Orphan, Boys 6, Girls 13; Day, Scholars 272—Printing, 6000 Tracts. Distributed, 2000 Tracts—P. 177.

The Public Services, the meetings for prayer and mutual edification, and the Bible Classes, are all well attended and encouraging. The Prayer Meeting, held with special reference to the spread of the Gospel, has been peculiarly gratifying in its results. Mr. Thompson having been careful to instruct them in their obligations as disciples of Christ, they consulted together, and voluntarily agreed to support a Missionary Agent from their own resources, in connection with the Mission. Thus has their *deep poverty* (for they are poor indeed in this world's goods) *abounded to the riches of their liberality*. About the same time they made a good collection in aid of the local Tract Society.

The Seminary and Orphan School present manifest improvement, and the senior student appears to be under the influence of divine grace. Some who were educated by Mr. Thompson are now employed in the German Missions to the North of Travancore; and he has received very satisfactory accounts of their characters and labours.

The Female Boarding School is in a promising state.

The Press is in active operation.

Our brother has had most pleasing evidence of the blessed results of former labour, in a man to whom, several years since, he presented some Christian Books, accompanied with appropriate remarks. A deep impression was afterward made

on the mind of this man; and under the influence his parents and two sisters, with himself, have made a profession of Christianity. [Report.]

Trevandrum: capital of Travancore, and residence of the Rajah—1838—John Cox: 6 *Nat. As.*—Communicants, 5—Schools, 9: Scholars, 163—P. 177.

Though the difficulties of the Society have obliged Mr. Cox to reduce the number of his Schools and Native Assistants, his labours have been marked with numerous tokens of the divine blessing. In the instruction of the young his exertions have been more especially blessed.

The Native Christian who is engaged as Tract Distributor in the Mission proves increasingly active in reading and distributing the publications committed to his charge. Late at night, and early in the morning, and sometimes throughout the night, he is engaged in supplication to the Most High, and reading the Scriptures. At one time he is seen amid a group of people, teaching them the way of salvation. At another time he appears engaged in warm discussion with the Brahmins on questions connected with Hindooism and Christianity. [Report.]

Nagercoil: Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, James Russell, J. O. Whitehouse, Ebenezer Lewis: 64 *Nat. As.* (last returns)—Congregations, 52, containing 6861 persons—Communicants, 238—Schools: Seminary 1, Pupils 43; Day 80, Boys 3597; Girls' Day 12, Girls 418—P. 177.

A Home Missionary Society, under the inspection of Mr. Mault, was commenced about two years ago, and originated in the wish of affording Christian Instruction to the slaves of this part of Travancore. Eleven Stations are occupied by the agents of the Society. The funds for their maintenance are raised by subscriptions among the Readers, Schoolmasters, and other members of the Congregations.

By the blessing of God on the labours of these agents a number of families have placed themselves under Christian Instruction; and their number increases from week to week, notwithstanding the

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efforts of their masters, assisted by the officers of the Native Government, to deter them. They are regular in their attendance on the Means of Grace. Every obstacle is thrown in the way of the education of their children; but this, though discouraging, will be overcome by patience and perseverance.

A greater number of persons during the year have been baptized than in any former year.

The progress of education is highly encouraging; and our brethren have sometimes the pleasure of receiving into the Church those who experienced their first religious impressions at School. The Schoolmasters are under a regular course of instruction.

The Teachers are really devoted and intelligent men, considering the disadvantages under which they are placed, and the state of society around them. [*Report.*]

Neyoor : Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul — 1828 — Charles Mead, John Abbs: Wm. Ashton, *As.*; 107 *Nat. As.* Under Instruction 4023. Schools 23, Scholars 664—Printing: Tracts, 46,500. Distributed, 3500 Psalms and Gospels—Pp. 177, 178.

There has been a considerable addition to the Church, and the Candidates for Baptism are numerous. The people generally are making gradual improvement in knowledge; though, from their want of early instruction, it is difficult to teach them. They exhibit much simplicity of character, and, on first joining the Mission, but few know how to express themselves intelligibly on any subject. It is also difficult to overcome their superstition and dread of evil spirits, which they generally manifest in time of sickness, combined with fear of the higher castes, by whom they have been, and are still, oppressed.

Among some of the wealthier disciples a desire to symbolize with the Heathen in the mode of performing the marriage-rite has shewn itself; and in several instances it has been found necessary to exercise discipline.

At Patnam, in the neighbourhood of Daveyodu, 31 families of the Weaver Caste publicly surrendered two heathen

temples, and presented the ground on which they stood for the erection of a Chapel, which was subsequently built. Since the Mission was commenced upward of 150 devil-temples and numerous idols have been destroyed, and 10,000 Natives, principally of the Shanar Tribe, in the Western Stations alone, have renounced idolatry, and make an open profession of Christianity. An equal, if not greater, number of Heathen, without embracing the Gospel, have given up image-worship and sacrificing to devils. In place of these pagan rites, they have instituted a new mode of worship, in which no images are introduced. They meet on the Sunday and the Friday in places built for the purpose. They take no medicine; but rub ashes on the forehead and drink cold water as the cure for all their diseases. They read the Christian Books, inveigh zealously against idols and demons, and profess only to worship an incarnation of Vishnoo.

Near the village of Amasee, not far from the town of Patnam, twenty families have left the Vishnoo Sect, and begun to attend regularly on Christian Worship. They are desirous of having a small Chapel in their own village. A new Place of Worship is in course of erection at Mootachy, at the expense of the Native Christians of the place, aided by a local Native Society.

The newly-arrived Romish Priests have made great exertions to draw back the people of the Fisher Caste who joined the Mission not long since. They only prevailed with two or three persons, and that by means of intimidation, false imprisonment, and bribery. The Priests are divided into two parties; one belonging to the Bishop of Cochin, and the other to the Bishop of Vesahapally; and they are greatly opposed to each other. The newly-arrived Priests frequently proceed to acts of personal violence in ejecting the older party from their Churches; and the Heathen Authorities are obliged to interfere.

At a Fisher Village, near Munsey Sevier Chapel, 70 Romanists have lately joined our Mission.

Pareychaley—Many in the neighbourhood of this Station have exhibited an earnest desire for the Means of Grace and instruction; and Mr. Abbs has supplied their need, as far as his limited resources would allow.

The Native Christians continue to suffer

severe persecution from the hands of their heathen countrymen.

The encroachments of Popery in the Province of Travancore are bold and rapid. A number of Schools have lately been established under the patronage of the Romish Priests; and, sad to say, some of these Schools are superintended by youths who received their education in the Mission Schools.

[Report.

Combaconum: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—John E. Nimmo: 5 *Nat. As.*—Communicants, 64—In the Seminary, 11: Schools: Female Boarding 1, Scholars 6; Day 8, Scholars 367—P. 178.

On the 1st of January the father of a youth was received into Church-fellowship, who, in his confession before the Church, repeatedly attributed his change of mind to the blessing of God vouchsafed in answer to the unceasing prayers of his departed son. Immediately after his recognition by the Church, his wife, with a grown daughter and infant son, were publicly baptized. The wife also attributed her conversion to the instrumentality of her beloved child. The Baptismal Service was deeply affecting.

Mr. Nimmo has prosecuted his itinerant labours. He has also devoted a portion of his time to the instruction of the Schoolmasters in Systematic Theology.

Under the exhortations of the Missionary the Native Christians are beginning to recognise the duty of contributing for the support of their local Institutions. Their offerings are presented in the form of rice and other grain, which is sold.

The progress of the several Schools is satisfactory.

At the request of the Madras Bible Society, Mr. Nimmo has undertaken, in conjunction with Mr. Lechler, of Salem, to revise the First Epistle of Timothy; and has also employed a portion of his time in translating books of religious instruction into the Tamul Language.

[Report.

Madras—1815—W. H. Drew, W. Porter, A. Leitch, J. David: 6 *Nat. As.*—Communicants: Native, 144; English, 37—Schools, 8: Boys, 260; Girls, 270—Pp. 178, 179.

The charge of the Native Church and

Congregation in Pursawaukum has again devolved upon Mr. Drew, who, speaking of the Mission, observes:—"During my absence the people have made steady and happy progress in knowledge and piety, under the pastoral care of Mr. Leitch. The Congregation of native believers now presents one of the most pleasing sights that my eye has ever looked upon in India."

In reference to the Native Churches at the outposts—Poonamallee and Tripasore—Mr. Leitch reports that they "continue to resemble gardens of the Lord in which souls are growing ripe for glory." The Native Catechist at Tripasore has been encouraged to find the work of the Lord steadily prospering in his hand. Beside his stated labours, he visits, at intervals, the villages in the surrounding country.

During the past year a better position has been taken, when preaching in the open air, than could formerly be commanded; namely, one of the gates of the new Mission Property in Vepery. At this point four roads meet, and, at the lowest computation, one thousand persons pass by in the course of an hour. The Missionary always succeeds in obtaining an audience, to whom he preaches and distributes Tracts.

The progress and prospects of education generally, in the various Schools, are decidedly encouraging.

[Report.

Cuddapah: 153 miles NE of Madras: inhab. 60,000, of whom about two-thirds are Hindoos, and the rest Mahomedans and Eurasians: prevalent language, Teloo-goo: there are 6 Out-Stations—1822—John Shrieves: 5 *Nat. As.*—Mr. E. Porter is still in England—Communicants, 29—Schools: Boarding 1, Girls 9; Day 5, Boys 197, Girls 12—P. 179.

The Native Assistants are engaged almost every day in declaring the Gospel through the town or cantonment, and in the surrounding villages; and through their labours a large amount of Christian Knowledge has been diffused. Many of the people are so far convinced of the truth of Christianity as to neglect the vain and worthless ceremonies of Hindooism; but not having felt the influence of the Gospel on their hearts, they want boldness and decision in coming forward to make an open acknowledgment of their

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convictions. Individuals from various quarters, including several Islamites, frequently visit the Mission House. In some of these the Missionary has discovered indications that the light is breaking on their minds.

In December last a female convert from Hindooism was admitted to Church-fellowship. Having renounced caste, she is now an humble and sincere disciple of the Saviour, adorning His doctrine and rejoicing in His salvation. She has placed her daughter in the Boarding School attached to this Mission. [Report.]

The False Prophet of Mecca has his standard, and thousands flock around it. Brahma and Vishnoo, and the almost innumerable deities of the Hindoo Pantheon, have their altars and their priests; but to which of all these shall woman look for comfort or for peace? Alas! she knows too well that there it is not to be found! Of all the systems of religion that have been taught on this wide earth, the religion of Jesus alone raises woman to her proper position in human society, and guides her to a brighter and better world, where all are one in Christ Jesus.

[Mrs. E. Porter.]

Vizagapatam: a Sea-port, 438 miles NE of Madras, and 558 SW of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos; prevalent language, Telooگوو—1805—J. W. Gordon, John Hay, A. D. Johnston: 1 *Nat. As.*—Communicants, 37—Schools, 2: Scholars, 126—Printing: Tracts and Books, 20,700; Issued, 18,478—P. 179.

The superiority of Christianity to Hindooism is frequently avowed, and many candidly admit it would be for their highest advantage if they cordially embraced it. None, however, have had the courage to renounce the world for Christ. One Brahmin requested baptism, but he encountered such a storm of opposition as speedily drove him from his purpose. Suspecting that he might have been defiled by too close intercourse with the Christians, a council of Brahmins was held to deliberate on the propriety of receiving him again into caste, as he had broken off his sacred thread. It was ultimately

agreed that he should undergo certain lustrations, and be restored.

In street and village preaching considerable encouragement has been experienced in the past year. Several journeys have been made by Mr. Gordon, and his labours have been marked by the divine blessing.

The Press, under the management of Mr. Johnston, constitutes an important feature of this Mission. The testimony of Missionary Brethren at other Stations in the Telooگوو Country furnishes evidence that the labours of the Press are not in vain. Mr. Hay has devoted a portion of his attention to the translation of the Scriptures into the Telooگوو Language, and has prepared a version of the Acts of the Apostles to be laid before the Revising Committee. [Report.]

Chicacole—1844—W. Dawson—Communicants, 27—Orphan Schools, 2: Boys, 17; Girls, 14—Pp. 179, 180.

At this Station has been opened a new Place of Worship, the former building having been destroyed by a flood. As usual, Mr. Dawson devoted a portion of his time to itinerant labours.

In October a Native of the Gentoo Caste, who had long attended the Means of Grace, came to one of the Native Teachers, and informed him that it was his intention "to give up all for Christ." He soon afforded proof of his sincerity, by breaking caste and remaining in connection with the Mission to be further instructed. As usual on these occasions, his wife, relatives, and friends repaired to the Mission House, and set up a lamentation that excited the pity of every one present. Appiah (for such is the name of the new convert) stood the trial very firmly, though the cries of his family naturally affected him much. He reasoned with them, and endeavoured to comfort them, but without effect. One of his relatives, a woman of some property, seemed at first the most exasperated, while his wife appeared rather inclined to follow him; but she hardened herself against the better impulses, and treated her husband with neglect. On the contrary, she who most strongly opposed him at the beginning, afterward received him into her house, listens to his advice, and treats him with kindness. [Report.]

STATIONS AND LABOURERS—*Bangalore*: 1821: Richard D. Griffith, Joseph Morris, John Garrett: Philip Webber, *As.*—*Gobee*: 5000 inhab., in the centre of the Mysore Country, 48 miles NW of Bangalore: 1837: Edward J. Hardey, Benj. Field: 2 *Cat.*—*Coonghul*: John Gostick: Arthur Taylor, *As.*—*Mysore*: Daniel Sanderson, Thomas B. Glanville: Henry O. Sullivan, *As.*—*Manaar-goody*, a town with 30,000 inhabitants: Peter Batchelor, John Pinkney: S. Devasagayam Pilley, *As.*; 1 *Cat.*—*Negapatam*: a Sea-port, 48 miles E of Tanjore: inhab. 15,000 or 20,000: 1821: Thomas Cryer, Ebenezer E. Jenkins: A. D. Ponniah Pilley, *As.*; 1 *Cat.*—*Madras*: 1817: Joseph Roberts, Chairman of the District, Thomas Haswell, Joseph Little. The Rev. James M. Cranswick sailed for Coonghul on the 27th of October—Communicants, 428—Day-School Teachers, 60—Schools: Day, 60; Sunday, 6: Scholars: Male, 2178; Female, 298—Printing: 10,760 Books, 843,420 pages; Miscellaneous, 7640—Pp. 180—182, 521.

The Missionaries have been diligently employed in the various departments of work, and with such results as might have been anticipated. The flocks that have been gathered have been watched—the indifferent have been admonished—the disheartened encouraged—the wanderers sought and brought back; some have been removed from earth to heaven, leaving behind them a testimony full of comfort and hope to their surviving friends; and their places have been supplied by new converts from the world of the ungodly and idolatrous people around.

One of the converts at Gobee is a young man of the name of Rungo, about 18 years of age. For more than two years he had been under instruction, and for some months had desired to make a profession of faith in Christ by baptism. His friends assembled and excluded him from his caste. On Sunday the 11th October, in the presence of more than 100 spectators, among whom was his heathen father, Rungo presented himself

for baptism. The Missionary appealed to his father, that though Rungo had renounced caste and the religion of his fathers, he was still his son. The old man said, "No! he is no longer my son, no longer my child!" As soon as the Service was ended the father stood by the Chapel door, and told Rungo, now Joseph, that he must never enter his house again—that he was no longer his child. May Joseph remain faithful! [Report.]

The Reports of the several Schools give a satisfactory account of the proceedings in them, and the aggregate number of scholars is rather more than that reported in our last Survey.

I have been visiting the principal idol temples in Negapatam, for the purpose of bearing my testimony against idolatry in its very presence. In a few instances I have met with rude treatment; but generally numbers listened to my addresses with candour and attention. In those visits I have gone alone, have taken nothing with me but my Tamil Bible or Testament, and have generally gone early in the morning. The following notes were made after some of those visits.

Krishnan Temple—This is a small but important temple, about six minutes' walk from the Mission House. I sat down in the verandah of a house very near to the principal entrance, with an old Brahmin, whom I found very deaf. Soon, however, other Brahmins joined us, and to them I read part of the first chapter of the Epistle to the Romans. One of the company made the usual assertion, that, as God is everywhere, therefore he is in every thing; and maintained that they really worshipped God in the image, and not the image. I was proceeding to expose the fallacy of this mode of reasoning, and the conversation was becoming more and more interesting, when an aged Brahmin came and authoritatively dismissed the assembly. I invited the people to visit me at the Mission House, where I promised a patient hearing, and left the Krishnan Temple.

Soundra Rajah Peramal Temple—This is one of the largest and most opulent temples in Negapatam, and is very near to the Mission House. I found the Tahsildar's house very near the principal entrance; and out of respect to him as a Magistrate, and a servant of the East-

Wesleyan Missionary Society—

India Company, I stopped at his door. He ordered chairs to be placed in the open street, and very soon we had a large company listening to our discussion. The subject on which we principally dwelt was, the possibility or impossibility of knowing and worshipping God without some visible form. The discussion was carried on with much candour and good feeling. I was glad to see in the crowd several of the Brahmins who had been forced from me in front of the Krishnan Temple.

Sattia Appan Swaamy Temple—This is also a very large structure, and has the appearance of being a recent erection. It is built over the remains of a religious mendicant, who was deified, and is now worshipped. At my first visit I failed in my attempts to draw the Brahmins into conversation; but on a second visit, accompanied by Mr. Jenkins, I succeeded better.

We sat down in a Schoolroom near the temple, and soon had a few attentive listeners. The Schoolmaster declining to answer my questions, I volunteered to give a summary of the Christian System. When I had done this, a clever, intellectual-looking man selected three topics from my summary, namely, sin, death, and heaven, and requested me to enlarge on them. This I did; but so many were the questions and interruptions, that before I had disposed of the first two, it became dark, and we were obliged to take leave.

Naga Nathan Swaamy Temple—This, I doubt not, is the Mother Church of the town, and the one from which Nega- (properly Naga-) patam takes its name. It is an old building, and nearly a ruin, as is also the massive wall that once surrounded it.

It was evening, and while I sat alone at the porch night came on, and I left for home. Very near to the temple, however, two young men, who were coming out of a house, asked me to sit down with them, which I did, and was glad to find them open to instruction. When I closed, one of the two said, "What you say is true; but hitherto we have lived in the dark." As I left them I prayed that the light of saving truth may burst on them.

We have continued our street preaching, and have been listened to by great numbers. Hitherto we have had little opposition, and I am anxious to make the best of the calm, which probably will not last long.

[Rev. Thomas Cryer.

Since I came to this Circuit I have heard many declare that they did not know the difference between sin and virtue. A few days ago, while examining the boys in one of our Schools, I was surprised to find a number of men, who had collected together, ignorant of almost every thing which concerns their present and eternal welfare. I took a copy of the Scriptures, and, holding it up in my hands, said, "Although there are thousands of books in the world, there is only one which is divine, namely, the Book of God. Every sentence contained in this holy book is divine. *All Scripture is given by inspiration of God.* It is truly important to know the truths which are contained in this book." I then gave an address, beseeching them to abandon idolatry, and believe the Gospel. Some of them seemed affected, but perhaps, ere the sun had gone down, they would worship idols, "the work of men's hands."

It is extremely difficult to ascertain precisely the amount of good which is effected by the preaching of Christ: I believe, however, that there are many who abhor idolatry in their hearts; but, owing to the foolish customs in this country, they do not profess Christianity. May God Almighty enable them fully to renounce a system which is leading thousands and tens of thousands to ruin!

Since I last addressed you our Services in Melnattam have been better attended. The Schools are in a flourishing condition; the number of boys is considerable. I informed you in my last that we were about to erect a School in Paravaccotan. The School has been built, and a large number of boys are learning our Catechisms. A short time ago one of the scholars took a little Indian corn to an idol, and commanded it to eat. The image, of course, was deaf to his entreaties. He then gave it a blow on the cheek. But this would not do; so he put the corn into its mouth, and said, "Eat." The idol still refused to obey the little boy's command; so he threw it down from its seat. Some men, who saw what was going on, went to the boy, then to his father, and afterward to the Schoolmaster, to whom they said, "This boy despises our gods: he came to the pagoda, and has thrown down the idol; and if he does such things at the very commencement, what will he do when he becomes more skilful in learning?"

[Rev. John Pinning.

During our short stay at Ennor, an in-

cident occurred which pleased me much. Walking out toward sunset by the seashore, we sat down on an old catamaran that lay there opposite to some fishermen's huts. It was not long before a few boys came running near; and on our inquiring for shells, they in high glee dashed into the surf, soon returning with shells and fish, which they were anxious we should take. We were presently joined by more, until women and children formed a little crowd. Two boys among them said they could speak English; and, to shew us, one repeated the alphabet, pronouncing it rather queerly, but evidently proud of the achievement. I found that they went to a Christian School two or three miles distant as often as possible; and they proceeded with an account of the Bible, speaking of Moses, Matthew, Mark, Luke, and John, and of our Saviour. Growing more and more inter-

ested, and seeing their animation on the subject, I went on to question them on the nature and consequences of sin, the necessity of salvation through Jesus Christ, and its freeness for all sinners, till I was quite surprised at their correct acquaintance with the truths of our Holy Religion.

I endeavoured to improve the subject to those who stood around; while I returned to the bungalow much impressed with the unlooked-for, yet real and tangible success of Missionary Labour in the minds of even these children; truths being familiar to them which will bear on their lives and on their interests in eternity. And I was not the less affected by a sense of the honourable position which I occupied as a Missionary, able to speak in their own language of the things of God, when I exclaimed, "Who would not be a Missionary?"

[Rev. Joseph Little.

GENERAL BAPTIST MISSIONS.

Cuttack: the chief town of Orissa, 251 miles S W of Calcutta: inhab. 70,000—1822—Amos Sutton, C. Lacey, Wm. Miller. Mr. Sutton's state of health makes it probable that he may be obliged to make a visit to England, in which case Mr. Buckley is to take his place in the Academy. Communicants, 157—Boarding Schools, 2: Boys, 50; Girls, 36—Day Schools, 2: Scholars, 50—Amount of Printing is not reported—P. 182.

During the year, 17 have been baptized, most of them Hindoos. Nine have been received by dismission from other Churches, and 4 restored; but 7 have been excluded. The clear increase has been 23, not deducting those who may have been removed by death.

The means pursued for the diffusion of Divine Truth have been the same as in former years. Mr. Sutton has continued his Sabbath-Morning Services to the young, and also those on Thursday Evenings, while he and Mr. Lacey have alternately carried on the English Preaching, assisted occasionally by Mr. Miller.

[Report.

The Lord's-Day Afternoon Service has uniformly been well attended; and frequently numbers of Heathens have collected about the doors outside. Some have sat down and heard till the close, and others

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have gone away after satisfying their curiosity. On occasions of the Lord's Supper, when the country members have attended, the Chapel has been well filled. The Lord's-Day Morning Service, as well as the opportunities of Worship in the week-day evenings, are still but thinly attended.

[Missionaries.

The nominal Christian Community has increased by 31 during the year, and amounts, at Cuttack, Choga, and Khundita, to 251 persons. Mr. Lacey remarks that he looks on this class with more interest than some of his brethren, but he apprehends that as they have renounced their caste, forsaken their idols, and come under Christian Instruction, though they are not converted to God, many obstacles to their conversion are taken out of the way.

[Report.

During the hot and rainy season the Preaching of the Gospel has been daily maintained in different places in the city of Cuttack. Useful disputation and argument have been conducted, and Books and Tracts in considerable numbers have been put in circulation. The Congregations of Cuttack have not been composed wholly of town people; many from very different parts, and greater or less distances, have heard the word of life.

The Native Brethren have not always been able to obtain a Congregation, but commonly from 50 to 100 have listened to their message.

[Missionaries.

Mr. Sutton, though his health has im-

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proved, is by no means well, and he has found sitting at his desk so affect his chest, that having received a pamphlet from Government to be translated, he found it necessary to remark, "I shall decline it, and all similar work."

During the last cold season Mr. Lacey, accompanied by Mr. Miller and some of the Native Brethren, spent much of their time in itinerating. [Report.]

Our Asylum has now been in existence ten years. Since the commencement 230 persons of both sexes have been received. Many have lived to be born again, and are now a considerable portion of the Redeemer's Church in Orissa: 43 of our pupils have been baptized while in this Institution; three others after leaving the Asylum, two of whom were Candidates when they left; two were baptized while day scholars; and two adults connected with the Institution: so that 50 persons within the ten years have been added to the Church from our establishment. Some, we trust, whose names are not on our Church Book, were written in the book of life, and now are before the throne. Those who yet remain out of Christ demand our care and our prayers. Of our girls, 27 have been married and settled in connection with the Church; and 16 males have become heads of families. [Mr. Sutton.]

Choga: a Christian Settlement laid out for 20 families, and occupying 30 acres of land—1 *Nat. As.* P. 182.

The cause of the Saviour has continued to advance at this place. Some have forsaken idolatry and united themselves with the Christian Community: others, it is trusted, have passed from death unto life, and become the children of God by faith in Christ Jesus. The reality of their conversion has been evinced by the firmness and patience with which a number of the Christians have endured persecution, while toward their persecutors they evinced the spirit of Him who, *when He was reviled, reviled not again; when He suffered, threatened not.*

There can be no doubt that it is by the labours of Native Evangelists that the Gospel must ultimately be diffused over India and China, and that Native Churches, superintended by Native Pastors, must be the Churches which, in happier days, shall cover all the land. Your Brethren

have long enjoyed most valuable help in the services of the Native Evangelists, but, advancing one step further in the course of Christian Effort, they propose to form the Christians at Choga into the first Native Church, under the pastorate of a Native Minister. [Report.]

Mr. Sutton thus expressed at a Conference his views on the subject of introducing the Gospel among the Khunds:—

"From the insalubrity of the Khund Country and its geographical position, the Missionary could not with safety enter it but from the end of the cold season to the beginning of the hot: hence the most feasible method would be, to establish a couple of Stations as near their country as a regard to health and safety would permit; that the chief end, for the present, of the occupants of these Stations would be to cultivate the Khund Language, ascertain the best means of access to the people, endeavour to win their confidence, and induce them, if possible, to visit these Stations and place some of their children there for instruction."

Khundita: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town Jageepore — 1829 — 1 *Nat. As.* — Scholars, 16—Pp. 182, 183.

The little flock of Christ at this place have passed the year chiefly under the pastoral superintendence of Hindoo Ministers. Its distance from Cuttack has prevented the European Brethren from visiting the place frequently. In the last cold season Mr. Lacey, and the Brethren that accompanied him, spent a little while there. As they approached the neighbourhood the Heathen recognised them, and vented their enmity against them in abusive language. To manifestations of this enmity the little band of Christians at Khundita are often exposed. [Report.]

Pooree: near the great Temple, on the coast S of Cuttack — 1823— P. 183. Mr. Lacey, with Mr. Stubbins, Mr. Buckley, Mr. Miller, and two Native Teachers, attended the Rut Jatra, the great festival of Juggernaut, when they addressed little groups of people and distributed Tracts. Mr. Lacey complains of the honours of this idol still being supported by the Government.

Piple: A site of 14 acres has been

selected, which it is proposed to purchase; but this had not been effected at the date of our last information—P. 183.

Berhampore: 360 miles from Calcutta—Isaac Stubbins, Wm. Bailey: — Buckley, *Nat. As.* Orphan Schools, 2: Boys, 18; Girls, 22; 4 Day Pupils—Pp. 183, 184.

At this Station have been witnessed some eminently interesting displays of the power of the *glorious gospel of the blessed God*. Though one has been excluded, 14 have been baptized and one restored. The conversion of one of these especially excited the violent opposition of the carnal mind. The new convert had to endure the persecuting fury of an enraged mob and of unhappy relatives led captive by the devil at his will; yet he remained faithful, and in the midst of tumult and rage exhibited the same firmness and meekness as those early converts who *took joyfully the spoiling of their goods, knowing that in heaven they had a better and more enduring substance*. Several others have appeared hopeful inquirers.

An inquirer furnished an affecting illustration of the horrible power of Hindoo Superstition. He had been a weary wanderer after happiness, had visited nearly all the reputed holy places in India, and must have travelled from 15,000 to 20,000 miles as a slave of superstition. The powers of his mind and body seemed almost destroyed by wanderings, fastings, and austerities. He was first seen worshipping Hoonooman, the monkey god; and being angry with his idol for not noticing his prayers, he called out "O stone, hear me!" Some of the Native Christians informed him that the idol was but a stone, and how could it hear him? They spoke to him of the folly of idolatry. He listened. The next morning he fetched his gods, brought them to the house of Damudar, where he put his foot upon them, saying, "With these things I have long wandered in error, but henceforth I will have nothing to do with them;" and again he stamped on them. He appeared delighted with the little knowledge he had gained of the Gospel. On one occasion, clasping some of the Missionaries, he wept for joy, saying, "I have been wandering about for ten years, seeking rest but finding none: now, however, I have found it; bless the Lord, now I have found it!"

Mr. Stubbins had an affecting interview with him.

The brethren, when residing at Berhampore, esteem it their great work to visit the bazaars and villages daily, except on the Lord's Day and Thursday. On Lord's Day Public Services commence by a Prayer Meeting at seven o'clock. Subsequently various Services in Oorea, and one in the evening in English, are conducted by the Missionaries; on Thursday Afternoon Mr. Stubbins conducts an Oorea Service. [Report.]

The number of Christian Females has been considerably increased during the year. In addition to the more public Means of Grace, they meet with me once a week for prayer, conversation, and examination of the Scriptures. When all are present, our little party amounts to 21: of these, three have renounced caste, and are receiving instruction. The others are members of the Church. The interest they manifest in the Scriptures and prayer are very encouraging. [Mrs. Stubbins.]

There has been, during the year, the establishment of a small Christian Village. This is the first Christian Village in that part of India.

During the cold season the Brethren Stubbins and Buckley travelled extensively. Their first journey was cheered by each other's company, but afterward, for the sake of diffusing Truth more widely, they went in different directions. Mr. Stubbins' last tour occupied two months. During that time he made known the Gospel in more than 130 different places, beside visiting several large markets, at the last of which about 6000 persons were assembled.

Mr. Buckley's first journey was with Mr. Stubbins. During this journey he was twice thrown from his horse into the Ganjam River, but was mercifully preserved from suffering material injury. A few days after the Conference he set out on a second journey. An attack of fever, however, compelled him to return home.

It is well known that the Missionaries seldom obtain access to heathen Hindoo Women. Their instruction devolves on your Female Missionaries. To promote the objects of the Mission among this part of the Hindoo Population, Mrs. Stubbins and Mrs. Buckley arranged that when the brethren go on their journeys, one of them should alternately continue at Berhampore to attend to the concerns of the Station, while the other would accompany her husband for the sake of labouring

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among heathen women. In the last cold season this department devolved on Mrs. Stubbins. [Report.

Mrs. Buckley continues to take the charge of the Girls' School, and Mrs. Stubbins of the Boys', who give a favourable account of the pupils.

CHURCH-OF-SCOTLAND MISSIONS.

The supporters of these Missions propose as their great object the spread of the Gospel among the Heathen. In their judgment, however, the most desirable mode of proceeding is, first to educate the young. Hence their principal attention is at present directed to Schools.

The recent examinations of the Schools are reported to be highly satisfactory, and the attainments of the first classes very considerable.

Calcutta—1830—James C. Herdman, James Ogilvie, John Anderson, — Smith. In January 1847 there were 838 pupils present at the Examination, and 1050 on the Books; in January 1848 there were 718 pupils present at the Examination, and 892 on the Books; the number of pupils being diminished in consequence of the Baptism of one of the pupils, and the decision of the Supreme Court in reference to it—P. 184.

Bombay: 1828: founded by the

FREE CHURCH-OF-SCOTLAND MISSIONS.

These Missions at present are chiefly occupied with the education of youth.

Calcutta—Alex. Duff, D.D., W. S. Mackay, D. Ewart, T. Smith: 4 *Country-born Teachers*; many *Nat. As.* Mr. J. Macdonald died on the 1st of September—Scholars 1096. At *Culna* and 1 other Branch Schools: W. C. Fyfe; and several *Nat. As.*—Scholars, 260—P. 184.

The examination of the children and pupils of the Collegiate Order took place on the 28th of December, and was, on the whole, equal to any preceding one in its results. Dr. Duff has been much occupied in a

Native Teachers—The number of ordained Native Preachers is 9, and of unordained, 8; together with 3 occasional Native Preachers.

Orissa Mission Academy, formerly called the *Orissa Mission College*, contains 8 Students.

Scottish Missionary Society: transferred in 1835 to the General Assembly: J. H. Mengert, F. C. Brandt, Robert Miller: Miss Hughes, Miss Kind. Miss Hughes and Miss Kind are maintained by the Scottish Ladies' Association. In February 1847 there were about 150 children on the Books, and 180 in Village Vernacular Schools: in January 1848 there were about 300—P. 184.

Madras — 1836 — Wm. Grant: Francis Christian, *Nat. As.* Mr. Sheriff has been obliged to retire, for the present at least, from the Mission. On the 24th of December there were about 300 children in the School, on which day the Public Examination took place. We have not yet received any notice of the Examination for the year ending January 1848—P. 184.

Mr. Walker, appointed by the Scottish Ladies' Association to superintend the Girls' School, had arrived in Madras in May last.

controversy with the leaders of a Hindoo Movement against Missionaries. It is now nearly stopped.

Bombay — John Wilson, D.D., R. Nesbit, J. M. Mitchell, A. G. Fraser, Wm. Henderson: 2 *Nat. Missionaries*; 1 *Country-born Teacher*; many *Nat. As.* — 1 *Nat. Male Superintendent*; and 1 *Nat. Male Visitor* of the Beni-Israel Schools—Scholars 1067 according to the latest returns—P. 184.

Dr. and Mrs. Wilson had arrived in Bombay before December.

Madras, with Schools at *Triplacane*, *Conjeveram*, and *Chingleput*: John Anderson, Robert Johnston,

John Braidwood: 3 *Nat. Missionaries*; 4 *Female Teachers*; 1 *Country-born Teacher*; many *Nat. As.*—Scholars 800 in daily attendance.

Five Caste Girls came to the School for shelter, with a view to baptism, in April, and 3 Hindoo Youths were baptized in August. These events, by exciting persecution, have sorely tried the Mission; but the numbers are still considera-

IRISH-PRESBYTERIAN CHURCH MISSION.

KATIWAR: inhab. 2,000,000 — 1841—*Rajkot, Gogo, Surat*. The two former Stations are in Katiawar, but Surat is on the opposite side of the Gulf of Cambay. James Glasgow, R. Montgomery, J. A. Speers,

GERMAN MISSIONARY SOCIETIES.

BASLE MISSIONARY SOCIETY.

Mangalore: a town on the coast of Canara — 1834—C. L. Greiner, H. Mœgling, A. Bühner, J. F. Metz, C. Mœrike, B. Deggeler, W. Hoch: 2 *Nat. Cat.* — Congregation, 216. The Boys' Boarding School has been divided into three separate Schools: Common School, 44 scholars; Craftsmen School, 5; Catechist School, 8; total, 57. Girls' Boarding School, 33. Telooogo School, 10; Tamul School, 18. A lithographic press, for the printing of Books and Tracts, is in active operation—Pp. 185, 186.

In consequence of a fresh failure of health, Mr. Sutter was again obliged to leave for Europe in September 1846. Mr. Mœrike, before he had completed his first year in Mangalore, was forced, by a pulmonary complaint, to seek another climate. He first went to Dharwar; but his health having improved there but very little, he has gone to the Nilgherry Hills, from whence he has sent good accounts.

In the year, 39 persons—29 adults and 10 children—have been received into the Church by baptism; and 16 Candidates for Baptism are under daily instruction, of whom several will soon be received into Christian Fellowship. All of them had to go through many troubles and temptations, and great was at times our anxiety, and fervent our prayers, until the Lord heard us, and gave grace to

ble, as seen above.

Poonah—James Mitchell, James Aitken: H. P. Cassidy, R. Blake, *As.*; 2 *Fem. Teachers*; 8 *Nat. As.*—Communicants, 20 — Girls, 100; number of Boys not reported — P. 184.

Nagpore—Stephen Hislop: 4 *Nat. As.*—P. 184.

Kampti: — Hunter: — Liddell, — Christie, *As.*; 1 *Nat. As.*

Adam Glasgow, J. M'Kee, — Wallace: 2 *Nat. As.*—Communicants, 21 —P. 185.

No information has reached us respecting this Mission since our last Survey.

these souls to surrender themselves to Him. Most of them have been acquainted with the Gospel and with members of our Congregations for a considerable time, and we have cause to rejoice on their account.

A new Out-Station has been established at Uchilla, a place on the sea-shore, about 25 miles to the north of Mangalore. A small house has been built on a field, rented by us, for Titus, a young Catechist, whose birth-place is in that neighbourhood. At Bolma, on the southern side of the Netravati, near Mangalore, a large piece of good rice land was purchased two years ago, with money borrowed from the oldest friend of our Mission in this country. Last year our friend made us a present of those lands. This is a gift of very great value to us; for we intend to settle there some of our Christian Families, who, we hope, will shine as lights among their heathen neighbours, and form, under the grace of God, the nucleus of a new Congregation.

[*Missionaries.*]

Fort Moolky—1845—J. Ammann. The whole number of persons belonging to this Station is 50. A little School, into which none but Christian Children are admitted, is under Mrs. Ammann's care—P. 186.

Honore — 1845 — J. C. Lehner; 1 *Nat. Cat.* — Congregation, 4; Scholars, 45; Heathen Teachers, 2. On account of ill-health, Mr. Layer left this Station for Dharwar in Au-

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gust 1846, and Mr. Lehner returned to take his place—P. 186.

Dharwar: 280 miles N of Mangalore, in the South Mahratta Country—1837—T. Layer, F. Albrecht: 1 *Nat. Cat.*—Congregation, 26; Female Boarding School, 14; Day Schools: 5 Boys', 210 scholars; 2 Girls', 30—Heathen Schoolmasters, 7—P. 186.

Another year of labours and trials has passed. Looking on ourselves, we see great cause to give thanks and praises to the Lord, for having granted us the privilege and joy of being engaged in His work, and for having borne with us with so much patience and long-suffering, notwithstanding our numerous failings. But looking on the state of our work, we have to mourn that the preaching of the blessed Jesus, the only name by which men can be saved, has become a savour of life unto life to so few souls—to none, as far as our knowledge goes, in the course of the past year.

[*Missionaries.*]

Hoobly—1839—John Müller, G. Würth—Church Members, 2; Schoolmasters, 8; Boys' Schools, 5; Scholars, 300; Girls' Schools, 4; Scholars, 65—Pp. 136, 187.

The last year has been like its predecessors. Our labour has been the same in the Schools, as well as in the streets and market-places. No fruit has yet appeared. Oh for faith and patience!

[*Missionaries.*]

Bettigherry—1841—C. Hiller, G. Kies: 1 *Nat. Cat.*—Schoolmasters, 8; Girls' Schools, 3; Scholars, 81; Boys' Schools, 5; Scholars, 272—P. 187.

With reference to our personal intercourse with the adult part of the population, they shew much good-will toward us, and that they are not offended when we touch their hearts with the Word of God. On the whole, we begin to be rather inclined to hope than to despair. At Bettigherry we are welcome in most houses, and the people treat us with a good deal of confidence, although they do not yet receive the Gospel which we preach: we no longer feel ourselves strangers among them. At times we have been astonished at the degree of confidence and love shewn us; and more than once Hindoo Men,

to whom we spoke of the apparent fruitlessness of all our labours, and their hardness of heart, which prevented the reception of the Gospel, would beg us not to give up all hope, but have still more patience, until a better day would come, as they confidently expected. [*Missionaries.*]

Catery, on the Nilgherry Hills—1846—G. H. Weigle, M. Bühler—Schoolmasters, 2; Schools, 2; Scholars, 20.

During the last year Br. Weigle has visited a large number of Badaga Villages, and spoken to the inhabitants of the Word and way of life. He was, in some instances, listened to with attention; but more frequently received with great indifference, owing probably to the general apathy prevalent among the inhabitants of this secluded district. Also with some Todas, and a good number of Kotas, he has become acquainted, though their slight acquaintance with the Canarese has hitherto been an obstacle in the way of a more familiar intercourse. [*Missionaries.*]

Malasamoodra—1841—J. G. Stanger—Communicants, 3; Schoolmasters, 3; Boys' Schools, 3; Scholars, 95; Colonists and others attending Divine Service, 80—P. 187.

On the 15th of June 1846, before sunrise, some men, among whom the Gonda and Schoolmaster took a prominent part, entered the temple of Doorga, according to a previously-concerted plan, broke the idol and its seat in pieces, and cast them into the street. This caused considerable excitement, which, however, soon subsided, among the villagers. I had heard of the plan of these men, who wished to change the idol-temple into a School-house; but I did not think they would dare to execute their purpose so soon. Now a School assembles there every day: the Word of God is read in the former temple, and prayers are offered to the living God. A Brahmin has tried to turn the minds of the people again, and to restore the temple to the old idol; but I hope the attempt will prove unsuccessful. [*J. G. Stanger.*]

Cananore—1841—Sam. Hebach: 2 European and 5 *Nat. Cat.*—Heathen Schoolmasters, 4; Scholars, 250—Communicants: Native, 80; English, 70—P. 187.

The four Malayalim Schools went on regularly during the past year, but at present they are almost empty on account

of the small-pox, which is raging. Many people die. At *Chiracal*, an Out-Station, the hatred of the villagers is increasing; but the Word is preached far and near. Also at *Tahy* all seems dead. Our first-fruit there, *Patros*, has also been overcome by the devil, and draws back from us. [S. Hobich.]

Tellicherry—1839—H. Gundert, Chr. Irion, Chr. Müller, Fr. Müller; Miss Koegel: 4 *Nat. Cat.*—Heathen Schoolmasters, 9; Scholars, 175; in the Seminary, 41; Female Boarding School, 21; Female Day Schools, 30—Congregations: in *Tellicherry*, 69; in *Anjercandy*, 55; in *Chombala*, 17. Printed at the Press, 10 different works, 8300 copies—P. 187.

Waddagerry, a large village eight miles south of *Chombala*, has been occupied by the Catechist *Vedamuttoo*. *Quilandy*, the nearest southern Station, is an Out-Station of the *Calicut Brethren*: thus out-posts are almost in sight of one another.

[Missionaries.]

Calicut—1842—F. M. Fritz, J. Huber: 3 *Nat. Cat.*—Communicants, 26—Day Schools: Boys, 275; Girls, 24; Schoolmasters, 10; in the Female Boarding School, 27. Out-Station for the *Nayadees*: *Cotacal*—P. 187.

On Christmas-day last we had the joy of receiving 13 Adults and 5 Children into the Church of Christ by Baptism.

[Missionaries.]

Dacca—1847—John Merk, R. Bion, Sam. Bost.

BERLIN MISSIONARY SOCIETY.

Ghazeepore—C. F. Renther, J. C. Hubner—Scholars: Boys, 45; Girls, 24—P. 187.

GOSNERS MISSIONARY SOCIETY.

Muzufferpore: Brandius, Rebsch—*Chupra*: Baumann, Ziemann—*Arrah*: Sternberg—*Gradenberg*: Stoelke, Wernoke, Treuthler—*Darjeeling*: Niebel—*Ranshee* (among the Coles): Schatz, Brandt, Batsch—*Domba* (among the Coles): Buchwald—*Madras*: Ansorge—P. 187.

LUTHERAN MISSIONARY SOCIETY.

Tranquebar: Cordes, Schwarz, Apelt, Mylius, Krommer, Schmeisser, Wolff—The Danish Missionary College has made over to the Lutheran Missionary Society the whole of their Missionary Establishment in the Province of *Tranquebar*, consisting of Congregations, Schools, and landed property—*Mayaveram*—1844—Ochs—P. 187.

NORTH-GERMAN MISSIONARY SOCIETY IN HAMBURG.

Rajamundry—1844—C. W. Grønning, F. A. Heise—Scholars, 14—*Guntur*—1846—P. L. M. Valett—P. 187.

NILGHERRIES.

Ootacamund: Bernhard Smith: 1 *Nat. As.*—Tamul Schools, 2: Scholars, 56—Hindoostanee School, 1: Scholars, 20—Attendants at Public Worship, 47—P. 188.

Mr. Schmid was formerly in connection with the Church Missionary Society, but in 1837 his health failing him, a pension was granted him; and since 1846 he has been labouring, supported by his own means, at this Station.

In February of this year, I selected the most advanced boys from these three Schools, who came five days in the week to my house to receive from me and my Mission Assistant instruction in English and other branches of knowledge calculated to invigorate and enlarge their minds; as it is my firm purpose to make this English Class the nucleus of a larger Institution, if the Lord permit, for the reception of children of the Aborigines of the Hills, and of other promising boys; and as Boarders to give them a solid Christian Education for the service of Church and State, as soon as I shall be enabled, by the contributions of the Christian Public, to erect a proper bungalow for their accommodation.

In the Bazaar I am gladly received by the people, and, I may say, particularly by the Mahomedans, who invite me to sit down in their shops and read to them the Gospel, although for some time I was rather discouraged by the light-mindedness of many. But my strength does not

German Missionary Societies—

allow me to attend to this branch of the Mission Work so much as I could wish. However, the people know where to find me, to receive books and instruction.

One of the Schoolmasters, whom I had already employed since my first coming here (in 1831), is, although still unbaptized, I have every reason to believe, a converted man, and acts as a father to his

pupils, and as an Evangelist to the adults in his whole neighbourhood, consisting principally of masons, carpenters, and other tradesmen. He brings of late, nearly every Sunday, some of them to the Divine Service, and reads to them the Scriptures and Christian Tracts in the School-room. Thus the seed is sowing, and the Lord will give the increase.

[Rev. B. Schmid.

AMERICAN BOARD OF MISSIONS.

Bombay: 1812: made a distinct Mission, 1842—David O. Allen, Robert W. Hume, George Bowen, Wm. Wood — *Malcolm-Pesh:* Mrs. Graves. The Rev. George Bowen and the Rev. Wm. Wood sailed for Bombay on the 31st of July—Communicants, 30—Schools: Free, 9; Boys 250, Girls 60; Boarding 2; Girls 48—Pp. 188, 525.

The Mission for some time past has had but two ordained Missionaries, and one of these has devoted much of his time to the large and efficient printing establishment under its care. In the improving condition of education in that part of India the press is an instrument of great power; and Bombay seems likely to be the chief place for printing and publishing books for all the surrounding country. Mr. Hume mentions that fifteen periodicals, most of them weekly, are printed at Bombay for the native population. Not to speak of printing-offices, whether European or Native, in which type is employed, he says there are 45 or 50 lithographic presses engaged in publishing native works, which obtain considerable circulation. The books issued by the Mission are put in circulation more by sale, and less gratuitously, than formerly.

The entire Scriptures, translated into the Mahratta Language, are now in print. All the Scriptures which have been printed in Mahratta, with the exception of a single Gospel issued years ago, have been printed at the press belonging to this Board; and the New Testament, the Old Testament as far as 2 Chronicles, with the Psalms, were translated by members of our Mission. The Scriptures have also been printed at our press in the Goojurattee Language.

[Board.

Ahmednugger: 175 miles E of Bombay: 2000 feet above the level

of the sea: inhab. 50,000; with English Cantonments of about 1000 soldiers: 1831: Henry Ballantine, Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder: 7 *Nat. As.*—*Seroor:* Ozro French, Allen Hazen: 2 *Nat. As.*—*Bhingar:* Sendol B. Munger: 2 Out-Stations: 2 *Nat. As.* Mr. and Mrs. Burgess, Rev. Allen Hazen and Mrs. Hazen, arrived at Bombay February 27. Mr. and Mrs. Abbott left Bombay on the 27th of January—Communicants 132, beside those at Seroor, which are not reported—P. 188.

There have been some cases of special interest in the Seminary; and the fruit of the Institution in this respect, though late, is regarded as quite promising.

Eighteen of the 24 persons received into the Church reside in different villages, some of them 30 or 40 miles from Ahmednugger, and all support themselves by their own labour. The experiment of putting the Out-Station at Wudaley in charge of a Native Assistant has thus far been successful.

MADRAS—Royapooram: a Northern suburb of Madras: Henry M. Scudder: 1 *Nat. As.*—*Chintadrepeta:* Miron Winslow, John Scudder, M.D.: 1 *Nat. As.*—*Black Town:* Phineas R. Hunt, Printer: 1 Out-Station: 1 *Nat. As.*—Communicants, 30—Schools 7: Scholars; Boys 182, Girls 475—Pp. 188, 189.

Madras contains upward of 700,000 souls. This great multitude is beginning to shew signs of the leaven of Truth that has been cast in among them. The Anti-Missionary Society formed among them, which has been heretofore mentioned, employs a press, Tract distributors, and declaimers against Christianity. Pagan-

ism is excited and alarmed. At one of the popular meetings of this Society eight thousand people attended. These indications of awakened intellect and feeling, shewing as they do that the Natives feel the pillars of their superstition shaking, are certainly encouraging.

Some opposition has been shewn in the forcible abduction of hopeful converts. A lad of sixteen was put in irons, confined in a dark room, and threatened with death. A man who was nearly thirty years of age, and who had renounced caste, was taken from the house of a Catechist by a mob, and threatened with being offered in sacrifice to idols. But such things must be expected in many parts of Hindoostan, if God does not lay His restraining hand upon the enemies of His Truth. [Board.]

MADURA—*Madura East*: in the Carnatic, 75 miles from the coast, and 120 miles W of Jaffna: a stronghold of idolatry: many Romanists: prevalent language, Tamul—1834—Clarendon F. Muzzy: Francis Asbury, *Nat. Preacher*; 9 *Nat. As.*—*Madura Fort*: Henry Cherry: 3 *Nat. As.*—*Dindigul*: 38 miles N W of Madura: inhab. 15,000: many Romanists and Mahomedans—1836—John Rendall, G. W. McMillan: 15 *Nat. As.*—*Teroomungalum*: 12 miles S W of Madura: James Her-

rick: 7 *Nat. As.*—*Teroopooanum*: 12 miles S E of Madura: Horace S. Taylor: 9 *Nat. As.*—*Shevagunga*: 27 miles S E of Madura: Edward Webb: 3 *Nat. As.*—*Pasoomalee*: 2 miles SW of Madura: Wm. Tracy: 3 *Nat. Preachers*: 2 *Nat. As.*—*Poothacootee*: 50 miles N E of Madura: 3 *Nat. As.* The Stations of John E. Chandler and George Ford are not known. Mr. Lawrence died on the 20th of December, and Mrs. Muzzy on the 3d. Mr. North is in America—Communicants, 257—In the Seminary 61 Male Pupils—In the Boarding School for Females 72 Pupils; for Boys 4 Schools, 155 Pupils: In the Day Schools for English, 30; and for Girls 50; Free Schools, 125; Scholars, 3803.—P. 189.

The Madura District contains a million and a half of souls. There seems to be a tacit understanding that this district, containing almost as many inhabitants as New England, is left to the care of the Missionaries employed by this Board. The whole district is accessible, and the brethren name more than thirty places which they think ought to be occupied by Missionaries.

The number of small villages more or less under the influence of the Mission is now sixty-two. [Board.]

AMERICAN PRESBYTERIAN BOARD.

Allahabad: on the Ganges, 475 miles N W of Calcutta: inhab. 70,000—1836—Joseph Warren, John E. Freeman, Joseph Owen, John Wray: 2 *Nat. As.*—Communicants, 32—Schools 10: Boys 320; Girls 81: In the Mission College 100 Students. Printed, 6,318,400 pages—Pp. 189, 190.

The Church Members have appeared to walk together in harmony and peace; and we think there has been a more regular attendance at our different meetings, an advance in religious knowledge, and a desire to grow both in knowledge and grace. We have had no extensive visitation of the Spirit of God, yet we have been blessed with several additions to the Church. [Missionaries.]

Furruckabad: about 750 miles N W of Calcutta: *Futteghur*, on the April, 1848.

Ganges, may be considered the Port of Furruckabad—1840—James L. Scott, Wm. H. McAuley: 1 *Nat. Preacher*, 2 *Nat. As.*—Communicants 34—Schools 3: Boys 174, Girls 43—*Mynpoorie*, a city 40 miles distant—1843—John J. Walsh: 1 *Nat. As.*—Scholars 120—Agra: 1846: James Wilson, John C. Rankin: 1 *Nat. As.*—Communicants 15. The Stations of the Rev. David Irving, Augustus H. Seeley, and Robert M. Munnis, are not known: they arrived in Calcutta in January—P. 190.

The Members of the Church have been generally consistent in their walk and conversation; but we do not find that deep-toned piety which we could wish to see. We are thankful, however, for the

degree of evidence which they exhibit of a change of heart, and we pray that their faith and its fruits may abound.

[*Missionaries.*]

Loodianah: 1120 miles N W of Calcutta — 1834 — Joseph Porter, Levi Janvier: 2 *Nat. Preachers*, 2 *Nat. Cat.* — Communicants 17 — Schools 2: Scholars 74 — Printing 6,756,000 pages — **Saharunpoor:** near the Jumna — 1836 — Joseph Caldwell, John Coleman; 2 *Nat. As.* — Schools 2: Scholars 28 — *Sabbath* — 1836 — John Newton: 1 *Nat. As.* — *Meerut* is relinquished. The Station of the Rev. John H. Morrison is not yet determined. Mr. Campbell, by the ill state of health of his wife, has been compelled to return

to America—P. 190.

At all the Stations Religious Services have been conducted, as in former years, in the Churches and bazaars. Tours have been made in the adjacent country, two of these journeys penetrating into the new British Territory west of the Sutlej. Religious Tracts, and portions of the Sacred Scriptures, have been extensively furnished to Natives who are able to read them. The Bible Class and Monthly Meetings have been continued, except when interrupted at Loodianah by the war; and a large amount of Gospel Truth has been communicated in conversational and informal intercourse with the people. Thus the good seed of the Word has been sown with an unsparing hand, in season and out of season. [Board.

AMERICAN BAPTIST MISSION.

Nellore: 160 miles N of Madras — 1840—3 *Nat. As.* — Schools 4: Scholars 150—P. 190.

Mr. Day and family arrived at New York on the 2d of June. Mr. Van Hussen's health, we regret to state, is not restored. The Native Assistants remain in occupancy of the Station, and, so far as information has been received, have been faithful. Our last accounts reported the continued maintenance of daily preaching

and the frequent distribution of Scriptures and Tracts. The Day Schools were also in operation: in the English School the numbers had decreased, in consequence of the late conversion of a Brahmin in a Madras School. The Boarding and Girls' Schools were discontinued immediately on the departure of Mr. Day. The Telougoo Country has been visited again with cholera, making excessive ravages in and about Nellore. [Board.

Ceylon.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* has sent 634 English Bibles and 300 Testaments to Jaffna. The sum of 267l. 12s. 3d. has been paid to the Church Missionary Society toward the expense of the Singhalese Version of the Scriptures, and 5000 copies of the Gospels and Acts, and 150 reams of paper, have been sent to Colombo. There have been 2000 copies of the Proverbs and 2000 of the Epistle to the Romans printed; and 5371 copies, principally in Tamul, have been issued; of which 427 have been entire Bibles and 692 entire Testaments. The Colombo School Commission has been supplied with 350 Bibles and

200 Testaments, half as a grant and half at half the cost price. To the Baptist Missionary Society 150 Bibles have been granted—The *Christian-Knowledge Society* has made a grant of Books and Tracts, value 10l., for the troops at Trincomalee; a Library, value 10l., for the troops at Neura Ellia; Libraries for the troops at Galle; Tracts and Books for the Rev. J. Wood, and the crew of the Tigris; and several sets of Books for Divine Service—The *Religious-Tract Society* have granted to friends at Colombo 132 reams of paper, and to a Baptist Sunday School there a Library, value 6l., at half price; to

Kandy they have sent 100 reams of paper and 2300 Tracts; and to Jaffna 400 reams of paper and 15,000 Tracts — The *Eastern-Fe-*

male Education Society's Teachers, and a report of their proceedings, were given at p.459—P.209.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo: with 6 Out-Stations and many villages—1812 — J. Davies: 13 *Nat. Preachers*; 27 *Nat. As.* Mr. Lewis has been requested to remove to Calcutta, or some other Station—Communicants, 442—Schools: Day 31, Scholars 983; Sunday 4, Scholars 68—P. 209.

In connection with Colombo there are 13 places where at least three Services are held every week, 14 where one is held each week, and 103 villages, each of which has been visited twice every month: 153 copies of the Scriptures have been distributed, and 9700 Tracts in Tamul, English, Portuguese, and Singhalese. Special weekly meetings have also been held for the instruction of Members and Candidates; and the Schools are examined by the Missionary once a-month.

During the earlier part of the year Mr. Lewis was engaged with the Academy, but as the number of Students had greatly diminished he gave up part of his time to the Station at Grand Pass. [*Report.*]

Kandy: with 6 Out-Stations: J. Allen, W. McCarthey: 6 *Nat. Preachers*; 11 *Nat. As.*—Communicants, 70 — Schools: Day 10, Scholars 205; Sunday 1, Scholars 20—**Matura:** 100 miles from Colombo: C. C. Dawson: 2 *Nat. Preachers*; 7 *Nat. As.*—Communicants 24 — Schools: Day 5, Scholars 130; Sunday 1, Scholars 20 — Printing 41,000 copies—Pp. 209, 210.

These constitute the field to be cultivated by your agents here. The cultivation of part, and the superintendence of the whole, to be attended to by the Europeans, beside the claims of the Press, which keep one early and late at the desk when at home, render the post of the Mis-

sionary an arduous one; and if the influence of climate be taken into the account, his labours must be carried on at a great sacrifice of health. Some of the journeys are attended with the greatest amount of toil and exhaustion, and oftentimes privation. [*Missionaries.*]

Mr. Dawson has resolved on removing, for a time at least, to Matura. Matura contains a considerable population, and the district is important. The Station was formed in 1841, and though it has not been visited since, the people, under their Native Pastor, have remained faithful, and the preaching of the Gospel has not been unbled.

Our brethren still need additional help. Four Stations have been relinquished during the year for want of funds; and these Schools might be made more efficient, if books and School materials were more amply supplied. [*Report.*]

In the Kandian Province there is little to cheer the heart, while there is much to depress and discourage; and yet I would continue, if God give me strength to labour, in the hope that some good will arise from the efforts which are made to turn the idolatrous people to the one living and true God. A week at a time, as the months roll round, I leave for the jungle, and dwell among the people, endeavouring to instruct them, in their huts and by the wayside, in their rest-sheds and temples, or wherever I meet with them.

There is a little encouragement to labour on in sowing the seed, though next to none that the fruit will be seen by the Missionary. To gather a Church seems almost impossible, from the migratory character of the people. They sojourn for a time, and then disappear. I scarcely think there are ten of those in Kandy to whom I used to preach twelve months ago. [*Mr. Allen.*]

(The Survey will be continued at p. 209 of our Number for May.)

Biography.**A BRIEF MEMOIR OF H. F. BURDER,**

A NATIVE TEACHER CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S STATION
AT NEYOOR.

THE Rev. C. Mead, Missionary at Neyoor, has communicated the following particulars of H. F. Burder, a Native Teacher and Preacher, who, after a few years of zealous labour, departed to his rest about three or four months since:—

I regret to communicate the decease of our pious and valuable Native Reader, H. F. Burder. Though not a man of great talents, he was truly devoted to his work. His disposition was meek and humble, and he had been very useful. In an autobiographical account, written by himself a short time before his death, he makes the following statement:—

"I was born of heathen parents in November 1812, and remained an idolater till the year 1833. My relations, who are Papists, of the Shanar Tribe, pressed me to join them; but I had diligently read several Tamul Tracts, and felt that Christianity, as explained in these little books, was the true way of salvation. I was admitted by the late Rev. C. Miller to the Preparandi Class at Neyoor.

"In 1835 I was married to a young woman educated at the Home School, and who now teaches some female children at Alamvilly. She is the sister of the Teacher at Saynamvilly, and has been a great blessing and comfort to me.

"In the year 1837 I was appointed an Assistant Reader to the Alamvilly Congregation. About 100 persons in this village have been brought, at different times, to attend regularly on Christian Instruction, through hearing the Gospel and the Tracts read to them. Some of the adults can read, and all learn passages of Scripture by dictation; 27 persons are baptized, and are walking according to the truth. There are several families among the Heathen who listen attentively, and are not so zealous in their offerings to demons as formerly. Five persons of the Pariah Caste lately joined the Congregation. They are slaves, but might be redeemed for about seven rupees each. I have three Schools under my inspection, beside the Girls' School taught by my wife. There are many Romanists in the village and neighbourhood. They are

generally as ignorant, and far more prejudiced against the Truth, than the Heathen. I lately read the 9th of Matthew to a man of this class, shewing him that Christ only has authority to forgive sins. Since that time he has received some portions of the Scriptures, and attends the Chapel on the Sabbath. The Heathen, both high and low, often listen to me with great attention in the surrounding villages."

Masalamany, the Reader of Amanvilly, an intimate friend of our departed Teacher, states that he often expressed much grief regarding the worldly spirit which existed among some of his Congregation. They frequently distressed him by their repeated requests that he would attend to "the dividing of their property." He avoided the burdens of their worldly concerns, and tried to direct their minds to better things by reading to them the Word of God, and praying with them. He would also privately shew each individual his faults, and the evils arising therefrom. On one occasion he remarked, "I have sacrificed a property of my own for the sake of peace, by giving it up to one who unjustly holds it. I bear this loss to prevent the scandal that might otherwise arise against my calling as a Teacher of the Gospel." This is not the only instance of his being deprived by his relations of property belonging to him.

Observing the covetousness of some called Christians, he said, "See how they are taken up with perishable things, and how backward they are to contribute to the cause of God. I often shew them that those who love money will not be profited by the Word of God, but those only who live as strangers and pilgrims in the world. I was at one time sent to the hills, and at first feared to go; but afterward, by seeking strength in prayer, I went with confidence and taught the Word of God to many. While I remained

there the Lord mercifully protected me."

He said one time to a fellow-evangelist, "Let us not spend the least time in vain, and let us not often eat in the houses of these people, or wink at their evil ways, lest we should bring reproach on ourselves and our holy Religion. Let us avoid as much as possible speaking to the people on worldly subjects: rather let us instruct them respecting the Saviour and the way of Salvation."

At one time (resumes the Missionary) it was common for the Soodras at Kulvilly to beat and ill-treat the Readers; but after he went to labour there they always respected and spoke well of him. On this account he was much comforted, and said, "See, now, the true Religion begins to be better known and more respected."

He was constantly visited by his friends in his last severe illness; and though for some time he was delirious, his last hours were very calm and peaceful. When asked if he felt willing and prepared to leave the world, he put his hands on his breast, lifted up his head, weak as he was, and said, "I am."—"Do you believe that Christ will not forsake you." He replied, "Most assuredly." He then sunk on his bed, and was often seen lifting up his hands in the attitude of prayer. Our hopes of his eternal safety arise from the evidence which he had long afforded of his true conversion to God.

He was concerned not only to instruct the people of his own tribe, but went among the lowest castes to make known

the Gospel. He succeeded in bringing some of them over to Christianity. He preached so plainly that all could understand him; and when his discourses were well delivered, no signs of pride were to be seen in his countenance, neither did words of vain-glory drop from his lips. Though I understood that his family was formerly rich and great, I never heard him speak on the subject, much less boast of his relations. His uniform conduct evinced a sincere and humble spirit.

He was of necessity sometimes obliged to visit those who spoke only of worldly things, but he never delighted in listening to their unedifying conversation. He was very plain in his dress, and temperate in the use of all things. He was not accustomed to smoke tobacco (an almost universal practice in Travancore) or drink intoxicating beverages. On discovering any faults in his friends, he would meekly but faithfully warn them. When able to attend the weekly Prayer Meeting the address he gave was always instructive, and his prayers were fervent and animating. He spent little time in sleep, and was much engaged in reading and prayer.

He was very careful to bring up his children in the fear of God, and regulate his family well. His mother and wife, who survive him, and the rest of the family, greatly feel the loss they have sustained by his decease; but they grieve mostly on account of their being deprived of his instructions and prayers. May the Head of the Church raise up many equally devoted Native Labourers!

AN OBITUARY NOTICE OF MRS. ROSS,

THE DECEASED WIFE OF THE REV. W. ROSS, MISSIONARY AT TOUNS, ONE OF THE LONDON MISSIONARY SOCIETY'S STATIONS IN SOUTH AFRICA.

THE Directors of the London Missionary Society inform us—

We are deeply concerned to state that information has been received of the death of Mrs. Ross, the devoted wife of the Rev. William Ross, of Touns, in the Bechuana Country. Our bereaved Brother, who shares our strong and fraternal sympathy under his heavy affliction, thus conveys the mournful intelligence, in a Letter dated December 16:—

Our Heavenly Father has seen it good

to lay upon us His afflicting hand, that we may bring forth the peaceable fruits of righteousness, and be rightly exercised thereby. In the latter part of September my beloved partner began to be afflicted with an epidemic, at that time raging in our district in the form of chronic dysentery. Making use of all the knowledge within our reach, we applied the usual remedies with very considerable effect. At last, when the disease seemed to be checked, the intense pain becoming less severe, and

as cheering symptoms of convalescence appeared, we thought of visiting our dear friends at Motito and Kuruman. After a short preparation, we proceeded on our hopeful journey, sometimes cheered with the idea that all danger was past; at other times grieved to witness the disease returning with the most dangerous symptoms. To Motito we came, where we were kindly received, and readily welcomed. Of course we submitted ourselves to their greater skill and larger experience of this most inveterate disease. To our consolation our friends adopted the same course that we had pursued. For a short time we were almost disposed to think there was a change for the better; but after three short days we began to observe symptoms of approaching dissolution. Her last night was spent without any pain; and, as through the whole course of her distress, in complete resignation to the will of her Heavenly Father, at eleven o'clock A. M. of December 5th, without sigh or groan, she breathed her last, and entered into the joy of her Lord.

The following communication from Mrs. Moffat, addressed to her son in England, contains some additional particulars of this afflictive event:—

You will be grieved to hear that death has been thinning our ranks. Dear Mrs. Ross has been removed from this world of change, when she could be ill spared, and left her husband in total solitude, since his three little ones cannot be with him in a heathen community without the care of a mother. They had been much tried by the conduct of the Chief Mahura in leaving the locality where he resided, and setting his face to go into the interior, where everybody—both Missionaries and Natives—deprecated his approach, fearing that his intrusion into other dominions would give rise to wars and contentions. All, excepting Mr. and Mrs. Ross, saw alike on the subject; while they indulged

the brightest possible views, and cheerfully followed the Chief to the wilderness.

Mahura halted in a locality two days beyond Touna, to consider whither he would bend his course; and there Mr. Ross erected a house to shelter his family. But after a few months of distressing dry weather, the Chief made another start, and went about three miles farther. Mr. Ross again began to build; and on one occasion, while he was absent, Mrs. Ross, anxious to aid him as much as she could, set about cutting the reeds of which the walls were composed, and tying them in bundles. This was too much for her: exposed to the hot sun and withering wind, she caught cold, and this was followed by an attack of acute dysentery, against which she struggled for several weeks. At last they set off to come hither. She suffered much on the road, and in seven days arrived at Motito, but was not able to come farther. There every thing was done for her that tenderness and kindness could suggest, but all in vain: in four days she expired, in the exercise of faith, and hope, and resignation.

No one but Mrs. Ross herself and Mrs. Lemue were apprehensive that the event was so near. We only heard of her illness on the morning of the day on which she died: just when I was ready to go and render what assistance I could, the letter arrived announcing her death. Mr. Ashton and I went for the children. We have taken the eldest; Mr. Ashton has received the next; and Mrs. Lemue has kept the baby.

Mr. Ross stopped ten days at Motito, and returned to his duty. He has been most sadly taken by surprise, for his wife was the strongest woman in this part of the Missionary Field. She was enabled to adapt herself well to the circumstances of new Missions among barbarians, and could not be prevailed upon to spare herself. She was much beloved by the Natives, and to her husband she was the best of wives.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

BADAGRY.

THE Missionary Work in this town has been prosecuted as heretofore by

the Rev. C. A. Gollmer and Mr. W. Marsh. On the Lord's Day Mr. Gollmer generally preaches twice in the Church, and in the morning Mr. Marsh holds Service in the town. The attendance on these Services

continues much the same as heretofore, the adults in general, except some who had been in Sierra Leone, manifesting the same indifference to Christian Instruction which we have before been obliged to report. The School is more encouraging.

In August last a fire broke out on the Mission Premises, and did considerable mischief.

Our information respecting Badagry is not very copious; but we give what we can from the Journals of Messrs. Gollmer and Marsh, principally on the subjects just noticed.

Services—General Indifference of the People.

There is of course considerable sameness in the record of Services held week after week; especially when, as in the present case, the audience generally are not interested in the message proclaimed to them. We present one or two notices, however, on this head. Mr. Gollmer writes—

May 16, 1847: Lord's Day—I had a large and attentive Congregation both in the morning and evening. Among the hearers was our friendly Chief, Mewu. I preached from 1 Tim. i. 15. In the morning I spoke of the many sayings, or rather the superstition and idolatry, prevalent among the people of this and every other country where God and His Word are not known; proving that they are false, and therefore not worthy to be received. In the evening I spoke of the only true saying—that *Christ Jesus came into the world to save sinners*—and of its being *worthy of all acceptance*.

May 23: Lord's Day—This morning the Chief Alassa came to beg; but finding me in Church, he had no alternative but to come to Church and wait upon me. I was a little disturbed by the shameful conduct of some of his followers, who were very impatient, and several times asked their Chief to leave. One of them shook his head; while another, staring at me, pointed to his naked body, as much as to say that he cared for nothing but something to eat. I never saw a people so perfectly dead to all things spiritual, and alive only to things temporal. After

Service, Alassa came up stairs and made known to me for what he had come; but I gave him and his people such a lecture as I trust they will not soon forget.

Our next extract is from Mr. Marsh's Journal.

July 18: Lord's Day—Having had a few hearers this morning in the street, I was glad to see some of the people, whom I invited to attend the Evening Service, come to hear the Word of God. May God make me as the servant in the Gospel, to *compel*, as it were, my ignorant, careless, and spiritually-dead country-people to partake of the great supper of the Gospel. But, alas! the people have no relish for these things; while, on the other hand, Abbeokouta seems to cry to you fathers in the Lord, in the language of the Macedonian in St. Paul's vision, *Come over and help us*. I think treble the number of Missionaries at present at Abbeokouta are not sufficient for the wants of the people.

We close this subject with a passage by Mr. Gollmer, with which our readers will sympathize. He says—

Aug. 8: Lord's Day—I went with Mr. Marsh to keep Service under the tree in town. To preach in the open street, where one comes, another walks away, a third passes by, a fourth makes a noise, and perhaps only the fifth attentively listens to the important tidings we have to proclaim, is really a *work of faith and love*. I had from 50 to 60 hearers, of whom some paid great attention; and I trust that the truths which I endeavoured to bring home will not be altogether in vain.

Trials in the School—Present state.

Mr. Gollmer's position with regard to his School is frequently very painful, from the jealousy and distrust with which the people view the "White Man's" proceedings. Thus he writes—

May 5—Last night one of our boarders was removed from this world by death. The poor little boy had been suffering for upward of two years, and had not quite recovered in February last, when he was entrusted to my care. The medicines which I administered did him a great deal of good; but a few days ago he became suddenly worse, and his mother requested me to allow her to take him home until he should be better. On the

following day, however, he grew worse, and early this morning he departed this life. The parents feel their loss much; but know and say that I did all in my power, and even that I would raise the boy from the dead, or redeem him with money, if it were possible. Other people, instead of comforting them, curse them for having given the child to me, who, they say, killed it. These things we must bear: they do not know better.

And at the end of June he reports—

This quarter has been one of many trials in various ways; but especially as regards the boarders. The large number of children whom I had the pleasure of receiving during the last quarter, and the general flourishing condition of the School, greatly rejoiced me; but my rejoicing soon gave place to mourning.

About a week after the above boy died his father visited me. Having spoken with each other for some time, I asked him to send Fadeyi—the brother of the boy who died, and who had been called to see his brother when sick, and retained during the time of mourning—back again to School; but he replied, “The people tell me too many things. One thing grieves me much: that is, the people say that a witch has killed my boy, from hatred, and because he does not want me to have a child at the White Man’s house.” The man is a sensible Yoruba Man, and not quite so credulous as the people generally; yet nothing we advanced could convince him of his folly. He said, “Before I can send that boy back I must do something”—viz. fortify the boy with medicine against witchcraft; which they do by cutting the skin a little round the neck, the waist, wrist, ankles, &c., and rubbing medicines into it. There are other persons also who oppose the boy’s being brought back again, saying, “This will be killed too if you carry him again.” I am afraid we shall lose him.

On the 14th of May the mother of another nice little boy came to beg me to allow her to take her boy home, that she might wash him with medicines, fairly promising to bring him back in the evening. No sooner, however, had she got the boy home, than she called her neighbours to witness how lean and sick he had grown in the White Man’s house, &c.; a falsehood which she could not tell us to our face, and which she invented to

justify the act of taking the boy away. I have since learned that this was previously determined on, they being frightened by the many reports connected with the death above mentioned. The father faithfully promised to bring the boy back, on account of which I visited him several times; but the last time I was with him he told me that he had consulted Ifa, which told him that he—Ifa—had made the child sick because he—the father—did not ask him previous to sending him to the White Man’s house; but that now all things were right again: he must make a little sacrifice, and by and by send the boy back again. With such abominable lies and stories we have to put up, and to fight against, almost daily. I am afraid we shall lose this boy also.

Mr. Gollmer gives several other instances of a similar nature, and then he turns to the bright side of the picture.

I must not omit stating that the majority of our boys have made good progress, and give me satisfaction. Eight of them have been advanced to the Bible Class, and have been presented with a Bible each, which they begin to read tolerably well. We have now ten who read God’s Word, and the others come forward by degrees. The first three Monitors of our Day School, sons of Sierra-Leone People, have received special instruction from me for an hour every other day, with a view to train them for the office of School-master. I am happy to report that they make good progress, and will, I trust, soon become useful as Assistants in the Schools.

At the end of September Mr. Gollmer reports that his fears with regard to the boys who had been taken away had been realized: none had returned. He had, however, received two others. The Rev. H. Townsend writes, Aug. 4, just after he had returned to his Station from a visit to Badagry—

Since we left Badagry, twelve months since, the School, which was then very small, has greatly increased, and the boys have made satisfactory progress, and appear cheerful and happy.

Baptism of Two Adults.

Of this interesting occasion Mr. Gollmer records—

Sept. 12, 1847: *Lord’s Day*—This morn-

ing, after Prayers, I baptized two adults, who have for some time been under special instruction. One of them is a middle-aged man, an emigrant from Sierra Leone, who received instruction in that Colony for a considerable time, but became decided only within the last two years. The other is a youth about 18, who was entrusted to my care in Dec. 1843, by the late Governor Fergusson. At that time he was a poor little boy, who knew not so much as A B C. The Government Schoolmaster had given him the name of James Snowball, which I changed to Dandeson Coates, in honour of our then much-esteemed Lay Secretary. The late Mrs. Gollmer soon set to work to teach Dandeson his A B C, and every evening he had his special lesson. Through this kind teaching, and his own perseverance, he has learnt to speak English pretty well, reads his Bible fluently, and begins to write a little. I received him some time ago into the class of youths to whom I give special instruction with a view to their future usefulness as Schoolmasters; but as he cannot keep pace with them, I must take him separately. A somewhat paternal feeling gained the ascendancy over me at the time of baptism. If I feel a little more for him than perhaps for others, the fact that he has all this time been a most faithful servant to me—especially in sickness, when I had no other soul but him—and also, that during the last two years he has joined me in my private Evening Prayers, will be sufficient to account for it. My prayer is, that he may be preserved from the numerous and powerful temptations with which the devil in this country leads youths, especially, astray.

Application of the King of Ajashe for a Missionary.

We have already informed our readers* of the favourable disposition of the King of Ajashe, or Porto Novo, toward the Missionaries. Mr. Gollmer relates—

June 18, 1847—The King of Ajashe sent a messenger to me, with an earnest request that I would send to England for a Missionary for his town. I mentioned, in my last Journal*, that this place presents an opening for two Missionaries, and I should very much like to see at

least one sent. I know Abbeokouta must be first and well supplied; but if one, in addition to those required at Abbeokouta, could be placed at Ajashe much good might be done. He might from Ajashe visit Okeodan, Igbeji, Idoggo, and other towns with greater facility than from hence, it being also much nearer.

Idolatry and other Obstacles in the way of the Gospel.

We give the two following instances of idolatry from Mr. Gollmer's Journal—

May 8—Having ascertained that a neighbour intended to worship Shango, the god of thunder, to-morrow, I begged him to postpone it until another day, to-morrow being God's day. He replied, that twenty days ago he had fixed upon this day, without knowing it would fall on Sunday, and that he was sorry he could not comply with my request, as all the Chiefs were expected to be present; adding, "All will be over before cock-crow to-morrow morning."

May 9—The very great noise made by the people in worshipping Shango lasted until ten o'clock this morning, when we were enabled to worship our God in quietness. Occasions like these, when the Devil boldly manifests that he is lord in and over the people, and bids us, as it were, defiance, tend much to weigh one's spirit down.

Aug. 4—I visited a Fetish Priest and a Priest of Ifa. The latter had much to say in favour of Ifa, and maintained that God gave him to their forefathers. I shewed him that Ifa can deceive, and therefore cannot have come from God, but from the father of all deceit and lies. I begged him to do away with these vain things, and look to the true God only, who alone could really do him good. Hereupon he asked, "What will God give me if I cast away Ifa?" "God will forgive you your sins, if you earnestly seek him," I replied. "By little and little," he rejoined, "we shall learn to know and to do that which is right and good." This, however, was only a "sweet word," as the African would say, he having no intention or desire to change his god, who gives him money, for that God who would forgive his sins, because he fancies he has none.

At the end of June Mr. Marsh
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* Vide pp. 435, 436 of our Number for October last, April 1848.

thus enters more fully into the subject—

The longer we stay here the more we feel the influence of, and become acquainted with, the great and powerful weapons which Satan is working in this country. These are chiefly idolatry, the slave trade, and Mahomedanism.

Idolatry is practised here in such a manner, and to such a degree, that it proves a great barrier to our work, and especially to our obtaining children for School. There have been, during the course of last year, upward of 600 boys and girls dedicated to the gods. All of them have been shut up in houses kept for that purpose, some for more than fifteen months and others for about twelve, without being allowed to come out to do even the ordinary business. During this time the people pretend to believe that these devotees are insensible to all earthly things, and are supernaturally influenced by the gods. At the close of this strange dedication, while the dedicated persons remain at the fetish house, they come out now and then to dance, and in order to fetch water for the gods. They also go out frequently under a pretence to bless the people, but in reality to beg cowries and other eatables.

The slave trade has so far injured the minds of the people that a majority of the young men in this country are trained up for kidnapping and war. In this the young men glory and pride themselves; so much so, that the honest and the industrious are considered as a cowardly sort of people. One of these young kidnappers was once talking to some persons of his honesty in my hearing. He said, "I have never wronged any man, and that everybody in this place knows; but I generally live by my Sumami"—a kidnapping expedition—"and whenever I chance to take a slave, then I am thankful: I do not like stealing." At another time I visited one of the captains of the kidnappers. After the general custom of respect, I fell into conversation with him. I asked him, "Why have you never attended our Chapel, to hear the Word of God?" He replied, "You English are very good, we know, and therefore we have given, and will give you, children to teach; but as for ourselves"—adults—"we are not able to obey what you say and teach. We have been accustomed to kidnapping and selling slaves, and by that

means we live. Suppose we do not sell slaves, upon what may we live?" "But," I said, "do you not think it wrong to sell your fellow-creatures? and would not God be angry with you for so doing?" He answered, "Have you not been at Abbeokuta, to see your parents? Have you not seen those great warriors there? and would you dare to tell them to their face not to sell slaves?" "I had conversation with them," I said, "all the while I was there, and spoke to them about the injustice of selling our fellow-creatures; and they acknowledged the wrong of so doing, though they practise it."

Mahomedanism becomes such a fashion among the Yorubas who are strangers on the sea-coast, that nearly all who were not Mahomedans by birth have been joining themselves to this deluded sect. They—the Mahomedans—look at the Christians as they do at the Heathen; especially as we eat swine's flesh, and do not bow to the east, according to their manner. One of them, in conversation with me, said that White Men have no heaven, God having given them their happiness on earth. "Do you," said he, "believe in the Koran?" "I believe," said I, "in some words which Mahomed copied from the Scriptures." "What do you," he asked, "think of Mahomed? Is not he a prophet of God?" "There have appeared," I said, "in our world thousands of false prophets, and people who know no better have been led astray by their errors." "But Mahomed," he said, "is the highest of all God's prophets?" "When I was a child," I said, "and knew nothing of the world, I always thought my father was the greatest of men; but now even my little knowledge convinces me that he is, compared with the great men of the world, less than nothing."

The remainder of our extracts are from Mr. Gollmer's Journal.

Agricultural Operations.

May 25, 1847.—To-day I gathered in my rice, which I sowed on the 11th of February last. I am thankful to say I am blessed with a good crop, and might have got another such, if the water, in consequence of the heavy rains, had not already covered the ground. My vegetables, &c. came on beautifully, and have amply repaid me for my trouble and expense. Though the soil here is any thing but rich, it being nothing more than a compound

of perhaps eight-tenths of sand with two-tenths of decayed vegetable matter, yet the Natives might, with a little trouble, cultivate the greater part of the necessities of life—as Indian corn, sweet potatoes, beans, cassada, and herbs of all kinds, and rice in abundance—along the banks of the river. Instead of this they prefer getting money, some by lawful, and many by unlawful, trade and plunder, with which they purchase their victuals from their neighbours, which makes them necessarily dependent on them, the inconvenience of which they now and then experience.

Fire on the Mission Premises.

Aug. 29, 1847 : Lord's Day—This morning, about 11 o'clock, while we were all assembled for Divine Worship, fire broke out at the northern end of the east range of the Society's native dwellings, and in a short time consumed the whole range, 120 feet long, leaving Mr. Marsh, the boarders, and the watchmen, without a shelter. How the fire arose cannot be clearly traced; but it would seem that there was a little fire left in the kitchen of one of our watchmen, when he went to Church; and, as the fire broke out in his house, we presume that the wind somehow brought it in contact with the combustible stuff of which the houses are built.

That this sad occurrence threw us all into great consternation may be easily imagined; and while, on the one hand, the pitiable screams of our dear children distressed us, on the other hand the shameful conduct of the people here gave us considerable pain. No sooner was it known that fire had broken out in the White Man's house than a host of people rushed into our premises, not to assist, but to plunder us. Some of these robbers were daring enough to cut themselves passages through our fence, quite on the opposite side of the fire, of course with no other intention than to rob the houses whose inmates were assisting in getting the fire under. We all did our utmost to keep them from stealing; but as we were comparatively few, they managed to make away with several things. Had it been night it is impossible to say what might have taken place.

We are thankful that no one has sustained any bodily injury, and that our Church, which was close by, and could

hardly have escaped had the wind blown in its usual direction, was spared to us. We could also at this time more particularly appreciate the privilege we enjoy in having a frame house for our abode. If it had been of the same inflammable stuff as the other houses, I doubt whether we could have saved it, and what a loss the Society and we should have sustained! The Society has sustained the loss of these native houses; and the clothes of our twenty-four boarders, and of several School-girls, have also been entirely destroyed. I would entreat our Christian Friends at home not to forget this. Two of our boys lost their New Testaments, lately presented to them by Mrs. Townsend: their loss is great.

Efficient aid in extinguishing the fire was kindly afforded by the Wesleyan Missionary Establishment and the European Factory. Within a month after the fire Mr. Gollmer had contrived, by great exertions, to render the new buildings habitable.

Inland Seas.

CHURCH MISSIONARY SOCIETY. .

SMYRNA.

THE Labourers employed in this Mission remain the same as when we last brought it before our Readers—the Rev. J. T. Wolters, and Messrs. Sandreczki and Dalessio. The health of Mr. Wolters is not strong, but that of his wife has improved since our last account. The whole Missionary Force is now concentrated at Smyrna, premises having been rented for that purpose. Mr. Wolters thus describes the chief feature of the Mission, in a Letter dated Jan. 18, 1848—

What was said in the Forty-sixth Report of the Society, with regard to the Abbeokonta Mission, is fully applicable to the Asia-Minor Mission—"The friends and supporters of Missions are once more taught the valuable lesson, *It is good that a man should both hope and QUIETLY WAIT for the salvation of the Lord.*"

This remark is borne out by his

Report for the Year ending Dec. 31, 1847.

I have been enabled to continue my Ministerial Services both to the English and German Congregations of Smyrna. Beside the regular preaching in English at Boujah and Smyrna, I have preached every fortnight in German to a small number of German Protestants, who, not knowing any other language, would be entirely forsaken, in a religious point of view, if it were not for this German Service, which they willingly and regularly attend. The Greek Service, which I began at Boujah about a year ago, has also been continued every fortnight, and has proved a benefit to several members of our Church who understand the Greek Language better than the English. Members of the English Congregation, also, who understand English perfectly well, have attended the Service with much readiness. I am sorry to say, however, that the Greeks, who flocked to the Chapel in the beginning, have been almost entirely withdrawn by the hostile interference of some of their community, and particularly of the Clergy. The Greek Clergy, generally speaking, are hostile to the diffusion of evangelical light and knowledge, while many among the people would hail the teaching and preaching of the Gospel with the greatest delight. I continue the Service, however, in Smyrna, where the vigilance of the Clergy will not be able to prevent some from coming occasionally to hear the truths of the Gospel simply explained, and affectionately addressed to their hearts and consciences. -

Having spoken of the Greek Clergy, I must not forget to mention our friend Priest Eustathios,* who continues to be warmly attached to the truth of the Gospel, which, in his humble sphere, he endeavours to make known among the people. He has copied nearly all my Greek Sermons, and, with a humble and docile mind, receives the instructions contained therein.

I may here say a word of our intercourse with Native Christians—Greeks, Armenians, and Latins. We have availed ourselves of every opportunity to make known the Gospel to them in a conversational way, and we have had many proofs of Mr. Dalessio's zeal and ability in this particular branch of our labours.

* *Vide* p. 266 of our Number for June last.

But what has been done among the Turks, who are the chief object of our Mission? Comparatively very little indeed, and yet more than in preceding years. Our intercourse with them has increased, and some have heard the Word of God from our lips. To a certain extent, however, our hands are tied and our mouths closed with regard to them. As long as they are not allowed full liberty of conscience, we cannot venture to shew ourselves in our full character as Missionaries to them; but must satisfy ourselves with silently preparing our weapons, and undermining the system. In speaking with individuals, however, we do not withhold the truth, and are *not ashamed of the Gospel of Christ*. Nevertheless, we feel the difficulty of our position, and long for the day when we shall be permitted, directly and openly, to attack the enemy in the field of battle. In the meanwhile, there is much encouragement for going on in our silent and unobtrusive work. The principle of religious toleration is gaining ground from day to day, and perhaps the time is not far distant when the banner of the Cross shall be planted where the crescent used to wave. Whenever that time shall appear, there should be men in readiness to enter into the field in full Christian Armour, having their *feet shod with the preparation of the Gospel of peace*. In this point of view, our present position, difficult and trying as it is, appears to be of the utmost importance.

The number of books which have been put into circulation during the last two years is 842; among which are 48 copies of the Holy Scriptures in different languages, either whole or in parts. The translation of the Rev. W. Jowett's "Christian Visitor" into the Armenian language has been continued as far as the Gospel according to St. Luke, of which a considerable number of chapters has been revised. The first part, on select portions from the Gospel of St. Matthew, has been printed, and is ready for circulation. From the few copies that we have been able to distribute, it appears that the Armenians will receive it with much readiness. Mr. Dalessio continues the translation of it into Greek, and Mr. Sandreczki revises and corrects. Mr. Sandreczki has begun to prepare a translation of Watts's Catechism of Scripture History, which

seems to be peculiarly adapted to instruct the Turks concerning that of which they are so lamentably ignorant—the History of the Bible. The Korān, as is well known, gives only a caricature of Sacred History.

Experience has sufficiently taught us that TRAVELLING in these countries affords the best and most frequent opportunities of mixing freely with the people, and, in a conversational way, diffusing a knowledge of the Gospel among them.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TELOGOO COUNTRY.

WE resume our extracts from the Journal of the Rev. H. W. Fox.

Conversations, &c., at various Villages on the way to Mangalagerry.

Feb. 16, 1847: *Sullapilly*.—I have changed my quarters by coming to this village, about eight miles north of Cullapilly. It is a considerable village, the capital of the country, and the residence of a Zemindar, or landholder, who has quite a grand palace, far superior to any thing I have seen elsewhere.

On leaving Cullapilly, I took a Brahmin village in my way here, intending to leave a few Tracts in it. When I offered the Tracts I had brought, the Brahmins would not have them: they said, "We believe one religion, and don't want to hear any thing against it." I had a ten minutes' fruitless discussion on horseback with five or six of them; but they were so silly and captious that I could tell them nothing valuable. I was glad that, during the discussion, a couple of women were listening in the doorway of the house where we were talking: to have a female listener is to me, as yet, a very rare occurrence.

Feb. 18.—The last two days have been occupied with visits from many of the residents of the place. A great many Brahmins have come to see me; but none of them disputations, or noisy, or learned. A young Mussulman has struck up quite a friendship with me; and I have had many interesting conversations with him. He consents, he says, to our Religion, and he listens quietly while I speak to others of Christ as the Son of God, and the only sacrifice for sin; but as soon as I begin to press it on him, with much bitterness he repudiates the

idea of Jesus, whom he acknowledges as a Great Prophet, being divine: "nothing," he says, "shall convince him of it." "In this respect," he says, "Christians resemble the Heathen: the latter worship a stone, the former a man." As he lives in Masulipatam, I hope to have many more conversations with him.

One of the village Schoolmasters, a man about 40 years of age, came to me to-day to beg a present of me. His wife died about four years ago, and he wanted to marry again. He had made proposals for a girl in a neighbouring village; but the sum required for her was 150 rupees (15*l.*), a sum equivalent, probably, to a year and a half or two years' income. Part of this sum was to go to the parents, part to jewels for the girl, and part for the expense of the wedding. When I told him this was buying a wife, he did not deny it; and when I advised him, as he was a poor man, to look out for a cheap bargain, he told me that this one was very cheap—he could not get one for a less sum; which was confirmed by the bystanders. When I told him that the next best plan was to wait till he had saved money enough for the purchase, he was not at all satisfied. The girl is eight or nine years old, and on my asking him by whose wish the engagement had taken place, the girl's or her parents', he answered, "Of course the parents': she is only a child; how can she know any thing?"

The young Mussulman told me, as we were walking through the burial-ground of his people, that the graves for men were dug about three feet deep; but those for the women about four feet. The reason of this is, that the women, being shy and modest, like to lie deep, well out of sight.

Feb. 24: *Weyoor*.—I remained at Sullapilly till the morning of the 20th, when, striking my tent at daylight, I started across the country till I came, after travelling ten miles, to the high road at a village called Neddamole, where there is a travellers' bungalow. The impression left on the mind, after riding about the country, is that of a thick population, the ground being at least three-fourths under cultivation, though in a slovenly style. At Neddamole I stayed till the afternoon of the 22d. Being in the bungalow, instead of in my tent, the people did not come to me; but I went to them, morning and evening. The 21st, the Lord's Day,

being cloudy, I went also in the middle of the day. It is a small, poor village, inhabited by Brahmins, Soodras, and Mahomedans: of the former, many are unable to read at all.

On the Lord's-Day Afternoon I walked to a village about a mile distant; and coming to a house where a blacksmith was making a cart-wheel—the owner of the cart, a good honest Soodra farmer, and one or two others, looking on—I sat down beside them, and had an interesting and friendly conversation with them for more than an hour. The farmer, speaking of the famous idol of Juggernaut, in Cuttack, affirmed that at the time of the car-festival the idol miraculously ascends into the car itself. The Hindoos abound in miracles in defence of their idolatries; which, however, like ghost stories, always occur at some distance, or else took place in their fathers' time, "a long while ago."

On the evening of the 22d I moved on, along the northern high road, to a village called Prámarru, about seven miles distant from Neddamole. It is a large village of about 300 houses, and at least 1500 inhabitants. Here I met a very different reception from that at Neddamole. Before my tent was pitched I had four or five of the chief men of the village, of both the Brahmins and Soodras, waiting upon me, and addressing me in most humble terms—"Your worship," "My Lord," &c. They shewed me all over the village the same evening. With this commencement all was in keeping during my stay: my tent was crowded for two to three hours at a time with attentive, obsequious visitors. The Curnums (the chief Brahmins) were in frequent attendance. One of them much interested me: he was a rough, sturdy man, apparently of an independent character. From the first conversation I had with him he seized, apparently with heartiness, upon the truth of Christ, and continued to reprobate idolatry. He paid me no fewer than six visits in two days, and, in the presence of many people, continued to denounce the idols, and to tell them that the only way of remission of sins was steadily to contemplate Jesus Christ, the only true God! He and another of the same family told me that, though worshippers of Siva, they did not worship any image, nor go to the temples. The man's manner marked his sincerity; at least, I hope so. He confidently said, that, on

my return to the village, on my way home, he would accompany me to Masulipatam to be baptized; and as for his caste-people rejecting him, what did he care for that? It may be that the Holy Spirit will work in him as a chosen vessel; it may be, on the other hand, a mere trick of his, to obtain some end at present concealed.

I fell in one morning with the astrologer, or walking almanack, of the village. His business is to tell the people about the day—its luckiness or otherwise: for instance, he began reading to me, from off his almanack, "This is Tuesday, such and such a date of such a month: there be a conjunction of the planets at four o'clock: at that hour no work must be done," &c. He and many others are fully persuaded that, according to their mythological geography, there are seven seas surrounding the earth, severally composed of salt water and fresh, of milk, spirits, sugar and water, butter, &c. They all cry out in astonishment when I tell them that I have been in Ceylon, or Ravana Lanka, as they call it: they all think it is a land of hobgoblins and giants, which no man can visit. I find, also, a very common notion among them, that we Englishmen will not let Hindoos go to England. They are delighted to hear any accounts of England, and I kept some of them interested for a long time to-day on that subject. One of their first questions is, "What sort of grain grows in your country?" Others, "Are all the people there white?" "Are there any labourers there, or are they all gentlemen?" They are ludicrously personal in their inquiries, not intending them as rudeness, but knowing no better manners. Their salutation is, "Whence do you come? Whither are you going? In what employment are you? How much pay do you get?" Then they go on with, "Have you a father and mother, brothers and sisters? Are you married? Have you any children? Are they boys or girls?" More than once I have been asked by Mussulmans why I had no beard.

After staying two very interesting days at Prámarru, I came on this evening, seven miles, to this place, where there is a travellers' bungalow, and a large village. I passed through three considerable villages on the road, and saw many others at no great distance. When will men come out from England to preach the Go-

spel up and down the country side?

Feb. 27, 1847: Beiswarrah—I have advanced twenty miles from Weyoor, straight along the high road, in order to be in time for the Mangalagerry festival to-morrow. In consequence of its being situated on the Krishna, Beiswarrah is accounted a holy place; and at the time of the Culapilly Festival a great concourse assembles here from the neighbourhood, "to bathe, and to visit the god."

Perched on a lower crag of the hill is a small pagoda to Doorga, or Kallee, the bloodthirsty wife of Siva. It is the first I have ever seen, for her worship does not seem to be at present common in these parts. I went up to it last night, and although, of course, I could not go inside, the Priests, who were Brahmins, shewed me the goddess. It was an ugly image, two or three feet high, of which the head only was visible, the rest being concealed by a sort of cloth, which was tied to the neck, and fell down on all sides like a pinafore: it was sprinkled with red drops, I suppose to represent blood. The eyes were two glittering pieces of tinsel, with a black spot on each for the pupil. I had a long conversation with one of the Priests, a poor half-clothed young man, who wanted to be very civil by bringing me an orange from among the offerings before the idol. I of course would not take it. He pretended to believe that the idol was divine; but it was painful and piteous to observe the poor man thinking only of his livelihood, and sticking to that first and last.

I passed from him to visit the hermit of the hill; not one of those dirty obscene beggars who call themselves Fakeers, or Sanyassees, and hang about towns and villages, but a real hermit, who has lived in his cave, as he told me, for thirty-five years. I had heard of him from others, and found him just what I had expected. I believe that formerly he really practised asceticism; but he has long given that up, and seems to be enjoying the result of his asceticism in the respect and presents of the people. His cave is made into a very comfortable abode, and its site is particularly well chosen, inasmuch as it escapes all the heat and glare of the sun after an early hour in the morning. I found him sitting on his stool, with three old Brahmins from the town chatting with him. He had chairs, a cot, a table, and many more little conveniences than most

Natives have. On an old rug on the cot sat, cowering and mumbling like a monkey, a young man who apparently aspires to be the future possessor of the cave. The hermit himself was a comfortable, fat, elderly gentleman, with a clean cloth round his waist, and a clean skin on his body, which, by its comfortable folds, shewed the good living he enjoyed. He saluted me in a very friendly manner, and gave me a chair; and then began to enumerate the number of European Gentlemen who had paid him a visit, and exhibited their kindness by leaving him a present. I treated him with great respect, and, after some general conversation, told him that I had a question to ask him, and should be much obliged if he could give me an answer. "I commit many sins," I said, "and I know that it is only just that God should punish sin: how can I escape this punishment?" He answered me very readily by the old tale, "You must meditate upon God, you must pray, you must give alms, &c.;" and was quite satisfied with his answer, as were also the Brahmins who sat listening. I told him, in an humble way, that even I was able to discover that this would never do to remove my sins; for all these prayers, devotions, alms, &c., proceeded from my evil heart, and how could they, being evil, cure its corruption? I added, by way of illustration—what I find to be unanswerable, and a most useful simile—"In Masulipatam there are salt wells, and consequently the water in them is useless. Now, if a man were to draw a few bucketfuls of the salt water out of one of them, and then pour it back again, he would never by these means make the salt water sweet." He acknowledged my illustration, and passed on to general conversation; but I brought him back again, reminding him that he had not satisfied my question. He had no other remedy to give me; but said, "If we pour good water into the salt well, will not that cure it?" I acknowledged that it might; but said, "Where is the good water to come from? my heart produces only salt water." At last I told him and his friends that I would go home and try their experiment with a salt well near my house: this made them laugh, for they saw my intended application. On finding that the conversation was going to turn in other directions, I told them plainly that I knew a way of remission of sins; and then un-

folded Christ to them, dying on the cross to suffer our punishment, and to pay our debt. After talking on this subject for

some time, I left three or four Tracts with them, and came away.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—At the General Meeting of the Committee of the Church Missionary Society, on the 13th of March last, the following Address to the Lord Archbishop of Canterbury was adopted—

"The decease of the late venerable and respected Primate has made vacant the office of Vice-Patron of the Church Missionary Society.

"Our object in now waiting upon Your Grace is, humbly to request your acceptance of that office.

"Your Grace's well-known attachment to our Society is of many years' standing. Your wise counsel and your constant adherence, both to the cause and to the principles of the Society, in times of difficulty and reproach, have materially tended to confirm those principles, and to advance that cause among all classes of our countrymen.

"The success which God has graciously vouchsafed to the Society, in the wide extension of its Missions, has greatly increased the responsibility of those who are entrusted with its management, and has rendered more complex and difficult the administration of its affairs.

"At a period thus critical, Your Grace has, in the providence of God, been called to your present high office in the Church; and we desire to express our heartfelt thankfulness for an event which we sincerely believe to be as important to the best interests of the Church, as it is grateful and encouraging to the friends of the Society.

"That Your Grace may be strengthened by God's good Spirit in the discharge of your high and arduous duties, and that you may long continue an honoured witness for the truth, the charity, and the peace of the Gospel, is the earnest, affectionate prayer of

"Your Grace's humble and grateful servants."

On the 28th of March a Deputation waited on the Archbishop, by appointment, at Lambeth Palace. The Deputation consisted of the Earl of Chichester, President; the Marquess of Cholmondeley; the Earl of Harrowby; the Bishop of Oxford; Sir T. D. Acland, Bart., M.P.; Sir R. H. Inglis, Bart., M.P.; William Evans, Esq., M.P.; and George Finch, Esq.; Vice-Presidents; the Secretaries, and a numerous body of the Lay and Clerical Members of the Committee.

The Archbishop expressed, in a very feeling manner, his affection for the Society, and his entire satisfaction with the principles upon which it is conducted, and cordially accepted the office of Vice-Patron; and added, that even if he had not in years past been a zealous supporter of the Society, he should think himself unworthy of the Station in the Church to which he had been now called, if he hesitated to

identify himself with a Society which had long been an honoured instrument of promoting the object to which his energies ought to be all devoted—the glory of God, and the extension of the Redeemer's Kingdom. His Grace earnestly entreated the prayers of his Christian Friends, that he might be enabled to discharge the arduous duties which had been imposed upon him.

His Grace will attend the Anniversary Meeting of the Society on the 2d of May, and will take the Chair on that occasion.

London Miss. Soc.—The Rev. John Arundel, after serving the Society 27 years, died on the 5th of April. Resolutions have been adopted by the Directors expressive of the veneration and love in which they held his character and labours—On Monday, March the 6th, the Rev. Dr. Legge and Mrs. Legge, Rev. W. Young and Mrs. Young, Rev. B. Kay and Mrs. Kay, Rev. T. Gillfillan and J. Edkins; Mr. Hyslop, Medical Missionary, and Mrs. Hyslop; three Chinese Converts; with Misses Hanson, Evans, and James, sailed from Portsmouth for China. They sailed with a fair wind, and proceeded some distance down the Channel, when the weather suddenly changed; and, after contending for several days with contrary winds and a tempestuous sea, the ship was obliged to retrace her course, and on the 12th cast anchor on the Motherbank, off Ryde, all well. The "Ferozepore" again set sail on the 19th of April, with all the Missionary Party on board, and every prospect of a good voyage.

Wesleyan Miss. Soc.—The income of the Society for the year from all sources, including a balance from 1846, is 108,613*l.* 11*s.* 1*d.*; and the Expenditure is 114,606*l.* 17*s.* 6*d.*; leaving a deficiency of 5993*l.* 1*s.* 5*d.*

SOUTH AFRICA.

Wesleyan Miss. Soc.—The Rev. Matthew Godman and Mrs. Godman, Miss Goodchild, and Miss Nettleship, arrived at the Cape of Good Hope on the 21st of December 1847.

London Miss. Soc.—The Rev. Wm. Elliott, of Cape Town, writes:—"I have the pleasure to inform you that the Caffre War is brought to a close. A large part of Caffraria has been annexed to the Colony, and its inhabitants placed in circumstances which, I trust, will prove eminently conducive to the promotion of their real interests. The Missionaries have been invited to return to their respective spheres of labour, and arrangements have been made by the Colonial Government, by which I sincerely hope the permanent peace of Caffreland will be secured, and ample scope afforded for the unrestricted labours of Christian Missionaries throughout the country." Mrs. Wright and family, and Mr. Moffat, jun., arrived at Cape Town on the 2d of January, by the "John Williams."

Missionary Register.

MAY, 1848.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Concluded from p. 195 of the Number for April.)

Ceylon.

(Continued.)

CHURCH MISSIONARY SOCIETY.

Cotta: 6 miles S E of Colombo: inhab. 4500—1822—John F. Haslam, *Princ. of the Institution*, Alex. D. Gordon, *Tutor*, Francis Wm. Taylor, Henry Collins: Cornelius Senanayaka, *Nat. Miss.*; 8 *Nat. Cat.*; 46 *Nat. As.* Mr. Gordon and the Native, C. Senanayaka, have been admitted to Holy Orders by the Bp. of Colombo. The Rev. G. C. Trimnell and Mrs. Trimnell reached London on the 17th of June. The Rev. Isaiah Wood and Mrs. Wood embarked for Ceylon on the 2d of August, and arrived there on the 29th of November. The Bp. of Colombo admitted Mr. H. Collins to Holy Orders on Trinity Sunday last—Communicants, 40—In the Seminary, 22: Schools, 31: Scholars: Boys, 609; Girls, 224; Youths and Adults, 178—Pp. 210, 211, 277, 278, 287, 328, 368, and 112 of our present Volume; see, at p. 277, a Report of the Station for the year; and, at pp. 156—159, a General View of the Mission, a Report of the Institution, and various Plans and Proceedings.

This Station is to be regarded as the heart of the Mission, in respect of the Singhalese Population of Ceylon. Its proximity to Colombo; its position in the midst of a large native population; and, above all, its Theological Institution, which has already provided nu-

May, 1848.

merous Catechists, and three Native Ministers, justly entitle it to this pre-eminence. It is therefore with unfeigned gratitude to God that the Committee present an encouraging view of the progress of this Station. Two years ago, only three adult baptisms within the year could be reported; last year they amounted to 14, and this year they have reached 69, and 128 children.

The English Day School has been diminished in numbers, in consequence of the opening of Government Schools in the neighbourhood. The chief means, however, to which the Committee look for the extension and permanency of a Native Church in Ceylon, is the Institution. The general conduct and progress of the Students have been satisfactory. From this Institution they are placed out as Catechists, for a lengthened probation, before they are presented for Holy Orders. The Native Deacon, the Rev. C. Senanayaka, was thus educated and trained. [Report.]

The Institution might be made capable of great things for God's service. Take up the question cautiously, but deliberately, and may a blessing from on high be with you in your deliberations! It is the one thing we want. Means, indeed, are needed; but men more; faith most. Why do you not take up the work in earnest, and give, not one or two, but ten or twelve Missionaries, with an educated, able, large-minded, devoted man at the head, here in the very heart of Colombo? Do not expect great results from small means. Buddhu is tottering to the very base; but we cannot strike

Church Missionary Society—

the blow. Gideon and his three hundred men are not here. We have, indeed, the Word of the Lord and His Spirit, and therein is our faith. [Bp. of Colombo.

The operations of the Press have been chiefly confined to printing the Scriptures in Singhalese, at the expense of the British and Foreign Bible Society, and 2000 copies of a Sermon to Children by Bishop Wilson of Calcutta, translated into Singhalese.

The Missionaries of the Society having long felt the necessity of a revision of the Singhalese Scriptures, the Committee, at the suggestion of the Bishop, have authorized Mr. Haslam's devoting as much attention as may be consistent with his general superintendence of the Institution to this work; for which he is well qualified by his accurate scholarship both in the original languages of Scripture and in the Singhalese Tongue. [Report.

Kandy: 80 miles E N E of Colombo—1818—Wm. Oakley: Cornelius Jayesinha, *Nat. Miss.*; 5 *Nat. Cat.*; 8 *Nat. As.*—Communicants, 23—Schools, 8: Scholars: Boys, 156; Girls, 17; Youths and Adults, 51—P. 211; and see, at p. 279, a Report of the Station for the year.

There have been four adult baptisms; but several painful instances have occurred of a relapse of those who had once made a profession of Christianity. This may be partly attributed to the very immoral lives, and heathenish practices of those professed Singhalese Christians who are descendants of persons admitted to baptism under the old Dutch System without sufficient instruction.

Mr. Oakley, under the sanction of the Bishop, has adopted rules of discipline, so framed as to recognise none as members of the Christian Church, or as entitled to the marriage and funeral rites of that Church, who do not effectually separate themselves from idolatry, and enrol themselves on the Register of the Church. [Report.

Baddagame: a village 12 or 13 miles from Galle—1819—Charles Greenwood: Abraham Goonesekera, *Nat. Miss.*; 1 *Nat. Cat.*; 16 *Nat. As.*—Communicants, 27—Schools, 10: Scholars: Boys, 159; Girls,

100; Youths and Adults, 15—P. 211; and see, at pp. 281—283, an Account of the Bishop's Visitation, and the Impressions on the mind of a newly-arrived Missionary.

The Services at the Station Church are taken by the Missionaries alternately, and on the intermediate Lord's Day they visit the village Congregations. The Hea-then have also been visited at their houses. Eleven adults have been baptized, many having been for years under instruction. The chief encouragement of the Missionary is derived from the Schools. [Report.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—James O'Neill: 5 *Nat. Cat.*; 24 *Nat. As.* Mr. and Mrs. Johnston sailed for Ceylon on the 20th of July, and arrived at Galle on the 27th of August—Communicants, 152—Schools, 18: Scholars: Boys, 658; Girls, 81—Pp. 211, 287, 368, 488; see, at pp. 284, 285, a Notice of the Ravages of the Cholera, at pp. 317, 318, a Notice of the Bishop's Visitation, and a newly-arrived Missionary's View of the Work and Station.

The Bishop has engaged the services of the Rev. R. Pargiter, who had gone to Ceylon in connection with another Society, and has admitted him to Holy Orders, to supply the abandoned Station of Nellore till permanent provision can be made by the Society.

At the close of the year 1845 the Rev. J. T. Johnston left this Station to accompany his wife to Europe, on account of her extreme ill health. Soon afterward, the Rev. W. Adley was obliged to leave Ceylon, from the same cause, after 23 years' labour as a Missionary. Thus this Station was left without a Missionary for many months, until the arrival of the Rev. Messrs. Pargiter and O'Neill.

It pleased God to visit this district with the most fearful ravages of the cholera, which raged for several months, and carried off above one-tenth of the native population around Nellore. This visitation appeared at first to harden the Hea-then in their idolatry. One only instance is recorded of a Heathen being brought to Christ under the terror of the cholera. This was a female servant. She recovered, and became, as far as man could

judge, a true and grateful penitent, giving up herself wholly to the Lord Jesus Christ. Accounts of a later date warrant, however, the hope that, through the overruling grace of God, more extensive good may spring out of the visitation than was at first anticipated. [Report.]

Chundicully: 1847: Robert Pargiter: 3 *Nat. Cat.*; 15 *Nat. As.*—Communicants, 80—Schools, 8: Scholars: Boys, 226; Girls, 41; Youths and Adults, 20—P. 211.

Summary of the Mission.

(As given in the Forty-seventh Report.)

Stations, 5—Missionaries: European, 10; Native, 3—Printer, 1—Native Catechists and Teachers, 110: Native Schoolmistresses, 21—Communicants, 322—Attendants at Public Worship, 3463—Seminaries, 4; Seminarists, 70—Schools, 72: Boys, 1808; Girls, 463; Youths and Adults, 194: Total, 2465.

The circumstances of this Mission have for many past years presented a remarkable uniformity. Though the Lord has not left His faithful servants without many encouragements, yet the cause of the Gospel has made but slow progress against the apathy, vice, and proneness to relapse, of the Singhalese Population. During a whole generation the truths of the Gospel have been extensively preached in Ceylon by the Missionaries of the Society; the Scriptures have been widely disseminated; many thousand children have been taught in the Mission Schools; no systematic opposition has prevailed; but yet the Missionaries have been able to number but few true-hearted Christians as the fruit of their labours. The Committee have now, however, ground for hoping that at length a new era is opening upon the Mission in Ceylon. The long preparatory work is beginning to put forth its fruit.

The Bishop of Colombo has furnished the Committee with repeated and full communications upon these subjects, and has strenuously urged the Society to rise to the crisis, and to venture upon a bold extension of their operations in the Mission.

[Committee.]

GOSPEL-PROPAGATION SOCIETY.

Calpentyn: S. Nicholas—*Matura*: inhab. of the Town, 11,800; of the District, 98,000—1840—S. D. J. Ondaatjee—*Neura Ellia*: R. Pargiter—*Mahara*: J. Thurston—*Caltura*: Edward Mooyaart. The Station of E. Labrooy is not mentioned. Mr. H. Von Dadelzen has been appointed Government Chaplain at Kandy—Pp. 212, 213.

The Bishop of Colombo has made it distinctly understood that aid from England can be given to those only who shall do the utmost that is in their own power for the maintenance of a Missionary. By acting on this principle—which is also the declared principle of the Society—he has been able to make the Society's annual allowance to Ceylon available for the support of double the number of Clergy.

[Report.]

I was much gladdened in my late visit to witness the respect and kindness which your Missionary, the Rev. S. Nicholas, had so soon conciliated from all parties, whether Dissenters or members of our own communion. There is a Church of good size: it is not consecrated; but probably at my next visit, when the fittings &c. are quite completed, I may be able to

set it apart for ever for the service and glory of God. The spirit in the whole district is very good, and a subscription is already opened, with the co-operation of the estimable Government Agent, Mr. Caulfield, for a Church at Putlam also.

There is a real movement for good at work among the Native Singhalese, and they are offering in different districts to give ground, to subscribe money and labour and materials for Churches and Schools, if I will give them Clergymen and Teachers. Great and glad tidings of us, if our faith fail not, will, ere very long, I hope, be heard.

Mahara is a new Mission intended for Mr. Thurston, who, by your aid, accompanied me from England, and has resided a welcome inmate in my family ever since. On Trinity Sunday I hope, with God's blessing, to admit him as a fellow-workman for God's service, which he already is in heart and hope. The district embraces about 20 miles of populous villages, of which *Mahara* is the centre, on the high road into the interior. The Native Headman of the corle (district), the Moodeliar Desanayake, is a sincere Christian, residing in Colombo, and is very much in earnest, not only in advocating but assisting the improvement of his

Gospel-Propagation Society—

countrymen. He proposed to me, if I would give him a Clergyman—he asked only one for a population of 20,000—to build either one large Church, or two or three small ones at different points of his district; to go with his family into the district for the superintendence of the Schools; and to throw all the weight of his influence in support of the Clergyman, for whom he offers to build a house. He proposes in each place to call the people around him, and claim their own efforts for their own good. At one place he has done so. At once there were 50 volunteers to dig the foundation, and 30 more to proffer labour. One gives land, another wood, another cabrook (a stony earth cut in square lumps like large bricks), another chunam (lime), all labour and good-will.

Koorene—This is another remarkable opening, which bears the impress of a providential leading. A deputation from the whole of the populous district between Colombo and Negombo is to come to me next week for the same purpose, to invite help and guidance. I hope to station in it Mr. Labrooy, from Bishop's College, Calcutta. It includes five principal Stations, extending about 25 miles north of Colombo, all densely peopled, and all

professing a great desire for the establishment of our Church among them. They offer to build both Schools and Churches, and to contribute monthly toward the maintenance of the Mission.

Is the heart of England so dead to the sympathies of our human nature, and the verities of Christ's Gospel, as to oblige me to offer these people a stone when they ask me for bread—even the bread of eternal life? A glimmering of light is before their eyes: they would have us guide them to the fountain of all light. Help me to do so, in the faith of God, and of Christ's promise to be with His Church and His Ministers *even to the end of the world*. God guide your counsels, and move your hearts, and open your hands toward us!

For this island and its people almost every thing has to be done. Out of Colombo, I can number but three consecrated Churches. Southward, among the Singhalese, an apathetic Buddhism, or actual unbelief, prevails. Northward, among the Malabars, an unimpressible Brahminism is everywhere in the ascendant. True, the influence of both is on the wane. Here is our hope. In God and God's promise, and God's help, must be our faith. [Bp. of Colombo.

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Daniel Gogerly, *Chairman* of the District, A. Kessen, *Rector* of the Government Normal Central School: D. de Silva, J. A. Poulier, *As.*; 1 *Cat.*—*Negombo* and *Rille-galle*: Wm. H. A. Dickson: D. D. Pereira, *As.*; 1 *Cat.*—*Seedua*: D. L. A. Bartholomeuz, *As.*; 1 *Cat.*—*Galkisse*: C. Wijesingha, *As.*—*Morrotto*: P. G. D'Zylva, *As.*—*Pantura*: John Parys, *As.*; 2 *Cat.*—*Caltura*: W. A. Lalmon, *As.*; 2 *Cat.*—*Galle* and *Amblamgodde*: Wm. Bridgnell: 3 *As.*—*Matura*, *Dondra*, and *Goddapitiya*: C. De Hoedt, *As.*; 2 *Cat.*—Communicants, 963—Day-School Teachers, 92: Schools, 82: Scholars: Male, 2437; Female, 644. The Rev. Messrs. Robinson, Walton, and Dickson, embarked for Ceylon on the 12th of November, and reached that place on the 24th of February. Mr. Walton and Mr. Robinson pro-

ceeded to the North of the Island—
Pp. 213, 287.

TAMUL DIVISION.

Batticaloa, on the coast, N of *Matura*, and *Bintenne*: James Gillings, James Wallace: 3 *Cat.*—*Trincomalee*: Edward J. Robinson: 1 *Cat.*—*Point Pedro*, at the northern extremity of the island: John Philips, *As.*—*Jaffna* and 3 Out-Stations, containing about 50,000 inhab.: Peter Perceval, *Chairman* of the District, John E. S. Williams, John Walton: 1 *Cat.* Mr. Stott and family have returned home. Rev. J. Kilner embarked for Batticaloa on the 27th of October—Communicants, 277—Day-School Teachers, 54: Schools, 31: Scholars: Male, 1389; Female, 304—Pp. 213, 214, 287, 524.

The Missions among the Singhalese and among the Tamul People and the Veddahs, in the northern and western parts of the island in all the departments

of the work, are in a state of useful efficiency and vigour; in the southern part of the island the Missionaries report an increase of 37 Members, beside 35 Members in the Kandyan Provinces which have not been taken into account. The printing press is employed on the Singha-
 lese Translation of the Scriptures, and in the multiplication of useful School Books and Tracts. The Native Normal Institution, of which Mr. Kessen is the Rector, has prepared 30 Students, who are about to be sent throughout the country to take charge of Schools under the patronage of Government. [Report.]

During the past quarter my time has been fully occupied in attending to preaching, pastoral visitation, superintending Schools, and watching over the spiritual interests of the Society. I preach regularly four or five times a-week, and am

SCOTTISH LADIES' ASSOCIATION FOR FEMALE EDUCATION.

Colombo — A School has been opened at Dehiwelle, near Colombo, and numbers already 30 girls; also

AMERICAN BOARD OF MISSIONS.

STATIONS AND LABOURERS—*Tillipally*: 1816: 1 Out-Station: Daniel Poor: 10 *Nat. As.*—*Batticotta*, and 3 Out-Stations: Henry R. Hoisington, Wm. W. Howland, Eurotas P. Hastings, Wm. W. Scudder: Sam. F. Green, M.D., *Physician*; 18 *Nat. As.*—*Oodoville*: Levi Spalding: Eliza Agnew, Mary Ann Capel; Nathaniel Niles, *Nat. Preacher*; 9 *Nat. As.*—*Panditeripo*: 1820: John C. Smith, Mrs. Whittelsey: 6 *Nat. As.*—*Manepy*: 1821: Benj. C. Meigs: Eastman S. Minor, *Printer*; Seth Payson, *Nat. Preacher*; 6 *Nat. As.*—*Valverty*: vacant — *Varany*: inhab. 40,000: 1 *Nat. As.*—*Chavagacherri*: 1833: Adin H. Fletcher: 5 *Nat. As.*—*Oodoopilly*: Edward Cope: 2 *Nat. As.* Mr. Whittelsey died on the 10th of March.

SUMMARY: Stations, 8; Out-Stations, 4—Missionaries, 10—Physician, 1—Printer, 1—Female Assistant Missionaries, 14—Native Preachers, 2—Native Assistants, 57—Communicants, 330—In the Seminary for Males, 116 Pupils; for Females, 102 Pupils—Schools: En-

gaged three or four hours a-day in the Schools. The Congregations at the Chapel on the Sabbath are good, both in the morning at the Tamul Service, and in the afternoon at the English. The people evince, by their regularity of attendance and their fixed attention, a disposition to profit by the Means of Grace.

A fortnight ago I made a circuit round the lake, visiting all the principal places on each side, and giving tickets to the members of society. The influence of Heathenism on the island is, to a large extent, neutralized by the prevalence of Christianity; but in the country districts the sad effects of ignorance and superstition are much more apparent. Idol Temples are numerous, and sacred stones are set up as objects of worship *under every green tree*. [Rev. J. Gilling—Nov. 6, 1847.]

at Galkisse, in which there are 68 girls, and another at Grand Pass and Mutwal.

lish 16, Pupils 540; Free 82, Boys 2387, Girls 1077: Total number of Pupils, 4222. Printing, 5,188,840 pages; and from the beginning, 131,728,498—Pp. 214, 215, 407.

Mr. Poor, when he introduces members into the Congregation, requires them to make the following promise:—

Whereas some persons who wish to join the Church, do not give satisfactory evidence of repentance and faith in Christ; and whereas there are others who, though they think they ought to renounce idolatry and become Christians, do not fully understand the nature of Christianity and the usages of a Christian Church; therefore, for the benefit of such persons, this Introductory Society is formed, into which all may be received, who give in public their consent to the following declaration, to wit:—In the presence of God and this Congregation, I hereby promise to leave the worship of Siva, Pullyar, and such like gods, and worship only the one true God, according as He has revealed Himself in the Christian Scriptures. Moreover, that I may know more fully the true Scriptures, walk according to them, and thereby secure the great salvation

American Board of Missions—

which is, by Jesus Christ, I hereby acknowledge it to be my duty daily to read

or hear the Scriptures, to pray to God through Christ, to attend Public Worship, and to keep holy the Sabbath Day.

Indian Archipelago.

Baptist Miss. Soc.—Mr. Gottlieb Brückner continues his labours at *Samarang*, in Java; and N. M. Ward at *Pedang*, in Sumatra—Pp. 215, 216.

The labours of our aged friend, Mr. Brückner, are still continued at *Samarang* and the neighbourhood, though without much encouragement in conversion: for 30 years he has laboured in this field as their Missionary. Many thousand Tracts have been translated, printed, and distributed by him. The Testament has been translated into the Javanese; and last year, for the first time in the history of this people, a selection of evangelical hymns was translated and printed for the use of the Congregations. [Report.]

Mr. Gerické, an Agent of the Amsterdam Bible Society, who has been 20 years in Java, studying the Javanese Language and translating portions of the Scripture, now in Holland, writes Nov. 23, 1847—

Ever since I had the pleasure to be acquainted with Mr. Brückner I admired in him a true Christian Character, an humble mind, an active promoter of the kingdom of Christ, a patient sufferer of many and grievous disappointments, and a constant confessor of the faith of Christ crucified. Among all the Missionaries who have been sent to an unconverted nation, perhaps none have met with as many and great difficulties as Mr. Brückner. Though until now no Church has been established among the Javanese, yet may the labours of Mr. Brückner be considered to have prepared the ground of the vineyard of Christ in that part of the world.

Mr. Brückner is, until now, the only Missionary in Java who is tolerated by the Dutch Government. He is about 64 years old, and cannot do much more. It would be desirable that a few young Missionaries of your Society could be sent to assist our old Brother.

B F Bible Soc.—The Committee have granted 300*l.* toward the expense of a translation of the Testa-

ment into Dajak, by Rhenish Missionaries, there being 100,000 people in Borneo who use that language.

Christian-Knowledge Soc.—The Report states—

The attention of the Society has been called to the spiritual condition of the island of Borneo, and to support the efforts of the Governor, James Brooke, Esq., and other benevolent persons, toward introducing Christianity into that island, and the Malayan Archipelago in general. It appeared from a statement forwarded to the Society by the Committee of the Borneo Church Mission Institution, that they had communicated to Mr. Brooke their project for founding a Church, a Mission House, and a School at Borneo, and that he had expressed his most cordial approbation of the design. He had offered to bestow land, to any reasonable extent, along the banks of the Sarawak, for the necessary erections, and for the endowment of the Mission. The Archbishop of Canterbury and the Bishop of London have given their sanction to this Institution, and desired to commend it to the pious regard of the members of the Church.

The Committee having arranged to send out the Rev. F. T. M'Dougall with a coadjutor in Deacons' Orders, the Rev. Mr. Wright, to commence this important Mission, requested the Society's assistance in its behalf. The Board agreed to grant 300*l.* toward these objects; and it was intimated that, in the event of additional assistance being required hereafter, some further aid would be recommended.

Mr. M'Dougall having requested a grant of Service Books for the use of the Church, and a selection of the Society's Educational Books and Maps for the use of the Schools; books to the value of 15*l.*, including 4 to Service Books, were granted.

Eastern-Fem. Ed. Soc.—The Labourers and Stations connected with this Society were given at p. 458.

Gospel-Prop. Soc.—A door for the entrance of Christian Civilization into Borneo having been opened

by the heroic enterprise of James Brooke, Esq., the Society, anxious to strengthen the hands of the Rev. F. T. McDougall and the Rev. R. W. Wright, who have offered themselves for the work, have placed at the disposal of the Borneo Committee the sum of 50*l.* per annum, to aid them in maintaining a third Missionary.

Rhenish Miss. Soc.—BORNEO—*Banjer*: Barnstein, Andreas, *Assistants*. A Chinese School. *Palingkau*, and Out-Stations: Becker, Marat, Aku, *Assistants*. Scholars, 100. Ransomed Colonists, 13 families, or about 60 souls.

A spring has arisen for Borneo, such as it has not seen since the creation of the world. The time of the Most High has appeared, and with it His wonderful help. We have raised up our head from the dust, and were permitted to sing, *The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly!*

[Becker.

Sungei Bintang: Jean Hofen:

Saman and Phillipp, *As.*; Scholars, above 100.

Mentangei and Paley, Out-Stations: Lungkan, *As.* Bethabara: Hupperts. Scholars, about 100. This Station, formerly occupied by the Missionary Society of Halle, was lately given over to the Rhenish Missionary Society.

American Board—In Borneo, Wm. Youngblood is stationed at *Pontianak*; and at *Karagan*, 1842, Wm. H. Steele. Mr. Fred. B. Thomson is in America on a visit.—P. 216.

The Lord has been pleased to continue His afflicting hand on this Mission. The climate of *Karagan* is, beyond all question, healthful. As a consequence probably of former exposures, Mr. Youngblood has been threatened with pulmonary disease, and Mrs. Youngblood is in poor health. Mr. Steele, therefore, is the only member of the Mission on the ground, and its interests are certainly in jeopardy. The Prudential Committee call earnestly for men to go to its rescue.

[Board.

Australasia.

Australia.

B F Bible Society—The *New South-Wales* Auxiliary, at Sydney, has remitted 40*l.*, and has been supplied with 1470 copies of the Scriptures: the issues of the Society for three years have been 2845. The *Van-Diemen's-Land* Auxiliary, at Hobart Town, has remitted 250*l.*, and ordered 900 copies: its issues for the year were 694. Dr. Browning, who went out in charge of 200 convicts, received from the Society 400 copies of the Scriptures for their use. The *Cornwall* Auxiliary, at Launceston, has remitted 140*l.*, and has issued 1478 copies. The *Australia-Felix* Auxiliary, at Melbourne, has remitted 40*l.*, and ordered 1126 copies. The Auxiliary has contributed 60*l.* as a Free Contribution. The *South-Australia* Auxiliary, at Adelaide, has remitted 50*l.*, and 300 copies have been forwarded in ad-

dition to others value 50*l.* A grant of 100 Bibles and Testaments has been made to the Rev. W. H. Coombs, proceeding to Gawler, near Adelaide. The *Christian-Knowledge Society* reports that the Bishopric of *Adelaide* has been erected at the cost of a lady whose munificence has supplied the adequate endowment. The sum of 50*l.* has been granted toward the expense of building a School House in Trinity Parish, Sydney, and several grants of Books and Tracts have been made. *Christ's College*, Tasmania, has been opened, and the Society has paid the 500*l.* granted toward its erection. Books for Divine Service have been granted to 4 different applicants; and other grants, value 20*l.*, have been made, beside a supply of books for convicts. A grant of 500*l.* has been made to the Bishop of Adelaide, and 2000*l.* promised toward the erection of a Col-

Christian-Knowledge Society—

legiate Establishment; also 300*l.* has been voted to him in consideration of Western Australia being added to his Diocese, and 12 sets of Books for Divine Service. Toward a Church at Bunbury 50*l.* has been granted, to a Church at Nairn 50*l.*, and at Mount Barker 25*l.* Several grants of Books and Tracts have been made. The sum of 500*l.* has been placed at the disposal of the Bishop of Melbourne, and 2000*l.* for a Collegiate Institution: 12 sets of Books for Divine Service have been granted. To the Bishops of Newcastle and Melbourne, grants of 500*l.* for general purposes, and 2000*l.* for Collegiate Institutions, have been made, and 12 sets of Books for Divine Service. Books and Tracts have been granted to Clergymen entering on their duties in these Dioceses. The *Religious-Tract Society* has made grants for Australia amounting to 103,948 copies, value 162*l.* 3*s.* 6*d.* The Society at Sydney has remitted 70*l.* for Books sold, and Books, value 134*l.* 11*s.* 8*d.*, have been sent on sale to Port Philip—P. 216.

GOSPEL-PROPAGATION SOCIETY.

The division of the Diocese of Australia was mentioned in our last Survey. The several newly-appointed Bishops were consecrated in June last. The Bishop of Australia reports that 29 Churches have been completed in his Diocese, all of which are occupied for Divine Service. The sum of 5000*l.* has been raised by a Special Committee, and 3780*l.*, including 1000*l.* given by the Bishop, for the erection of a Collegiate Establishment for the Diocese of Tasmania—Pp. 216, 217, 328.

WESLEYAN MISSIONARY SOCIETY.

Buntingdale: 90 miles W of Melbourne—1839—Francis Tuckfield: Communicant, 1: Scholars, 5 Boys, 5 Girls—P. 217.

The pecuniary difficulties of the Mission are being overcome, and it

is nearly self-supporting. Mr. Tuckfield, however, writes:—

In surveying the operations of the Mission during the year, it is the painful duty of the Missionary to report, that, as it regards the moral and spiritual condition of the Natives, but little, if any, apparent good has been effected.

The combination of influences complained of on former occasions, as unfavourable to the successful prosecution of the work, is still in operation. The surrounding tribes who, in consequence of their hostilities, are not allowed to enjoy the advantages of the Station, continue to indulge themselves in malignant and revengeful feelings against the Natives of the Mission.

Adelaide, in South Australia—1843—Daniel J. Draper; John Harcourt, *As.*; Wm. Longbottom, *Supernumerary*—P. 217. The labours at this Station seem now to be exclusively directed to the benefit of Colonists.

Perth—Swan River—1840—John Smithies—P. 217. No Report has been received since our last Survey.

GOSNER'S MISSIONARY SOCIETY.

Zion Hill, at Moreton Bay: Niquet, Rode, Hausmann, Hartenstein, Schmidt, Wagner, Richter, Olbrecht, Gerike, Gerler, Herrmanns, Franz, Zillmanns, Doege—P. 217.

LUTHERAN MISSIONARY SOCIETY IN DRESDEN.

NEW HOLLAND—*Adelaide*: Klose, Teichelmann.

Mr. Klose's promising indigenous School is now in the hands of the Government, who hitherto had supported it. Mr. Klose remarks justly, "If the Government had not had the progress of the children before their eyes, they would not have appropriated the School to themselves. From this you may perceive that your pains, sacrifices, and prayers were not in vain, although they have not yet produced the fruit for which I have been sent out." [Report.

Encounter Bay: Meyer, Schürmann.

Mr. Meyer's chief employment, in this land of darkness and the shadow of death, is the instruction of youth. Ten brown

boys have gathered round him: they are intelligent, sharp, witty, in a measure, also, teachable and willing to submit to Christian Discipline, and so far at least open to Christianity, that they believe it to be true. Their little eyes sparkle with eagerness to answer questions relating to the Scriptures, which are proposed to them; and when Meyer related to them the baptism of our Lord in Jordan, explaining to them the real signification of Christian Baptism, that we thereby, if we believe, are regenerated into children of God, they all exclaimed, with one voice, "Well, then, baptize us, baptize us."

[Report.

New Zealand.

The *B F Bible Society* has received 15*l*. from the Auckland Auxiliary, and has sent 300 copies of the Scriptures in English—The *Christian-Knowledge Society* has voted 1500*l*., in addition to 500*l*. previously granted, toward the completion of St. John's College; Books and Tracts, value 10*l*., to the Rev. W. Bolland, New Plymouth; and Books for distribution to the Rev. R. Burrows—The *Prayer-Book and Homily Society* has received 5*l* in lieu of 42*l*. 15*s*. 10*d*., the value of Prayer Books sent out in 1841, and which were burnt by the insurgent Natives—The *Religious-Tract Society* has sent about 4000 Tracts to different friends.

GOSPEL-PROPAGATION SOCIETY.

The Report states that the sum of 20,400*l*. has been received for the erection and endowment of the Bishopric and Collegiate Establishment in New Zealand to meet the grants made by the Society—P. 218.

CHURCH MISSIONARY SOCIETY.

STATIONS and LABOURERS—The Stations are taken in their order from north to south. *Kaitia* lies in the north-west of the Northern Island; the five which follow are connected with the *Bay of Islands*. At a considerable distance to the southward lie *Waikato*, at the mouth of the river of that name, on the west coast, and *Manukau*, 25 miles inland: east of *Manukau* lies *Hauraki*: and *May*, 1848.

further eastward, on the coast, *Tauranga*. *Rotorua* is in the centre of the Island—*Poverty Bay*, or *Turanga*, nearly in the same latitude, on the east coast—and *Entry Island*, or *Kapiti*, off the south-west coast, and is the head-quarters of a district extending along the coast, from Port Nicholson on the south to the River Wanganui on the north. One Missionary resides at Nelson, in the Middle Island.

NORTHERN DISTRICT—*Kaitia*: 1834: Joseph Matthews: W. G. Puckey, Cat.—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1839: James Kemp, James Shepherd, Cat.—*Paihia*: 1823: and *Waikare*: Henry Williams: Marianne Williams, Teacher—*Waimate*: 1831: Robert Burrows—*Kaikohu*: Richard Davis, Edward Williams, Schoolmaster; W. King, As.; Serena Davis, Schoolmistress; Wm. Davis, Candidate for Holy Orders. *Nat. As.* 99—Communicants, 1149—Schools, 68: Scholars, 2699. There are 10 Churches built with boards, and between 30 and 40 native-built rush Chapels.

MIDDLE DISTRICT—*Bishop's Auckland*: Wm. C. Dudley—*Waikato*: Robert Maunsell: *Kaitotehe*: 1843: Benj. Yate Ashwell, Cat.—*Otawao*: 1843: John Morgan, Cat.—*Hauraki*: James Preece, Cat.—*Tauranga*: 1835: Alfred N. Brown, Christopher P. Davis: Sophia Baker, As.—*Rotorua*: Thomas Chapman. 74 *Nat. As.*, Mr. Telford returned to England on the 3d of January—Communicants, 717—Schools, 93: Scholars, 5418. There are nearly 100 native-built Chapels, and about 10,000 attendants at Public Worship.

EASTERN DISTRICT—*Poverty Bay*, or *Turanga*: Wm. Williams—*Kauakaua*: George Adam Kissling—*Uawa*: Charles Baker—*East Cape*: James Stack, Cat.—*Opotiki*: John A. Wilson, Cat.—*Wairoa*: James Hamlin—*Ahuriri*: Wm. Colenso. 115 *Nat. As.* Mr. Kissling has

Church Missionary Society—

been obliged, by his state of health, to remove for a time to Auckland, where he has charge of many Natives. This District contains five Stations, viz. Turanga, in Poverty Bay, at which Archdeacon Williams resides—Uawa, 36 miles north of Turanga, where Mr. C. Baker commenced a new Station—Rangitukia, near Waiapu, where another new Station has been commenced by Mr. J. Stack—Kauakaua, in Hicks' Bay, where the Rev. G. A. Kissling is stationed—and Opotiki, under the care of Mr. J. A. Wilson, which has been transferred from the Middle District, in consequence of its more immediate connection with this District—Communicants, 1484—Schools, 78: Scholars, 2867.

WESTERN DISTRICT—*Entry Island: Wanganui:* Richard Taylor—*Wai-kanae:* Octavius Hadfield:—*Nelson:* Charles Lucas Reay. *Nat. As.* 75—Communicants, 1104—Schools, 74—Scholars, 3820—Pp. 219, 220, and p. 64 of our present Volume; see, at pp. 320—327, 351—359, 401—406, 479—487, and pp. 47—55, 105—108, of our present Volume, Reports of the several Stations, and many particulars of the Proceedings of the Missionaries.

Summary,

(As given in the Forty-seventh Report.)

Labourers in 24 Stations, 395; being 16 Missionaries, 13 European Catechists, 3 European Female Teachers, 314 Male and 49 Female Native Assistants—The number of Attendants on Public Worship and Scholars is not reported.

The attention of the Committee has again been called to the large land-purchases of some of the Missionaries of the Society. The Committee have, on former occasions, explained the peculiar circumstances under which Missionaries first became possessed of land, at a time when it had comparatively little value, and when there was no other way of providing for their large families. So long as no charge of neglect of Missionary Duties, or of speculating in the sale of lands,

could be fairly alleged against any member of the Missionary Body, the Committee did not feel themselves called on to interfere. They had hoped, also, that all ground for interference would have been removed, as soon as a Court had been established for the adjudication of Land Claims, and when Government had themselves fixed the maximum of land to be held by any one person. But Her Majesty's Secretary of State for the Colonial Department having lately communicated to the Committee certain Despatches from Governor Grey, from which it appeared that the Missionaries and other parties could not be put in possession by Government of large grants of land legally assigned to them, without the risk of collision with the Natives, bloodshed, and other evils; and that it was of much importance, in Governor Grey's opinion, that the influence of the Society should not appear to be on the side of enforcing claims against the Natives for these large tracts of land, at so fearful a risk; the Committee were led to review the whole question. In the view of the many evils and inconveniences which have arisen, and may yet arise, from the Missionaries of the Society being possessed of large tracts of land, they have adopted a Resolution, that no Missionary or Catechist shall be allowed to continue his connection with the Society who shall retain for his own use and benefit a larger tract of land than shall appear suitable in the judgment of the Bishop and Governor, or of such other parties as they may appoint to determine this question. [Report.]

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Auckland:* Walter Lawry, General Superintendent of the Society's Missions in New Zealand, and Visitor of those in the Friendly Islands and Feejee, Thos. Buddle—*Pehiakura:* Henry H. Lawry—*Mangungu* and *Wangaroa:* John Hobbs, William Kirk—*Waima* and *Newark:* John Warren: George Stannard, *As.*—*Wairoa* and *Kaipara:* James Buller—*Waingarua* and *Waipa:* James Wallis, George Buttle—*Aotea (Beechamdale), Kawia,* and *Mokau:* John Whiteley, Gideon Smales—*Taranaki, North (New Plymouth):* Henry H. Turton—*Taranaki, South*

(*Waimate*): Samuel Ironside—*Pa-tea*: Wm. Woon—*Middle Island*: *Port Nicholson* and *Kapiti*, *Cloudy Bay* and *Queen Charlotte Sound*: James Watkin—*Port Nelson*: John Aldred—*Waikowaiti*, near *Otago*: Charles Creed—Gratuitous Sunday-School Teachers, 387—Local Preachers, 243—Members, 3700—Scholars, 6212—P. 220; and see, at p. 447, a Notice of the Advance of Christianity among the New Zealanders.

It is cause of thankfulness to the great Head of the Church that so many of the Christian Natives, who have been exposed to the evil influences attendant upon a state of warfare and of incipient civilization, have proved faithful in the hour of temptation and trial; that those of them who have actually engaged in the war have generally been found arrayed in defence of the Government, and of their country, against the evil designs and rebellious movements of lawless men; and that although, in some few instances, the immoralities and irreligion of professedly Christian Europeans, and the efforts of the emissaries of the Romish Superstition, have had an injurious effect upon the Natives, there are encouraging indications of the progressive diffusion of the knowledge and power of Christianity, and of the successful prosecution of measures which may be expected, under the blessing of God, and in His own appointed time, to dispel the moral darkness still covering so large a portion of the land.

[Report.

Innumerable are the advantages resulting from the progress of Christianity here, as in other parts. I am not aware that there has been a single case either of infanticide or murder, as the consequence of witchcraft, in the Circuit since the beginning of 1844. These were crimes of every-day occurrence not many years back; and the latter, I am sorry to say, still exists in several places on the island. There is the liberty given to nearly all the slaves, who have returned to their native homes; and there is the peace and good feeling which prevail.

[Rev. Gideon Smiles.

GOSNER'S MISSIONARY SOCIETY.

NEW ZEALAND—*Chatham Island*: Schirmeister, Müller, Beyer, Bankes, Engst.

NORTH GERMAN MISSIONARY SOCIETY IN HAMBURG.

Ruapuki, an island between the Southern Island and Stuart: J. F. H. Wohlers.

From the middle of 1844 to the latter end of September 1846, Mr. Wohlers had reported the baptism of 68 Native Adults and 45 Children, beside 21 marriages. On the 15th Feb. 1846 he held the first Service in the new built Church.

Motukaramu—1844—J. F. Riemenschneider: T. H. Trost, *As*.

Nelson—J. W. Ch. Heine, *Lay Agent*, chiefly occupied with the German Colonists.

Polynesia.

The *B F Bible Society* has granted 500 reams of Paper to the London Missionary Society for Rarotonga. The revision of the Tahitian Bible has proceeded as far as the First Epistle to Timothy. A small grant has been made to the Rev. J. Hunt, of the Feejee Islands—Pp. 220, 221.

WESLEYAN MISSIONARY SOCIETY.
FRIENDLY ISLANDS.

Tongatabu, 1822: Peter Turner, Wm. Webb, jun., Thomas Adams: George Miller, *As*.—*Habai*, 1830: John Thomas, *Chairman*

The *Religious-Tract Society* has granted 1000 Tracts to Tahiti; and 25 reams of Paper and a Library, value 10*l.*, to Rarotonga. About 500 volumes of Periodicals have been sent to the different Islands of the Georgian Group—P. 221.

of the *District*, Matthew Wilson, Thomas West—*Vavou*, 1831: Stephen Rabone, Joel Bate, George Daniel. There are 3 Islands under the charge of Native Teachers. Mrs. Miller died on the 2d of May 1847.

Wesleyan Missionary Society—

—Communicants, 6597 — Schools, 144: Scholars: Male, 2692; Female, 3039—P. 221; and p. 112 of our present Volume.

FEETEE ISLANDS.

Lakemba, 1835: John Hunt, sen., *Chairman of the District*, Richard B. Lyth, John Malvern — *Rewa*, 1838: James Calvert, James Ford — *Bau*, 1839, and *Vua*: Thomas J. Jaggar, Thomas Williams, jun.—*Somosomo*, 1839: John Watsford, David Hazlewood, *As. Miss.* There are 7 other Stations committed to the charge of Native Teachers—Communicants, 1278—Schools, 41: Scholars, 1873—P. 221; and see, at p. 400, a Notice of the Conversion of Cannibals. The accounts from Feejee continue to abound with statements of the most horrid cannibalism.

The fact that we have 3300 whom we consider our stated or occasional hearers, is a gratifying proof that we do not labour in vain. The Word of God is preached every Sabbath in 53 places, and these widely scattered throughout the group, so that in many parts of the valley of death there are prophets proclaiming the Word of Life. Still these are only solitary positions taken in the midst of the country of the enemy, who, whether we refer to numbers or political influence, has still possession of the field, all the leading Chiefs being heathen, and also the mass of the people.

The demon of war still rules with destructive power in almost every part of the group. Cannibalism is still practised to an awful extent. Crimes of various kinds, too dark to admit of disclosure, are habitually committed. One of our Stations, *Somosomo*, is as yet next to a failure; and another, *Rewa*, is for the present suspended. Our people are in every sense mere babes. We ourselves are few in number, and not as yet thoroughly acquainted either with the language or the habits of the people. Our helpers have much that is excellent combined with much that is weak, and can only be regarded as the undisciplined troops of an army. The Gospel has been introduced into 24 islands, including the two large islands. Nine are wholly or

mainly Christian; and though we have none of the leading Chiefs among our Members, we have several very influential Chiefs, and some who have been famous, even in Feejee, as murderers and cannibals.

[*District Report.*

LONDON MISSIONARY SOCIETY.

Islands and Labourers.

Samoa, or Navigators': 1831: Charles Hardie, Alex. Macdonald, George Pratt, George Drummond, Thomas Heath, Wm. Mills, William Day, Wm. Harbutt, John B. Stair, Thos. Bullen, Archibald W. Murray, H. Nesbit, G. Turner, Geo. Stallworthy, Thos. Powell, Thomas Slatyer, J. P. Sunderland: Matthew Hunkin, *As. Ebenezer Buchanan, Infant-School Teacher—Hervey*: 1825: Charles Pitman, Aaron Buzacott, Wm. Gill, Henry Royle, George Gill: 9 *Nat. As.*—*Society*: 1820: Charles Barff, George Pratt, George Charter, E. R. W. Krause, John Rodgereson: 2 *Nat. As.*—*Austral*: 5 Islands; 9 *Nat. As.*—*Georgian*: 1797: John Barff, David Darling, John Davis, Robert Thompson, Wm. Howe, T. Joseph, A. Chisholm, Alexander Simpson: Joseph Johnston, *Normal-School Teacher—Paumotu*: 3 Out-Stations; 4 *Nat. As.*—*New Hebrides*: 1840: 12 *Nat. As.*—*Loyalty*: 1844: 4 *Nat. As.* Of these last two groups no mention is made in the Report. Mr. Smee died on his passage to England, where Mrs. Smee arrived in the "John Williams." The returns from the Stations are very incomplete, but the numbers received are, Communicants, 1419; Scholars, 8423—Pp. 221, 222, 368; see, at pp. 328, 399, an Account of Pomare's Return, and of an Awful Tempest in Mangaia; and, at p. 488, a Notice of the Guarantee of France and England for the Independence of the Leeward Group.

The information respecting these interesting Islands is of a various character. While in some there is much to encourage, and in all reason for thankfulness, in others the

faith and patience of the Labourers are sorely tried.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820: renewed, 1824—

Kailua: Asa Thurston: Seth L. Andrews, M.D., Physician—*Kealakekua*: Mark Ives—*Kau*: John D. Paris—*Waimea*: Lorenzo Lyons—*Hilo*: David B. Lyman, Titus Coan—*Kohala*: Elias Bond. OAHU: 1820—*Honolulu*: Rich. Armstrong, Lowell Smith: Samuel N. Castle, Levi Chamberlain, *Secular Superintendents*; Edwin O. Hall, *As. Sec. Superint.*; Amos S. Cooke, Teacher; Mrs. Chamberlain, Teacher; Edm. H. Rogers, *Printer*; Henry Dimond, *Bookbinder*—*Punahou*: Daniel Dole: Wm. H. Rice, *As.*; Maria M. Smith, Teacher—*Ewa*: Atemas Bishop: 2 Nat. Preachers—*Waialua*: John S. Emerson, Peter J. Gulick—*Kaneohe*: Benjamin W. Parker. KAUAI: 1820—*Waimea*: George B. Rowell, Mrs. Whitney, Maria K. Whitney—*Koloa*: John F. Pogue: J. W. Smith, M.D., Physician—*Waioli*: Edward Johnson, Abner Wilcox, Teachers. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D., Cochran Forbes—*Lahainaluna*: Wm. P. Alexander, T. Dwight Hunt: Mrs. Dibble—*Wailuku*: Ephraim W. Clark: Edmund Bailey, *As.*; Maria C. Ogden, Teacher—*Hana*: Daniel T. Conde—*Kaupo*: Eliphalet Whittlesey. MOLOKAI: 1832—*Kaluaaha*: Harvey R. Hitchcock, Claudius B. Andrews: Lydia Brown, Teacher. Mrs. Andrews died on the 29th of September, and Mrs. Paris on the 18th of February. Messrs. Dwight and Kinney embarked on the 23d of October—Pp. 223, 224.

The Spirit was evidently poured out at several of the Stations during the last year, and the additions to the Church cannot have been less than 800. The present number of Church Members is nearly 23,000. The number admitted from the beginning exceeds 33,000. The

amount of contributions acknowledged from the Hawaiian Churches, for the two years ending May 1846, was between 9000 and 10,000 dollars; beside labour, materials, &c., expended in building and repairing Meeting Houses.

In describing the state of the Churches, the Mission, in their last General Letter, use the following language:—"We have constant and abiding and soul-cheering evidence that the Lord has wrought a great and marvellous work among this people; that the mighty thunderings of His power by which He shook this kingdom in 1837-39, caused many a prisoner of hope to flee to the stronghold for refuge, and to abide under the shadow of the Almighty. Of this we have daily evidence in the increasing light, the established principle, the orderly walk, the grounded faith, and the active benevolence of many. The Churches are becoming gradually consolidated. The good and the bad, the precious and the vile, are forming more distinct classes; and the line of demarcation is more and more discernible between them. We have hope, yea, more, we have confidence, that the Gospel of Christ is established here on a firm basis; that it is fixed in the understandings and in the hearts of thousands, and that the gates of hell shall never prevail against it. Still, notwithstanding the confident hope which we express, we have not forgotten that we live in the midst of 'sottish children,' of a 'foolish nation,' of a perverse people, of a fickle and wayward generation. Many of our highest hopes and fondest expectations have been blasted. But this should have been expected. No strange thing has happened to us. It is but a feature in the history of the Church in all ages."

The common Schools, being now supported wholly by the Natives, are no longer reckoned among our Missionary Schools. Mr. Richards, formerly connected with the Board, is now Minister of Instruction; and as such he is endeavouring to give them increased efficiency. Of the 300 Boarding Scholars under the care of the Mission, thirty-six are supported by the Natives: the residue by Mission Funds. The printing has been as usual: the number of pages from the beginning is ONE HUNDRED AND SIXTY-NINE MILLIONS.

At Honolulu, several of the Chiefs, after having been long under Church Censure, have given such evidence of a

American Board of Missions—

desire to walk with the people of God as to be restored to Christian Fellowship. The Prudential Committee have reason to believe that discipline has been at-

tended to in the Churches at the Islands with as much impartiality, to say the least, as it is anywhere in our own country.

[Board.]

Spanish and Portuguese-American States.

THE *Baptist Miss. Soc.* has, at *Belize*, 1 Station and 2 Out-Stations. The Rev. J. Kingdon and J. P. Butterfield labour at *Belize* and neighbourhood, and there are 2 Native Teachers at the Out-Stations. Mr. Henderson is no longer in connection with the Society.

The *B F Bible Society* has received 30*l.* from *Belize*, and has granted 2000 copies of the Scriptures

in Spanish and 500 in English—The *B F School Society* has granted School Material to Mr. Henderson, of *Belize*. The *Religious-Tract Society* has granted 9300 Tracts to *Belize*, to the care of friends there. The *Wesleyan Missionary Society* has, at *Belize* and *Carib-town*, 3 Missionaries : 3 Salaried and 7 Unpaid Teachers ; 350 Communicants ; 316 Pupils —Pp. 224, 328.

Guiana and the West Indies.

Baptist Miss. Soc.—In the *Bahamas* the Society has 15 Stations, and about 30 Out-Stations ; 3 Missionaries ; 14 Teachers and Preachers ; 100 Unpaid Assistants ; 1601 Sunday Scholars ; 750 Day Scholars ; 2871 Members. In *Trinidad* there are 4 Stations, and 4 Out-Stations ; 2 Missionaries ; 6 Teachers ; 7 Schools ; 271 Scholars ; 101 Members. In *Hayti* there are 1 Missionary and 2 Female Teachers —Pp. 224, 225.

The *B F Bible Society* has received 73*l.* from *Demerara*. There have been sent to *St. Kitt's* 1162 copies of the Scriptures, and 90*l.* has been received ; from *Nassau* 70*l.* has been received, and 848 copies forwarded. To the Archdeacon of the *Bahamas* 100 Bibles and 200 Testaments have been voted. During a tour which occupied eleven months Mr. M'Murray received 378*l.* 3*s.* 6*d.*, and supplied or ordered, for different places in his route, 9670 copies. He reports that 5787 copies had been issued from the *Dépôt* during the year.

The *Montego-Bay Auxiliary* has remitted 121*l.* 10*s.* 1*d.*, of which 75*l.* 13*s.* was as Free Contributions. From *Kingston* 268*l.* 9*s.* 4*d.* has been received, and 1153 copies have been sent—P. 225.

Christian-Knowledge Soc.—The sum of 300*l.* has been voted toward the repairs of the Cathedral at *Jamaica*, and 12 sets of quarto Books for Divine Service. Prayer Books, Books, and Tracts, value 15*l.*, have been granted to Archdeacon Trew for the *Bahamas*. To various places in *Barbadoes* 100*l.* in money, and several grants of Books, have been sent. Books, value 10*l.*, have been sent to *Antigua*—P. 225.

Church Miss. Soc.—The Forty-seventh Report supplies the following returns of the Missions in *British Guiana* and *Jamaica* :—Stations, 3 ; Missionaries, 3 ; European Female Teacher, 1 ; Country-born Catechists, 2 ; Attendants at Public Worship, 1510 ; Communicants, 642 ; Schools, 8 ; Scholars, 722. Mr. Eckel's labours are still continued

in Trinidad, to whom the Society pays 100*l.* per annum—P. 225.

Gospel-Propag. Soc.—The Society has continued to expend 900*l.* during the last year on Jamaica; there are, however, 9 Missionaries maintained instead of 7—Pp. 225, 226.

London Miss. Soc.—In Demerara there are 7 Stations or Chapels, 6 Missionaries, and 9 Teachers and Assistants; Communicants, 1600, as reported. The number of Scholars cannot be ascertained from want of distinct information. In Berbice there are 8 Stations or Chapels, 7 Missionaries, 9 Teachers and Assistants. In Jamaica there are 8 Stations or Chapels, 8 Missionaries, 2 Teachers or Assistants. The returns are so incomplete that no correct statement can be made of the number of Communicants and Scholars—P. 226.

Ladies' Negro-Educ. Soc.—Grants amounting to 1864*l.* have been made to 70 Schools containing 4738 Scholars.

Religious-Tract. Soc.—The applications from these islands have not been quite so numerous as in former years. The issues amount to 79,000 publications, their value being 182*l.* These supplies include several circulating libraries—P. 224.

Scottish Miss. Soc.—This Society has Stations in Jamaica at *Hampden, Lucea, Port Maria, Cornwall, Carron Hall, Green Island, Brounsville, and Rosehill*, and there are several Out-Stations. Missionaries, 7; Catechists and Teachers, 11; Communicants, 842; Scholars, 831. These are the numbers given in the Report, but from several of the Stations the returns are incomplete. The sum of 1301*l.* 11*s.* 6*d.* has been raised by the Congregations for the support of the Schools and Mission—P. 226.

United Brethren—In the Danish West Indies there are 8 Stations and 39 Labourers, 3212 Communicants, and 9534 Negro Converts. In Surinam there are 5 Stations, 43 Labourers, 1569 Communicants, and 11,442 Negro Converts. In the British West Indies there are 30 Stations, 88 Labourers, 12,514 Communicants, and 33,085 Negro Converts—P. 226.

Wesleyan Miss. Soc.—The Missionaries and Assistants labour at 194 Chapels and 201 other Preaching Places: they are 89 in number, and are assisted by 143 Paid and 1532 Gratuitous Teachers. There are 54,760 Members, and 17,918 Scholars—P. 226, and p. 112 of our present Volume.

North-American Indians.

American Board of Missions—At 30 Stations there are 23 Missionaries, 2 Physicians, 14 Assistants, 4 Native Preachers, 4 Native Assistants, 64 Female Assistants, chiefly wives of Missionaries; making a total of 111 Labourers. The Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Sioux, Ojibwa, Stockbridge, New-York, and Abenaki* Indians—P. 226.

American Presbyterian Board—At 5 Stations there are 6 Missionaries, 9 Assistants, and 11 Female

Assistants, chiefly wives of the Labourers, making a total of 26 Labourers. There are 210 Scholars in the Schools, who are of the *Choctaw, Creek, Seminole, Iowa, Sac, Omahaw, Ojib, Chippewa, and Ottawa* Indians—P. 226.

American Episcopal Board—In the *Texas*, among the *Oneida and Ottawa* Indians, the Board has 3 Stations, at which 3 Missionaries and 2 Assistants labour—P. 226.

American Baptist Board—At 12 Stations and 7 Out-Stations there

American Baptist Board—

are 10 Missionaries, 10 Native Preachers, 2 Assistants, 4 Native Assistants, 13 Female Assistants, chiefly wives of Missionaries. There are 1264 Members, or Communicants; 3 Day-Schools, 62 Scholars; 3 Boarding Schools and 76 Scholars.—These are among *Ojibwa, Ottawa, Tonawanda, Tuscarora, Shawanoe*, and *Cherokee* Indians—P. 226.

Baptist Miss. Soc.—At *Tuscarora* Mr. Landon is labouring, and at the time of our last information was assisted by the gratuitous aid of Mr. Carryer—Pp. 226, 227.

Church Miss. Soc.—At 6 Stations connected with the Red-River Settlement there are 4 Missionaries, John Smithurst, Abraham Cowley, James Hunter, and Robert James, who are assisted by 4 European and 4 Country-born Assistants. Attendants at Public Worship: Communicants, 530; Schools, 9; Boys, 156; Girls, 166; Sexes not distinguished, 193; Youths and Adults, 79: Total, 594—P. 227; and see,

at pp. 56—63, 363—367, and at pp. 55—64, 109—112 of our present Volume, many particulars of the Mission.

United Brethren—At *New Fairfield*, among the Delaware Indians, Br. Jesse Vogler and Br. Regenap are labouring: there are 216 under instruction—At *Westfield*, Br. Oehler labours: there are 144 under instruction—Among the *Cherokees*, at *New Spring Place*, Br. Bischof, Wohlfahrt—At *Canaan*, Br. Schmidt, Br. Mack: there are 90 under instruction—At these Stations there are 120 Communicants—P. 227.

Wesleyan Miss. Soc.—In the territories of the Hudson's-Bay Company the Society has, at 4 principal Stations and 5 Sub-Stations, 4 Missionaries, 3 Paid and 2 Gratuitous Teachers, 204 Communicants, and 91 Scholars. These returns, however, only include some of the Stations. The labours among Colonists do not come within our Survey—P. 227.

Labrador.

UNITED BRETHREN.

Nain: 1771: J. Lundberg, Fr. Erdwann, C. Aug. Ribbach, Elsner; Communicants, 84: Baptized: Adults, 48; Children, 139: Total under instruction, 288—*Okkak*: 1776: G. F. Knauss, G. Hertzberg, Aug. Freytag, Aug. Miertsching: Communicants, 166: Baptized: Adults, 63; Children, 149: under instruction, 389—*Hopedale*: 1782: C. G. Albrecht, Kruth, J. T. Vollprecht, J. C. F. Andrea: Communicants, 60: Baptized: Adults, 57; Children, 97: under instruction, 205—*Hebron*: 1830: Jonath. Mentzel, J. C. Beck, Chr. Barsoe, Caspar Schött: Communicants, 63: Baptized: Adults, 45; Children, 79: under instruction, 224.

The year appears to have been distin-

guished by many and great blessings, both spiritual and temporal. Food and raiment, and health and strength, were largely bestowed on the members of our several Congregations: to their households want was almost a stranger, neither did any plague come nigh their dwellings. Both the land and the sea yielded their increase, especially during the latter part of the year 1846, so that the winter provision was more than usually abundant. And it is pleasing to be able to add, that this providential goodness of our God appears to have been generally received in a grateful and devout spirit, some individuals having been thereby led to reflection and repentance, while others were excited to greater earnestness in seeking after the one thing needful, and turning to good account the spiritual privileges conferred upon them. These blessed effects were particularly observable at *Nain* and *Hebron*, the

places, at which there was the greatest reason, the year before, to mourn over the temporal destitution and the spiritual declension too generally prevailing. Though our brethren are unable to speak of any powerful awakening among the Esquimaux, or any remarkable effusion of the Spirit of God upon them, they can gratefully testify that the Lord has been with them of a truth, that His love has exerted its constraining influence over the hearts and lives of many of these people, and that the still small voice of His Holy Spirit has been both heard and obeyed by not a few who are faithful in Israel.

Both at Hebron and at Hopedale interesting visits had been paid by Heathen, or persons living in almost heathenish ignorance and privation of the Means of Grace. The Hebron Settlement was visited by many Esquimaux Families from the North, from the Ungava District, few of whom, however, manifested any disposition to join the company of the believers: Hopedale, by several companies of half-bred Europeans, among whom our brethren found some know-

ledge of the Truth, and some desire after spiritual blessings.

The revision of the Esquimaux Version of the prophetic Scriptures, exclusive of the book of Isaiah, having been completed, the manuscript has been sent home for publication, at the cost of the British and Foreign Bible Society, in thankful compliance with the offer made some years ago by the Committee of that Institution.

To the Mission Families at the several Stations the blessing of health has been generally vouchsafed. At Okkak, indeed, several of our brethren and sisters were more or less severely indisposed, but, through the Lord's mercy, gradually recovered. The health of Brother and Sister Glitsch, of Hebron, failed, however, so seriously, during the progress of the winter, that their return to Europe became absolutely necessary, and they are now on their way to Germany.

The voyage of the "Harmony" proved a tedious one, and she did not return to her accustomed anchorage at Horsleydown till the 25th of October, exactly a month later than in 1846. [Ed. of Period. Accts.]

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: Brn. Mehlhose, Herbrich, Richter, C. A. Ullbricht, Kleinschmidt: Communicants, 184: Baptized: Adults, 76; Children, 130: under instruction, 405—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel, Hasting: Communicants, 157: Baptized: Adults, 84; Children, 105: under instruction, 380—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Asboe, Warmow: Communicants, 246: Baptized: Adults, 119; Children, 246: under instruction, 673—*Fredericks-thal*: 1824: Brn. J. G. M. Ihrer, J. Paulsen Lund, C. Uellner: Communicants, 174: Baptized: Adults, 91; Children, 140: under instruction, 449—P. 228.

The reports furnished by our esteemed Correspondents are, on the whole, encouraging as well as interesting. They

tell of the renewal, to the Missionaries and their native flocks, of the temporal mercies which marked the year preceding—favourable seasons—a winter of unexampled mildness—abundant provision—and a large measure of good health. They also bear pleasing testimony to the continued operation of the Spirit of God on the hearts of the Greenlanders, and the advance made by many in the way of life and godliness. The loss of one Native Assistant, a young man of more than ordinary grace and gifts, is deeply felt by the out-dwellers of the congregation at Lichtenau. Fredericks-thal had received an accession of several Heathen Families from the eastward; and the Missionaries at that Settlement were proposing to repeat their visit to the island of Alluk, in the hope of obtaining an opportunity of proclaiming the glad tidings of salvation to the Heathen who frequent that place for the purposes of trade. [Ed. of Period. Accts.]

THEN THE MOON SHALL BE CONFOUNDED, AND THE SUN ASHAMED, WHEN THE LORD OF HOSTS SHALL REIGN IN MOUNT ZION, AND IN JERUSALEM, AND BEFORE HIS ANCIENTS GLORIOUSLY.—*Isaiah* xxiv. 23.

May 1848.

Biography.

AN OBITUARY NOTICE OF REV. FRANCIS WILSON,

IN CONNECTION WITH THE WESLEYAN MISSIONARY SOCIETY'S STATION AT VAVOU,
FRIENDLY ISLANDS.

THE Rev. Peter Turner has supplied us with the following notice of the Rev. Francis Wilson's illness and death—

For some weeks both Mr. Wilson and some others were cherishing a hope of his ultimate recovery. He continued much the same until the end of the year 1845, and the beginning of the year 1846, when he seemed to become weaker and weaker every day until March. But his perseverance in the use of all the means likely to restore him to health was truly admirable. He knew that it was right on his part to use all the means within his power to re-establish his health, if possible, but that the issue of those means was with the Lord. He was either carried out, or had a sail in the boat, every day, when the weather would permit. He was out on the morning of the 3d of March, and at three o'clock on the morning of the 4th he was an inhabitant of eternity. He suffered much from weakness and shortness of breath; but he was never confined to his bed for a whole day since the commencement of his illness; and was always able, with the assistance of Mrs. Wilson, to do without any other aid. His affliction was rather long and tedious, but he was very mercifully dealt with by his heavenly Father; and I was often rejoiced to behold his quiet and childlike submission to the wise dispensation of Almighty God. He was not weary of life, and never once wished to die to be rid of his sufferings, but was wishful to live, if it was the will of God. His desire to live was not an unholy clinging to life, nor to any of its comforts; but it arose from a desire to be more useful in the cause of God, to promote the interests of which he had deliberately, solemnly, and zealously directed his life.

He had been a diligent student of God's Word, and had given considerable attention to the study of Greek, in order that he might be useful in translating the Word of Life into the language of the Natives; and he was just beginning to be looked upon by his brethren in the District as one to whose learning and judgment they

might refer in case of any difficulty occurring in the translations of the Scriptures. Was it not both a reasonable and a pious wish, on his part, to live? He was, when in health, rather remarkable for equanimity of mind, and this was manifested in his whole affliction. He never seemed much hurried or confused. His most ardent wish was, that God would fully sanctify him to Himself, and thus, by affliction, prepare him for either living or dying—for doing or suffering all the will of God.

He lived in the spirit of prayer; and when his great debility and want of voice would not allow him to speak much, he was engaged in holy, mental converse with his Saviour, and would say in a whisper, "Jesus is precious! God is good, my soul is happy; but I sometimes fear the work of holiness does not go on as it should in my heart." His Bible and Hymn Book were always near his couch, and he read every day a chapter in Benson's Commentary on the Holy Scriptures, and a chapter in Bloomfield's Greek Testament.

He often rejoiced in spirit that God had permitted him to see the revival of His work in this Circuit, in which he had laboured since he entered the Mission Field, though he was prevented from taking any active part in it. He was always wishful to hear how we were getting on in our meetings for prayer. The last time he was permitted to speak in public was on Good Friday of 1845. He went to preach and to renew the quarterly tickets of the Society at an island (Talevai), but was unable to proceed in his duty. He was brought home much exhausted, but none of us were aware of his great debility, not even himself; and both he and we cherished the hope, that by resting a few weeks from his work, and taking a little medicine, he would recruit his health, and be able to enter on his delightful employment of preaching the Gospel. But this was never realized: he gradually became worse until the time of his departure. He was evidently much worse the day before he died; but we did not apprehend any immediate danger. We pro-

posed watching with him in the night, but he thought that he should be better after taking some medicine. Mrs. Wilson, however, remained with him; and about twelve o'clock P.M. he became much worse, and said to her, "My dear, I think I am going." She said, "Shall I send for Mr. and Mrs. Turner?" "Yes," he said. When we arrived he had become a little easier, but was still labouring much for want of breath.

He desired us to pray. We did so, and his heart was fully engaged with God: he breathed out his soul in short ejaculations. And when we thought he was falling into a gentle doze, he was silently taking his departure to the land of rest, the "saints' secure abode." He sweetly fell asleep in Jesus at a quarter past three o'clock on the morning of the 4th of March 1846.

Thus ended the life and labours of my dear brother, Francis Wilson, who was a humble and devoted servant of his Lord and Master. He was a general favourite with the people, and they used to call him "the kind and generous man." Nearly the whole of the people of this island were present at his funeral. The weeping and lamentation at his grave was great indeed. I delivered an address on the occasion, and some of the great Chiefs spoke of the excellences of the deceased, and they dwelt with peculiar feeling on his determination, that, if it was the will of God he should die, he would die among

his people, and be buried with them for whom he had lived and laboured. They look on the earthly remains of the Missionary as a sacred deposit.

There may be no monumental pile to point out the spot where this faithful Missionary laid down his afflicted body to rest until the second coming of his Lord; but his name and his worth will be long embalmed in the grateful remembrance of a loving people. He does not now lament having spent his life in the service of Christ and immortal souls. I never heard him regret for a moment his becoming a Missionary. He had well counted the cost before he left his native land; and the only circumstance which made him lament at times was his small apparent usefulness. But God did make him useful; especially to the head Teachers, who were under his instruction. Several of these cried out at his grave, that now they knew the value of him whose body they were depositing in the grave. One said, "He it was who taught my hand to write;" another said, "He taught me the meaning of God's Word;" and a third exclaimed, "Alas! I do remember to-day my inattention to him at times, when I missed the School without much cause; he lived for us and died for us;" and so said all. Thus has God honoured His servant in life and in death, and I doubt not he will receive the plaudit from his Lord, "Well done, good and faithful servant!"

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

BAPTIST MISSIONARY SOCIETY. FIFTY-SIXTH ANNIVERSARY.

Sermons.

Thursday, April 20, at vi½ P.M.; at Surrey Chapel; by the Rev. Dr. Archer; from Psalm lxxvii. 1, 2: Col. 17l. 6s. 6d.—*Wednesday, April 26;* at the Poultry Chapel; by the Rev. C. M. Birrell; from Titus ii. 11: Col. 36l. 15s. 1d.

Morning Meeting.

Thursday, April 27, at x; in Exeter Hall: John Henderson, Esq., of Glasgow, in the Chair: Col. 113l. 1s. 4d.

Movers and Secondars.

Rev. John Davies, of Bootle, near Liverpool; and Rev. John Clarke, of Western Africa—Rev. John Aldis; and Rev. John Morison, D.D.—Rev. Thomas Pottinger; and Rev. Wm. Arthur—Rev. James Webb; and Joseph Tritton, Esq.

Resolutions.

—That this Meeting contemplates with unfeigned pleasure the blessing which God has been pleased to grant to the efforts of the Society, and would gather from fields which have been most favoured encouragement to sustain its labours in others, where the bless-

ing of immediate success has been apparently withheld.

—That the loud calls for more Labourers from India and Africa, the comparatively small accession to the Missionary Churches during the year, and the state of the funds, should impress on the minds of all the friends of the Society a more lively sense of their dependence on God; and lead to fervent prayer for the promised blessing of the Holy Spirit, to more constant watchfulness over the motives which influence our services, and to more self-denying liberality to promote this sacred cause.

Evening Meeting.

Same Day, at vi½ P.M.; at Finsbury Chapel; Robert Lush, Esq., in the Chair: Col. 15*a*. 16*s*.

Movers and Seconders.

Rev. Wm. Crowe; and Rev. Dr. Burns: supported by Rev. C. Noyes, late of Orissa—Rev. John Clarke; and Rev. Wm. Newbegin: supported by Joshua George, Esq.

Resolutions.

—That this Meeting, deeply convinced that great self-denial is required by the Christian Missionary, desires to cherish and express an affectionate solicitude for the comfort and usefulness of the Missionaries of the Society in all parts of the world, to share in their sorrows and their joys; and prays that all may be found faithful, even unto death, in the great work to which the providence and grace of God have called them.

—That the thanks of this Meeting are specially due to the Ministers who have advocated the cause of the Mission, to the friends throughout the country who have so generously aided them in this work, as also to the various Auxiliaries: that they be respectfully requested to continue their labours, till every Church in every county has its Meeting and Auxiliary, and to connect with their exertions yet more fervent prayer that the Holy Spirit may render them increasingly beneficial.

State of the Funds.

Receipts for all purposes, 21,876*l*. 7*s*. 2*d*.—Payments, 23,399*l*. 2*s*. 8*d*.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

FIFTH ANNIVERSARY.

Meeting.

Thursday, April 27, at vi; at Freemasons' Hall; J. D. Paul, Esq., in the Chair: Col. 23*l*. 2*s*.

Movers and Seconders.

Hon. Capt. Vernon Harcourt; and

Rev. Dr. Archer—Rev. James Hamilton; and Rev. W. M. Bunting—Dr. Robert Schultzhof, from Vienna; and Rev. Alfred Barrett—Rev. W. Bevan; and Rev. Ridley Herschell—Rev. R. Alliot, LL.D. and Rev. E. Henderson, D.D.

Resolutions.

—That the offices of the Society for the current year be sustained by those whose names will be read, with power to increase the number of the Committee: that we resolve to follow them with our prayers, that on them, the Missionaries, and the objects of their solicitude, the Holy Spirit may shed His varied influences, preserving and sanctifying the principles and operations of the Society and its Agents, gathering many of the now wandering sheep to the fold of Christ, and strengthening those who have believed through grace.

—That the altered position of the Jews in society, the moral and intellectual advancement among that people, and the peculiar character of the present times, urge on us the necessity and advantage of preparing a suitable agency for the Missionary Work: that we therefore commend the Jewish Mission College to the special countenance and support of the friends of Israel.

—That regarding the object of this Society in seeking the salvation of Jews as one deeply affecting the revival of Religion in our Churches, and the extension of the Redeemer's Kingdom in the world, this Assembly would invoke the serious and earnest attention of all classes to its interests, entreating counsel and pecuniary assistance from those who can bestow them, and fervent believing prayer from all. And that we gladly embrace this occasion to express our Christian Affection for kindred Societies, and our devout desires that their efforts may be abundantly blessed to the one great object, the salvation of Israel.

State of the Funds.

Receipts, 3260*l*. 2*s*. 4*d*. — Payments, 3240*l*. 2*s*. 5*d*.

Statement.

There are 8 Students preparing for Missionary Labour.

NAVAL AND MILITARY BIBLE SOCIETY. SIXTY-EIGHTH ANNIVERSARY.

Meeting.

Friday, April 28, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Rev. J. C. Gribble; and Hon. Capt. F. Maude—Rev. Edward Craig; and Major

Little—Rev. W. Holderness ; and Major Sotheby, H.C.S.—Rev. F. Close ; and Col. Anderson—Rev. J. Connolly ; and Lieut-Gen. Latter.

State of the Funds.

Receipts, 2521*l.* 12*s.* 1*d.* — Payments, 2539*l.* 8*s.* 2*d.*

Issues of the Scriptures.

There have been 15,648 copies of the Scriptures put into circulation, by means of the Society, among soldiers and sailors.

CHURCH-OF-ENGLAND SUNDAY-SCHOOL INSTITUTE.

FOURTH ANNIVERSARY.

Sermon.

Wednesday, April 26, at vii P.M. ; at St. Dunstan's, Fleet Street ; by the Rev. W. Cadman ; from Mal. i. 8, and part of 9 : Col. 5*l.* 10*s.* 8*d.*

Meeting.

Friday, April 28, at vii ; at Freemasons' Hall ; John Labouchere, Esq., in the Chair : Col. 11*l.*

Movers and Seconders.

Rev. John Harding ; and Rev. — Jamieson, of Amsterdam — Rev. W. M. Whitmore ; and J. G. Fleet, Esq.—Rev. P. B. Power ; and J. J. Cummins, Esq.

Resolutions.

—That the rate of subscription required from Schools by the Second Rule be altered to One Guinea, in the hope that all Metropolitan Church Sunday Schools will thus connect themselves with the Institute, and so contribute to the highly-important object of stimulating the efforts and raising the qualifications of Church Sunday-School Teachers.

—That the unceasing efforts made at the present time to spread irreligion and infidelity among the lower ranks of society (especially by means of the cheap literature of the day) call for redoubled exertions on the part of the Christian Public to counteract these evils, and diffuse a knowledge of that Divine Truth which is necessary alike to the prosperity of a nation and the welfare of individuals.

—That among the various means of opposing the evil influences which are brought to bear against the lower ranks of society, Sunday Schools are pre-eminently adapted to spread the knowledge of the Gospel, and therefore deserve the unwearied support of all those who feel that their privileges entail on them the duty of caring for the spiritual welfare of their neglected fellow-countrymen.

State of the Funds.

Receipts, 477*l.* 9*s.* 11*d.* — Payments, 471*l.* 16*s.* 6*d.* Relief Fund, 10*l.* 4*s.* 6*d.* — Grants, 2*l.* 16*s.* 10*d.*

HOMER AND COLONIAL INFANT-SCHOOL SOCIETY.

TWELFTH ANNIVERSARY.

Meeting.

Monday, May 1, at xi ; at the Society's Institution, Gray's-Inn Road ; Earl of Chichester in the Chair : Col. 11*l.* 4*s.*

Movers and Seconders.

John Labouchere, Esq. ; and Rev. J. Cumming, D.D. — Bp. of Norwich ; and Rev. E. Bickersteth — Rev. C. J. Yorke ; and Rev. R. Allen.

Resolutions.

—That this Meeting approves of the step which the Committee have taken in withdrawing their application for a grant, as a contrary course might have greatly involved the Society ; and they earnestly trust that the blessing of God will rest upon its future labours.

—That this Meeting desires to return their humble thanks to Her Most Gracious Majesty for her continued patronage of the Society, and to His Royal Highness Prince Albert, for having been pleased to accept the office of Joint-Patron.

State of the Funds.

Receipts, 4842*l.* 17*s.* 6*d.* — Payments, 3911*l.* 4*s.* 6*d.*

Statement.

The Society has extended its benefits to 262 Teachers, who have been a longer or shorter time in training.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Tuesday, April 25, at vii P.M. ; at St. George-in-the-East Chapel ; by the Rev. R. Young, of Truro ; from 1 Cor. xv. 58 : Col. 15*l.* 13*s.* 2*d.* — *Wednesday, April 26*, at vii P.M. ; at the City-Road Chapel ; by the Rev. Samuel D. Waddy ; from Acts ii. 39 : Col. 32*l.* 15*s.* — *Thursday, April 27*, at xi ; at the Centenary Hall ; by the Rev. Samuel Jackson ; from Matt. xiv. 15 to 21 : Col. 30*l.* — *Friday, April 28*, at xi ; at Great Queen-Street Chapel ; by the Rev. Dr. Urwick ; from Psalm xix. part of 11 : Col. 27*l.*

Meeting.

Monday, May 1, at xi ; in Exeter Hall ;

James Heald, Esq., M.P., in the Chair : Col. 280l. 11s. 6d.

Movers and Secondors.

George Alex. Hamilton, Esq., M.P.; and John Henderson, Esq.: supported by Rev. John Hannah, D.D.—Hon. and Rev. B. W. Noel; and Rev. Wm. Urwick, D.D.: supported by Rev. Wm. Arthur—Rev. Wm. Bevan; and Rev. S. D. Waddy—Rev. John Jaffray; and Rev. Thomas Waugh—Rev. Robert Young; and Rev. Dr. Newton—Rev. John Nelson; and Rev. John Martin—Samuel H. Smith, of Sheffield; and Peter Rothwell, Esq.—Rev. John Scott; and Rev. Thomas Jackson—Rev. Samuel Jackson; and Thomas Farmer, Esq.

Resolutions.

—That this Meeting expresses its deep sympathy with the Society's Missionaries and oppressed people, who, in common with other Christian Pastors and their flocks, are *suffering for righteousness' sake*, under a disgraceful State-persecution of Religion in the Canton de Vaud; and regards with prayerful solicitude the peculiar circumstances in which the Missions of the Society in France have been placed by recent political events in that country.

—That this Meeting rejoices to learn that the favourable answer of Her Majesty's Government to the Committee's Memorial on the danger which threatened the Missions in New Zealand, from the apprehended infringement of the treaty of "Waitangi," is calculated to allay the feeling of alarm which had been excited among both the Missionaries and the Natives under their pastoral care; and that the grateful acknowledgments of the Meeting are due to the Right Honourable Earl Grey for his kind and considerate attention to the subject, and for the assurance that he will immediately send such further instructions to the Governor of New Zealand as will secure the practical maintenance of the treaty in its full integrity.

—That this Meeting is thankful to hear that the warlike disturbances which had interrupted the operations of the Society's Missionaries on the South-Eastern border of the Colony of the Cape of Good Hope have terminated; and trusts that the requisite pecuniary means will be speedily provided for re-building the Chapels and dwelling-houses destroyed during the war, and to enable the Committee to embrace the facilities now presented for re-commencing with advantage the several suspended Stations. And this Meeting further expresses the hope that the recent arrangements, by which the Colonial Methodist Societies in Western Canada have been incorporated with the Canadian Methodist Church, will promote the cause of

Missions among both the Settlers and the Indian Tribes in that province.

—That this Meeting has received, with lively gratitude to God, the statement of the Income of the Society for the year 1847. They regard it as a special favour of Divine Providence, that, notwithstanding the pressure of the times, so large an amount was realized. . . . And, further, this Meeting, heartily pledging itself anew to this sacred cause, commends it to the earnest and zealous support of all who desire the extension of Christ's Kingdom, and the welfare of the human race.

—That this Meeting earnestly recommends to the friends and supporters of the Society generally to connect, with all their other exertions in behalf of the cause, more earnest and importunate prayer for the furthering blessing of Almighty God on the various means employed in the spread of the Gospel; for His special interposition in behalf of those Missions which are placed in circumstances of peculiar trial; and for that providential direction and controul of the important political events now taking place in Europe, which will make those events subservient to the extension of the cause of pure and scriptural Christianity.

State of the Funds.

Receipts, 103,619l. 1s. 9d.—Payments, 114,606l. 17s. 6d. There was a balance in hand from a former year of 4994l. 9s. 4d.

Summary.

There are 278 Central Stations, or Circuits; 2472 Preaching Places; 411 Missionaries and Assistants; 800 other paid Agents; 7051 Gratuitous Teachers; 99,021 Communicants; 74,580 Scholars; and 8 Printing Establishments. Many of these are among Colonists.

CHURCH MISSIONARY SOCIETY.
FORTY-EIGHTH ANNIVERSARY.

Sermon.

Monday May 1, at vi½ p.m.; at St. Bride's, Fleet Street; by the Rev. John Tucker; from 1 Cor. xi. 1. Collection, 95l. 14s. 11d.

Morning Meeting.

Tuesday, May 2, at x; in Exeter Hall; the Archbishop of Canterbury, Vice-Patron, in the Chair: Col. 276l. 5s. 10d.

Movers and Secondors.

The Earl of Chichester; and the Bishop of St. Asaph—the Bishop of Madras; and Hon. & Rev. B. W. Noel—Sir T. Dyke Acland, Bart., M.P.; and Rev. Edward Jones, of Fourah Bay—Rev. Francis Close; and Rev. E. Bickersteth.

Resolutions.

—That the gradual but sure progress of Christian Truth throughout our Indian Possessions, and especially the advancement of our South-India Missions—evidenced by the late ordination of seven Missionaries at Madras, all educated and trained within the Missions, and four of them being pure Natives—should excite Christians at home to earnest prayer, that the Lord may guide and bless the work by the outpouring of His Holy Spirit, that the rising Native Churches may be established in the faith, and that the truth of the Gospel may continue with them.

—That this Meeting contemplates with devout admiration the prospect of a supply of well-educated Native Teachers from among the Liberated Africans in Sierra Leone, and the openings for their employment among their countrymen in the interior, especially at Abbekuta; and expresses its fervent hope, that while the Government of Great Britain exerts its powerful arm to repress and extinguish the desolating scourge of an African Slave-trade, the Christian Charity of the Empire may strive with equal zeal to repair the injuries long inflicted on Africa, by imparting to her the blessings of Christianity and Civilization.

—That a review of the history of the Society at the entrance on its fiftieth year, in respect of its success at home and of the abundant first-fruits of its labours abroad, presents both a pressing call and a fitting occasion for special praise and prayer; and for special efforts, under the present financial circumstances of the Society, for strengthening and enlarging—in the place of contracting—its Missions; and that the new Committee be instructed to arrange and set on foot some plan for suitably commemorating the Jubilee of the Church Missionary Society.

Evening Meeting.

Same day, at vi P.M., in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 28l. 11s. 2d.

Movers and Secondors.

Robert M. Bird, Esq.; and Rev. George Pettitt—Rev. George Smith; and Rev. Charles Clayton—Rev. Alexander Crummell; and Rev. James Ralph.

Resolutions.

—That the steady advance of the work of evangelization throughout the province of Tinnevely, and the complete organization of the Educational Establishments, encourage the hope that Tinnevely may soon become a wholly Christian Country, and the centre of light to the other nations of Southern India.

—That the wonderful events of the present day, whether considered in reference to recent national movements in Europe, or important political changes in the East, mark the age in which we live as one of the most remarkable since the Apostolic Times, and encourage the Christian Church to greater activity in the extension of the Redeemer's Kingdom throughout the earth.

—That this Meeting desires to conclude the proceedings of this day with a solemn and heartfelt ascription of praise to God for the *goodness and mercy* which have followed the Society during the past forty-nine years of its existence; and would regard the present interesting epoch of its history, no less than its present circumstances, as an appropriate occasion for a greatly enlarged measure of enlightened, confiding, and prayerful exertion.

State of the Funds.

Receipts of the Year.	£	s.	d.
General Fund—			
Contributions through Associations	75,353	7	2
Paid direct to the Parent Society—			
Congregational Collections..	315	1	5
Individual Collections.....	214	16	0
Benefactions	4091	17	0
Annual Subscriptions.....	2094	7	0
Legacies	5097	6	9
Foreign Contributions	427	5	3
African Native-Agency Society	150	0	0
Interest on Government Securities	370	0	0
Rent of House at the West End of the Institution...	72	11	8
Sale of Publications	614	1	1
Interest on Exeter-Hall Shares,	8	15	0
Drawbacks on Books and Paper	2	16	6
	88,812	4	10
Contributions raised and expended in the Missions....	9313	2	8
	98,125	7	6

Special Funds—

Fund for Disabled Missionaries,&c. 1095	2	11	
Capital Fund.....	113	1	0
Fourab-Bay Institution Buildings' Fund	28	12	4
China Mission Fd. 1907	19	10	
Pratt-Memorial Fund.....	23	12	8
	3168	8	9
	£101,293	16	3

Payments of the Year.

General Fund—	£	s.	d.	£	s.	d.
Missions—						
West Africa....	808	4	7	10,218	5	2
Abbekuta....	25	0	0	1327	4	7

Greece	717	4	6
Asia-Minor... 2 2 4	910	13	8
Egypt.....	1699	1	11
East Africa....	114	7	10
Bombay..... 690 4 11	2599	9	2
Calcutta..... 4610 11 2	18961	8	7
Madras..... 2564 19 6	19518	13	6
Ceylon..... 277 14 9	8754	7	6
New-Zealand....	14336	9	0
British Guiana, 333 15 5	1463	15	0
Trinidad.....	345	0	0
Jamaica.....	772	18	10
N.-W. America	1910	8	0

*9313 2 8

Students—

Institution:

Salaries, Maintenance, and all Educational Expenses, (average number of Students 26).....	3019	19	5
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General Expenses:

Travelling, Board & Lodging, &c.....	586	12	4
Sick and Disabled Missionaries, Widows, and Education of Children.....	5421	11	8

Publications—

Forty-seventh Annual Report, Abstract of ditto.....	1074	16	11
Church Missionary Record...	33	10	6
Church Missionary Gleaner...	779	14	8
Church Missionary Juvenile Instructor.....	222	11	9
Church Missionary Paper....	598	4	4
Missionary Register.....	374	4	7
Rev. G. Smith's "China".....	70	17	1
Miscellaneous.....	559	3	2
	264	4	3

Associations: Salaries of Association Secretaries, Travelling of Deputations, &c.....	4641	3	9
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Salaries of Secretaries, Accountants, Clerks, and Collector's Poundage.....	2089	10	1
House, Office, and Warehouse; Rent; Taxes; Warehouseman and Porter; Stationery, &c....	1074	2	0
Postage.....	179	3	11
Rev. W. Jowett's Retiring Allowance..... (1½ year)	250	0	0
Incidental Expenses.....	108	18	10
Fourah-Bay Institution Buildings' Fund: Balance of Account...	703	9	0

†105,699 5 6

*Contributions raised and expended in the Missions as above.....	9313	2	8
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115,012 8 2

Special Fund—

China Fund: Bills of Exchange, Supplies, &c....	1330	16	0
	£116,343	4	2

† This sum contains 8622½ 0s. 2d. being the amount of bills accepted at the closing of the account, which, in former years, were excluded from the Statement.

CHRISTIAN KNOWLEDGE SOCIETY.

MAY MEETING.

On Tuesday, May 2, the Secretaries laid the following statement of the Issue of Books and Tracts, between April 1847 and April 1848, before the Board:—

Bibles - - - - -	129,242
New Testaments - - -	90,880
Common Prayers - - -	287,372
Other Bound Books, Tracts, &c. - - - - -	3,646,934

Total - - 4,154,428

The amount of Receipts from all sources is 97,288½ 6s. 4d.

CHRISTIAN INSTRUCTION SOCIETY.

TWENTY-THIRD ANNIVERSARY.

Sermon.

Monday, May 1, at vii P.M.; at Bishopsgate Chapel; by Rev. Dr. Beaumont; from John xvii. 20, 21: Col. 5l. 7s. 4d.

Meeting.

Tuesday, May 2, at vi P.M.; at Finsbury Chapel; Samuel M. Peto, Esq., M.P., in the Chair: Col. 66l. 18s. 11d.

Movers and Seconders.

Thomas Challis, Esq., Ald.; and Rev. W. Bevan — Rev. J. Weir; and Rev. George Smith — Rev. D. Katterns; Rev. Henry Allon; and D.W. Wire, Esq.

Resolutions.

—That this Meeting gratefully recognises the blessing of God on the agencies of the Society during the past year in the proofs of its usefulness which have been recorded, and heartily joins in the recommendation of the Committee to its Agents and friends to cherish a spirit of prayer, that the Giver of all grace may much more abundantly succeed its operations for the future.

—That while the ameliorating influence of Christian Visitation is evident in many sections visited by the Agents of this or other Societies, it is matter of deep regret that extensive districts of the Metropolis are yet without the blessing of any stated Christian Instruction; and this Meeting therefore earnestly calls on the Churches of Christ to assist in this work of faith and love, until the glad tidings of salvation through our Lord Jesus Christ shall be conveyed to each of its inhabitants.

State of the Funds.

Receipts, 587l. 5s. 9d. — Payments, 602l. 3s. 11d.

Summary.

Visitors, 2119: Families under visi-

tation, 53,913: Preaching Stations, 81: Children sent to Schools, 1625: Persons induced to attend Public Worship, 1890: Scriptures circulated, 889: Relief produced for 2620 persons.

BRITISH AND FOREIGN BIBLE SOCIETY.

FORTY-FOURTH ANNIVERSARY.

Meeting.

Wednesday, May 3, at xi; in Exeter Hall; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Archbishop of Canterbury; and Lord Morpeth—Bishop of St. Asaph; and Rev. James Stratton—Professor La Harpe; and Rev. Wm. Arthur—Rev. Hugh Stowell; and Rev. E. Crisp—Earl of Chichester; and Sir Digby Mackworth, Bart.

Resolution.

—That, in the truly surprising events which have so recently taken place in many parts of the Continent of Europe, this Meeting devoutly recognises the hand of God—expresses its gratitude that in several quarters, particularly in France, large distributions of the Scriptures had been made prior to the occurrence of these events—and rejoices in the hope, that in many directions, hindrances will be found to have been removed, and a way so to have been prepared that, in those countries, the word of the Lord shall henceforth have free course and be glorified—and to this end further calls upon the friends of the Society to redouble their efforts and their prayers.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1829	11	8
Donations	3181	18	8
Legacies	6196	16	0
Collections	358	4	7
Dividends, and Interest on Exchequer Bills	1049	13	2
Charity Funds	37	8	6
Auxiliary Societies, Free Contributions	31303	4	4
	43956	16	11
Bibles, Testaments, Reports, &c.	45646	19	5
Drawback on Paper and Books ..	542	12	0
Total	£90,146	8	4

Payments of the Year.

Printing Scriptures in the Languages of Great Britain and Ireland	45393	2	2
Other European Languages ..	37680	10	0
Languages of Africa, Asia, and America	4054	17	11
May 1848.			

Grants of Money and Printing Paper	4675	12	11
Grants to Societies in England in aid of Colporteurs	52	11	11
Freight, Carriage, Insurance, &c.	969	13	7
Report and Monthly Extracts, &c.	2462	3	2
Travelling Expenses	1106	5	11
Salaries and Expenses of Nine Foreign Agents	2928	19	4
Salaries to Secretaries, Domestic Agents, and Clerks	3663	0	0
Insurance from Fire, Taxes, Repairs, Poundage, Expenses in Office and Warehouse, Depository, Postage, and Incidentals, 2052 ..	2052	2	2
Total	£105,042	19	1

Statement.

The Issues of the Society for the year amount to 1,124,067; viz. From the Depository at home, 837,361; from the dépôts abroad, 266,706. The total Issues of the Society have been 20,865,837 volumes.

FREE CHURCH-OF-SCOTLAND MISSIONS.

ANNIVERSARY.

Meeting.

Wednesday, May 3, at vi p.m.; in Exeter Hall; Marquis of Breadalbane in the Chair: Col. 150l.

Movers and Seconders.

Rev. Dr. Hetherington; and Rev. Edward Craig—Rev. Dr. Begg; and Rev. John Weir—Rev. George Smith; and Rev. Dr. Keith: supported by Rev. Wm. Chalmers—Rev. W. Bunting; and Rev. James Hamilton—Rev. John Jaffray; and Alexander G. Carmichael, Esq.

Resolution.

—That this Meeting rejoices in the recognition by the Free Church of the claims of the neglected at home and the unprivileged of her children abroad, and in the measure of success which has attended her Home Mission and her Missions to expatriated Scotchmen in other lands.

LONDON CITY MISSION.

THIRTEENTH ANNIVERSARY.

Morning Meeting.

Thursday, May 4, at xi; in Exeter Hall; Rt. Hon. Lord Kinnaird in the Chair: Col. 105l. 6s. 9d.

Movers and Seconders.

Lord Ashley, M.P.; and Rev. Edward Bickersteth—Rev. Dr. Cumming; and Rev. G. Clayton—Rev. John Tucker; and Rev. John Aldis—Hon. and Rev. B.

2 H

W. Noel; and Rev. Luke Wiseman — Rev. Carr Glyn; and J. Gurney Hoare, Esq.

Evening Meeting.

Same Day, at vi½ P.M.; at Crosby Hall; R. C. L. Bevan, Esq., in the Chair: Col. 13l. 13s. 4d.

Movers and Seconders.

Rev. Baldwin Brown; and Rev. R. W. Dibdin—Rev. R. S. Hardy; and Rev. T. Mortimer—Rev. John Branch; and J. Jowett, Esq.—Rev. John Robinson; and James Foster, Esq.

State of the Funds.

Receipts, 16,137l. 9s. 2d.; and for the Disabled Missionaries' Fund, 37l. 6s.

The time for auditing the Accounts is not till a later period of the year, so that the expenditure is not ascertained.

SUNDAY-SCHOOL UNION.

Meeting.

Thursday, May 4, at vi P.M.; in Exeter Hall; Sir E. N. Buxton, Bart., M.P., in the Chair: Col. 75l. 5s.

Movers and Seconders.

Rev. C. Prest; and Rev. W. Bevan: supported by Rev. Wm. Newbegin, of Western Africa—Rev. Thomas Pottinger; and Rev. John Weir—Rev. C. H. Bateman; and Rev. S. Green—Rev. J. N. Goulty; and Rev. Isaac Doxsey.

Resolutions.

—That this Meeting feels convinced that, under the Divine Blessing, the cultivation of a taste for a literature imbued with Christian Principles will exert a most beneficial influence on both the Scholars and their families; and has therefore heard, with satisfaction and gratitude, the successful efforts made by the Committee to establish the "Bible Class Magazine," adapted for the senior Scholars and junior Teachers in our Schools with the rising youth in our Congregations, and earnestly recommends Sunday-School Teachers to promote its circulation among the classes for whom it is designed. They also rejoice in the attention paid by the Committee to the providing works suitable for Sunday-School Lending Libraries, and recommend their fellow-Teachers to keep the libraries connected with their Schools in efficient operation.

—That this Meeting desires to record its deep conviction of the vast importance and solemn responsibility of the Sunday-School Teachers' office, connected as it is with the training the minds of the great body of the rising population of our land in those princi-

ples which will not only secure their eternal salvation, but likewise fit them for the right discharge of all the duties which in future years will devolve on them in connection with their station as members of civil society.

Summary of the Year.

Contributions to the Benevolent Fund amount to 147l. 1s.; and this Fund is in debt to the Treasurer 182l. 15s. 1d.—Sales amount to 1857l. 19s. 2d. In 503 Schools there are 10,207 Teachers, and 100,075 Scholars.

UNITED BRETHREN.

LONDON ASSOCIATION.

Sermon.

Thursday, May 4, at vii P.M.; at St. John's, Bedford Row; by Rev. J. Vaughan; from Ephes. i. 10: Col. 26l. 15s. 8d.

State of the Association's Funds.

	£	s.	d.
Receipts of the Year.....	4128	5	2
For the General Fund.....	419	10	8
Special Fund.....			
Total.....	£4547	15	10

Payments of the Year.

Paid to the Treasurer of the United Brethren's Missions.....	3696	19	9
Disbursements.....	850	16	1
Total.....	£4547	15	10

JEW'S SOCIETY.

FORTIETH ANNIVERSARY.

Sermon.

Thursday, May 4, at vi½ P.M.; at Christ Church, Newgate Street; by the Bishop of Oxford; from Matt. xxiii. 39: Col. 56l. 0s. 10d.

Meeting.

Friday, May 5, at xi; in Exeter Hall; Lord Ashley, M.P., in the Chair: Col. 136l. 11s. 2d.

Movers and Seconders.

Hon. W. F. Cowper, M.P.; and Rev. E. Bickersteth—Rev. E. Tottenham; and Rev. Hugh Stowell—Rev. B. W. Wright; and Rev. T. R. Birks—Rev. C. J. Goodhart; and Rev. W. R. Fremantle—Rev. T. S. Grimshawe; and Rev. W. T. Marsh—Sir Matthew Blakiston, Bart.; and Lieut.-Col. Sir Digby Mackworth, Bart.

Resolutions.

—That this Meeting, while greatly regretting the falling-off in the Receipts of the Society during the past year, is at the same time thankful to Almighty God that so much has

been done during a season of such deep and general distress and uncertainty.

—That this Meeting rejoices to hear that, notwithstanding the many great, and, to human appearance, insurmountable difficulties which so long obstructed the building of the Protestant Church on Mount Zion, they have at length, through the gracious providence of God, been overcome, and that the Church has been completed and called Christ Church.

—That this Meeting cannot contemplate the present intensely momentous state of the millions of the race of Abraham dispersed throughout the world, and now breaking away from the deeply-rooted superstitions of ages, and falling, some into rationalism and some into infidelity, without feeling it more and more incumbent on the Christian Church to strive more zealously and prayerfully to send forth many additional labourers among them, to make known to them the truth *as it is in Jesus*, which alone can make them free indeed.

—That this Meeting gives praise to God, *in whom we live, and move, and have our being*, that He has been graciously pleased to preserve the lives of His servants, the Missionaries of this Society, in the many dangers to which they have been exposed amid anarchy in Persia and the tumults and blood-shedding of Cracow and Germany; and prays that He will still watch over them for good, prospering them in their own souls, and making them instrumental for saving the souls of others.

—That this Meeting records, with the strongest feelings of gratitude, the deep sense it entertains of the important and valuable services rendered to the Society for so many years by its late lamented Patron and President, the Archbishop of Canterbury and Sir Thomas Baring, Bart. That it rejoices to hear that His Grace the present Archbishop of Canterbury has most kindly consented to accept the office of Patron; that it cordially approves of the nomination of the Right Honourable Lord Ashley, M.P., as President of the Society.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions....	1019	8	0
Donations and Life Subscriptions, 1290	16	4	
Contributions from Auxiliary Societies	19014	10	4
Legacies.....	1832	19	4
To the Hebrew Old and New-Testament Fund	392	4	7
Hebrew Schools.....	45	5	7
Jerusalem Mission.....	103	12	0
Hebrew Church at Jerusalem...	51	5	2
Hospital for Poor Sick Jews at Jerusalem	358	16	11
House of Industry, ditto.....	42	12	8

Hebrew College, at Jerusalem...	5	0	0
Jewish Converts' Relief Fund at Jerusalem	283	16	11
Foreign Missions and Schools...	2	10	0
Widows' and Disabled Missionaries' Fund	278	15	5
	24,721	13	3
Rent of Houses in Palestine Place,	376	6	2
Interest and Sundries.....	145	2	2
Outstanding Accounts, March 31, 1847.....	308	10	8
Total.....	£25,551	12	3

Payments of the Year.

Schools.....	1761	3	7
Apprentices.....	154	3	9
Adult Jews dependent on the Society.....	45	0	0
Home Mission.....	850	2	9
Foreign Missions and Schools ..	11762	18	9
Warsaw Institution.....	255	4	10
Hebrew College.....	1044	8	4
Hebrew Church at Jerusalem...	289	4	3
Hospital, ditto.....	1475	17	10
Hebrew College, ditto.....	400	0	0
House of Industry, ditto.....	387	10	0
Jewish Converts' Relief Fd. ditto,	151	8	6
Episcopal Chapel.....	457	14	1
Houses in Palestine Place.....	94	4	8
Hebrew Old and New Testament Scriptures.....	378	9	10
Reports and Publications.....	1646	4	6
Allowance to Widows of Missionaries.....	186	16	8
Salaries, Travelling Expenses, Rent of Offices, &c.....	3366	9	8
Sundry Charges.....	425	17	4
Widows and Disabled Missionaries' Fund for Investment....	278	15	5
Guarantee Fund, ditto.....	782	17	3
Outstanding Accounts, March 31, 1848.....	204	6	4
Total.....	£26,398	18	4

Vested in Exchequer Bills, 3500*l*.

New Temporal-Relief Fund.

Receipts during the Year, 654*l*. 16*s*. 7*d*.
—Payments, 681*l*. 1*s*. 3*d*.

RELIGIOUS-TRACT SOCIETY.

FORTY-NINTH ANNIVERSARY.

Meeting.

Friday, May 5, at vi P.M.; in Exeter Hall; Thomas Farmer, Esq. in the Chair.
Col. 35*l*. 1*s*. 2*d*.

Movers and Seconders.

Hon. and Rev. B. W. Noel; and Professor La Harpe, of Geneva: supported

by Rev. Dr. Steinkopff—Rev. Thomas Boaz; and Rev. Samuel Jackson: supported by Rev. Dr. Urwick—Rev. Amos Sutton, of Orissa; and Rev. W. W. Robinson: supported by Rev. W. Arthur, of Paris—John Gurney Hoare, Esq.; and Rev. Thomas Mortimer.

Resolutions.

—That this Meeting sincerely rejoices, with all the friends of the Institution, that, on entering upon its year of Jubilee, the Committee are enabled to present an encouraging statement of its continued usefulness; that, grateful for the goodness and mercy vouchsafed to the founders and subsequent conductors of the Society, the Meeting solemnly commends it to the continued care and blessing of God, trusting that its labours will be perpetuated until *the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.*

—That this Meeting, truly grateful to God for the blessings hitherto bestowed upon the Institution, and for the benefits which have resulted from its past labours, earnestly calls upon the Christian Public to make a special and generous effort on behalf of the Society's funds during this its Jubilee Year; that the Committee may be able, without any interruption of their general operations, to publish and circulate works calculated, by the Divine Blessing, to counteract the unchristian and demoralizing tendency of a large portion of the cheap literature of the day; and also that, in the present peculiar condition of Ireland and France, an enlarged distribution of the Society's works may be promoted in those countries, by Colporteurs or other suitable agency.

—That this Meeting, grateful for the past labours of the Society in circulating Christian Knowledge throughout the British Colonies and heathen and unenlightened lands, trusts that, in these eventful times, the Committee will be enabled, by the increased liberality of the public, to make greater efforts than hitherto to publish among all nations that truth which giveth *glory to God in the highest*, and makes *known on earth peace, and good will towards men.*

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at Anniversary.....	34	6	10
Donations and Life Subscriptions,	758	18	10
Annual Subscriptions.....	2456	14	0
Dividends.....	102	12	8
Auxiliary Societies.....	2161	11	11
Legacies.....	419	14	0
Special Fund for China.....	171	1	11
Ditto for Cheap Books..	9	3	6
Donation for Stereotyping the "Harmony of the Gospel"...	36	0	0

Drawback on Paper.....	377	19	11
Sale of Stock, Chinese Fund.....	711	18	6
	7230	18	7
Congregational Collections.....	29	15	1
Christmas Cards.....	73	0	5
Ground Rents.....	47	9	10

	7392	7	5
Sales.....	39462	19	9
Gratuitous Issues.....	6434	16	5
Total.....	£53,290	3	7

Payments of the Year.

Cost of Publications.....	39113	10	2
Grants in Money.....	1807	17	10
Ditto Paper and Publications...	6390	16	5
China Fund.....	254	0	0
Salaries, Wages, and Poundage..	2779	17	0
Rent and Taxes.....	821	13	3
Shipping Charges, Packing, Coals, Insurance, &c.....	2910	19	1
Total.....	£54,068	13	9

Total Issues of Publications in the Year, 17,543,509.

The Society is desirous of calling the attention of its friends to the fact of its having entered its Jubilee Year; and is very anxious to prevail on them to rise to the occasion, and put forth increased energies to increase its income by Free Contributions, which are to be appropriated principally in grants for foreign lands and the Colonies.

COLONIAL CHURCH SOCIETY.

TWELFTH ANNIVERSARY.

Sermon.

Wednesday, May 3, at vii p.m.; at St. George's, Bloomsbury; by Rev. Professor Scholefield; from Ezek. xi. 16: Col. 8l. 19s. 7d.

Meeting.

Friday, May 5, at vi½ p.m.; at Freemasons' Hall; B. C. L. Bevan, Esq., in the Chair: Col. 26l. 17s. 8d.

Movers and Seconders.

Rev. E. Bickersteth; and John Labouchere, Esq.—Rev. C. J. Yorke; and Hon. and Rev. B. W. Noel—Rev. G. Smith; and Rev. — Jamieson.

Resolutions.

—That, in adopting the Twelfth Annual Report, this Meeting is impressed with a deep conviction that the Divine Blessing is resting on the labours of the Society, and feels that the important details contained in that Report should lead to enlarged effort and liberality in furtherance of Colonial Missions.

—That, contemplating the changes which now rend the nations of Continental Europe, this Meeting is deeply convinced that the stability and peace of the British Empire can only be attributed to the influence of its Protestant Faith, and hence recognizes the urgent necessity of more widely extending in the Colonies of England, and among our countrymen abroad, the Christian Institutions and principles which are the strength and safeguard of our native land.

State of the Funds.

Receipts of the Year, 3862*l.* 1*s.*—Payments, 3892*l.* 19*s.* 6*d.*

SAILORS' HOME AND ASYLUM.

Meeting.

Saturday, May 6, at ii p.m.; at the Hanover-Square Rooms; Admiral Bowles, C.B. M.P., in the Chair: Col. 18*l.* 6*s.* 6*d.*

Movers and Secondors.

Bishop of Norwich; and Adm. Lord Radstock—Rev. John Ralph; and Rev. C. B. Gribble—Capt. Chapman, H.C.S.; and Rev. John Craig—Capt. Vernon Harcourt, R.N.; and Rev. W. Holderness—Hon. Capt. F. Maude, R.N.; and Capt. Chapman, H.C.S.

Resolutions.

—That this Meeting desires to record its sincere thanks to Almighty God for the blessings which He has vouchsafed to these Institutions during the past year, and also gratefully to acknowledge His goodness in the completion of St. Paul's Church for Seamen, and the consequent spiritual advantages derivable therefrom, both to the Institutions themselves and also to the seamen generally of the port of London.

—That this Meeting would acknowledge with gratitude the assistance afforded to these Institutions in the form of money and books; and more particularly would they tender their thanks to those Ladies who have so kindly testified their sympathy to our seamen, by their liberal supply of useful clothing to relieve the wants of the inmates of the "Destitute Sailors' Asylum."

State of the Funds.

Receipts, 6388*l.* 5*s.*—Payments, 6405*l.* 14*s.*

Statement.

On the 11th of May the Directors came to the following Resolution—

—That in consequence of the strong desire that Captain Elliott has repeatedly expressed, that the eighth and last remaining dormitory

at the Sailors' Home shall be at once completed, the Directors have resolved to open a subscription for that purpose. The steady increase in the number of boarders proves the necessity for this measure, as it has been found impossible, on several occasions, to afford suitable accommodation to the seamen who have applied for admission. The cost of fitting-up and furnishing the thirty-seven bed cabins and the washing-room comprised in this dormitory will be about 400*l.* The Institution will then be enabled comfortably to accommodate 302 seamen.

BRITISH AND FOREIGN SCHOOL SOCIETY.

FORTY-THIRD ANNIVERSARY.

Meeting.

Monday, May 8, at xii; in Exeter Hall; Viscount Morpeth, M.P., in the Chair.

Movers and Secondors.

Hon. and Rev. B. W. Noel; and Rev. Dr. Bennett—Matt. Talbot Baines, Esq., M.P.; and Rev. G. W. Carlson, Chaplain to the Swedish Embassy—Bishop of Norwich; and Rev. John Aldis—Bishop of Manchester; and Rev. Dr. Beaumont.

Resolutions.

—That this Meeting, firmly convinced that the continued prosperity of the Society may be traced, under the Divine Blessing, to the sound and scriptural principles on which it is based, rejoices in the gratifying evidence afforded in the Report which has just been read, and trusts that the Institution may long continue to enjoy public confidence and adequate support.

—That this Meeting, sensible of the importance of enlarging the course of instruction, and of extending the time hitherto devoted to the training of Teachers, warmly approves of the proposed effort to raise the funds for the establishment of additional Normal Schools; and earnestly desires that the measures taken by the Committee for the accomplishment of this object may be crowned with success.

State of the Funds.

Receipts, including Sales, 11,898*l.* 7*s.* 3*d.*—Payments, 11,712*l.* 14*s.* 2*d.*

Statement.

There have been, in ninety places, 95 Schools opened during the year, of which 63 are in England and 32 in Wales. There have been 193 Students for Boys' Schools, and 142 for Girls', in attendance at the Normal Classes.

PRAYER-BOOK AND HOMILY SOCIETY.

THIRTY-SIXTH ANNIVERSARY.

Sermon.

Sunday, May 7, at iii½ p.m.; at St.

Saviour's, Southwark; by the Rev. Preb. Moore; from Acts xvii. 11.

Meeting.

Monday, May 8, at xii; at Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 32l. 1s. 3d.

Movers and Seconders.

Rev. A. S. Thelwall; and Rev. J. C. Gribble—Rev. D. Wilson; and Capt. V. Harcourt—Rev. Alex. Crummell; and Henry Smith, Esq.—John Heathcote, Esq.; and John Stow, Esq.

Resolutions.

—That this Meeting has heard, with feelings of the deepest interest, of the operations of this Society among emigrants, and calls on their friends to aid them in furnishing that class of persons, who so deeply claim our sympathies, with the means of carrying on, in foreign lands, Divine Worship in accordance with the formularies of the Church established in the land whose shores they are quitting, with the hope that absence and distance will serve only to strengthen the tie which binds them to their native country and to our beloved Church.

—That this Meeting rejoices at hearing of the many doors of usefulness that appear from the Report to be open to this Society's operations in so many parts of the world, and calls upon all to aid them in making known the principles of God's Truth, as contained in the formularies of our Church, in all countries where the flag of England waves or the influence of Great Britain is felt and acknowledged.

State of the Funds.

Receipts, 2252l. 19s. 11d.—Payments, 2399l. 4s. 6d.

BRITISH AND FOREIGN SAILORS' SOCIETY. FIFTEENTH ANNIVERSARY.

Meeting.

Monday, May 8, at vi½ P.M.; at the London Tavern; David Wire, Esq., in the Chair: Col. 90l. 11s.

Movers and Seconders.

Rev. J. A. Baynes; and Rev. John Burnet: supported by Rev. Thomas Boaz—Rev. George Smith, of Poplar; and Thomas Garland: supported by Joseph Payne, Esq.—Rev. George Rose; and Wm. Jones, Esq.: supported by Rev. C. Prest—John Hooper, Esq.; and Rev. S. Davis: supported by George Gull, Esq.

Resolutions.

—That the social and spiritual blessings resulting from the activity of this Society, and from the increased number both of the Inland

and Maritime Auxiliaries, are regarded by this Meeting with sentiments of gratitude to the Author and Giver of all good; and that these happy consequences ought to stimulate all true friends of the sailor to such exertions on behalf of this Society as will lead to a further amelioration of his condition.

—That this Meeting approves the important changes the Directors have introduced into this Society, not less than their general conduct of its affairs; and trusts that Divine Wisdom may continue to guide all their counsels, and a Divine Blessing to crown all their endeavours.

State of the Funds.

Receipts, 2966l. 19s.—Payments, 3410l. 5s. 4d.

CHURCH PASTORAL-AID SOCIETY. THIRTEENTH ANNIVERSARY.

Sermon.

Monday, May 8, at vi½ P.M.; at St. Dunstan's, Fleet Street; by Rev. J. Burnett, LL.D., from Isaiah ii. 2, 3: Col. 11l. 6s. 4d.

Meeting.

Tuesday, May 9, at xi; in Exeter Hall; Lord Ashley, M.P., in the Chair: Col. 108l. 10s. 10d.

Movers and Seconders.

Bishop of Norwich; and Bishop of Manchester: supported by Rev. John Harding—Rev. H. Stowell; and Rev. T. Nolan—Rev. Dr. Burnett, Vicar of Bradford; and Hon. and Rev. B. W. Noel—Rev. E. B. Squire; and Rev. Edward Auriol.

Resolutions.

—That while this Meeting would always recognize, as the grand object of the Society's operations, the glory of God in the salvation of immortal souls, they would also, on the present occasion, acknowledge, as an especial cause of thankfulness, the social benefits of which those operations have been productive, in promoting the quietness of the land under circumstances of great trial to large classes of the population, by the extension among them of the influence of religious truth.

—That, adverting to the marked contrast between the condition of our own country at the present time and that of the neighbouring European States, this Meeting cannot but deem it to be a duty incumbent on the Christian Community of England to give some expression to their thankfulness for the peace which they enjoy, by making renewed efforts for the extension of that righteousness in the land which, as it gives honour to Almighty God, is the only sure basis of national security.

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions and Donations	1993	11	0
Donations and Collections	6093	19	3
Legacies	384	12	5
Railway Fund	65	15	0
Auxiliaries	16704	7	0
Long Annuities	518	9	4
Balance of Interest	6	15	6
	25767	9	6
Received back from Grants aided by Ecclesiastical Commissioners, 32 9 8			
Total	£25,799	19	2

Payments of the Year.

Grants for Curates	21231	19	7
for Lay Assistants	4156	17	10
Fitting up Rooms for Divine Service, 60 0 0			
Publications, Printing, &c.	911	3	7
Salaries and Wages	1775	1	0
Travelling Expenses	710	14	7
Postage, Carriage, Advertisement, Rent, Stationery, and Sundries	724	7	4
Total	£29,570	3	11

Summary.

The Society provides 302 Incumbents, whose average income is 201*l.* per annum, with means of supporting, in part or in whole, 285 Curates and 76 Lay Assistants, at an annual charge, when all these grants are in operation, of 33,000*l.*

*BRITISH REFORMATION SOCIETY.**TWENTY-FIRST ANNIVERSARY.**Sermon.*

*Wednesday, May 10, at vii p.m.; at Conduit-Street Chapel; by Rev. Hugh M'Neile, D.D.; from Gal. iv. 21, 22: Col. 28*l.* 0*s.* 3*d.**

Meeting.

*Thursday, May 11, at xii; at Hanover-Square Rooms; Earl Cavan in the Chair: Col. 50*l.* 0*s.* 2*d.**

Movers and Seconders.

R. C. L. Bevan; and Rev. C. J. Yorke: supported by George Finch, Esq.—Capt. V. Harcourt; and Rev. Dr. M'Neile—Rev. C. J. Goodhart; and Rev. Dr. Cumming.

Resolutions.

—That this Meeting, sensible of the anti-scriptural and apostate character of the Church of Rome, feels the great necessity of increased exertion in propagating the religious principles of the Reformation in our country; and while they would ever hold it as a fixed principle

that our opposition to the system of Romanism should be bold and uncompromising, they earnestly desire that the adherents of that system may ever be treated with kindness and with love, and that, by the blessing of the Spirit of God, greater numbers of them may be drawn to the saving knowledge of the Gospel of Christ.

—That this Society is well fitted, by its Scripture Readers, its Controversial Tracts, and its Missionary Meetings, to enlighten Roman Catholics as well as benefit Protestants, by awakening an interest in their great controversy.

State of the Funds.

Receipts, 2066*l.* 2*s.* 4*d.*—Expenditure, 1849*l.* 2*s.*

*LONDON MISSIONARY SOCIETY.**FIFTY-FOURTH ANNIVERSARY.**Sermons.*

Monday, May 8, at vi½ p.m., at the Episcopal Chapel, Gray's-Inn Lane; by Rev. J. Jordan—Wednesday, May 10, at x; at Surrey Chapel; by Rev. R. Candlish, D.D.—Same day, at vi p.m.; at the Tabernacle; by Rev. W. Brock.

Morning Meeting.

*Thursday, May 11, at x; in Exeter Hall; James Kershaw, Esq., M.P., in the Chair: Col. 125*l.* 2*s.**

Movers and Seconders.

Rev. Dr. Archer; and J. Harcastle, Esq., M.P.: supported by Rev. J. Jordan—Rev. Algernon Wells; and Rev. Dr. Candlish: supported by Rev. W. Brock and Rev. R. Fletcher—Rev. W. Bevan; and Rev. E. Crisp—Sir Culling Eardley Eardley, Bart.; and Rev. Dr. Massey.

Resolutions.

—That this Meeting hereby records its deep and grateful sense of the Divine Mercy vouchsafed to the London Missionary Society during the fifty-fourth year of its operations, in the preservation, to an unusual extent, of its numerous and devoted Missionaries from disease and death; in the faithfulness and efficiency with which they have been enabled to prosecute their onerous and varied duties; in the removal of obstructions and the increase of facilities to their self-denying labours; and, above all, in the enlargement and prosperity of the Churches, which they have been honoured to gather to the Lord Jesus Christ from among the Heathen.

—That this Meeting presents to the Directors of the London Missionary Society its hearty congratulations, that, during a year of unexampled depression, extending to all branches of trade, commerce, and industry, by which the

ordinary funds of the Society, in common with kindred Institutions, could not be otherwise than unfavourably affected; they have nevertheless been enabled, by the special contributions of generous friends, both to sustain and extend its various operations; but strongly convinced that the regular annual income of the Society should be fully equal to its permanent responsibilities, this Meeting respectfully urges its members and friends throughout the empire, by improved Missionary Organization, and every other practicable measure, to effect the accomplishment of that important object.

Evening Meeting.

Same Day, at vi P.M.; at Finsbury Chapel; Thomas Challis, Esq., M.P., in the Chair: Col. 20l. 14s. 2d.

Movers and Secondors.

Rev. Richard Knill; and Rev. — Glanville: supported by Rev. E. Crisp and Rev. T. Boaz—Rev. George Smith; and Rev. — Thody: supported by Rev. — Bazacote, and a Native of the South-Sea Islands, who spoke in his Native Language; Rev. W. Barrett — Rev. Dr. Fletcher; and Rev. J. J. Freeman.

Resolutions.

—That this Meeting regards, with grateful satisfaction, the vigorous efforts of the London Missionary Society during the past year for strengthening and extending its Missions in China; and it hereby expresses its earnest desire that the augmentation of its funds may encourage the Directors to multiply also the number of their faithful Agents among the millions of India, whose claims on the Christian Benevolence of Britain the Meeting regards as paramount and commanding.

—That this Meeting desires humbly to express its thankfulness to God for the restoration of peace throughout Southern Africa, which it trusts will be accompanied by the richest blessings to all the Mission Churches: it regards, also, with sacred pleasure, the brightening prospects of Madagascar, and earnestly prays for the preservation of the Christian Confessors in that dark land, and their early deliverance from persecution and danger.

State of the Funds.

Receipts from all sources for General Purposes, 72,159l. 5s. 3d., of which 15,969l. 0s. 9d. has been received from Missionary Stations—Payments, 79,265l. 5s. 1d. The sum of 6512l. 15s. 11d. has been contributed to meet the deficiency.

LORD'S-DAY OBSERVANCE SOCIETY. SEVENTEENTH ANNIVERSARY.

Sermon.

Thursday, May 11, at vii P.M.; at St. Bride's, Fleet Street; by the Rev. Hugh Stowell: from Mark ii. part of 27th verse—*The sabbath was made for man*: Col. 15l. 8s. 2d.

Meeting.

Friday, May 12, at xii; in Exeter Hall; John Labouchere, Esq., in the Chair: Col. 7l. 17s. 1d.

Movers and Secondors.

Rev. John Harding; and Mr. Richardson, of Liverpool—Rev. D. Wilson; and Rev. H. Deck—Rev. J. Paley; and Rev. R. W. Greaves—Joseph Wilson, Esq.; and Rev. J. J. Baylee.

Resolutions.

—That this Society desires again to record its firm belief of the Divine Authority and perpetual obligation of the Sabbath, and of the blessings, temporal, spiritual, and eternal, which God has been pleased, in His mercy, to connect with its religious observance; together with its thankfulness for the appointment of an ordinance so essential to the best welfare of individuals and nations, and its sense of the duty incumbent, both upon private Christians and Christian Rulers, to exert their influence to promote its due observance.

—That the Society would express its fervent gratitude to Almighty God for the exertions which have been made since its formation, throughout the Kingdom, in furthering its designs; and its unabated confidence in the advancement of a cause on which the blessing of God has so manifestly rested, particularly as regards the improved state of feeling in reference to the suspension of all Post-Office business on the Lord's Day, and the respect paid to that day on the Edinburgh and Glasgow, and Scottish Central Railways; and would exhort their friends not to be discouraged by apparent difficulties, but to persevere in faith, and patience, and prayer, being assured that *in due season we shall reap if we faint not*.

State of the Funds.

Receipts, 843l. 0s. 2d. — Payments, 658l. 2s. 4d.

LONDON HIBERNIAN SOCIETY. FORTY-SECOND ANNIVERSARY.

Meeting.

Friday, May 12, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 9l. 10s. 6d.

Movers and Secondors.

Lord Teignmouth; and Rev. Edward Auriol—Bishop of Cashel; and Edward

Tottenham—Joseph Napier, Esq., M.P.; and Rev. J. W. Hackett, of St. James's Bray, Ireland.

Resolution.

—That the large increase in the number of Scholars in the Schools of the Church Education Society for Ireland, and more especially of Roman Catholics, during the past year, affords a convincing proof that unusual opportunities are opening in that country for the diffusion of Scriptural Knowledge, and that it is our bounden duty to do all in our power to assist our Irish brethren in carrying on a work on which the blessing of God appears so evidently to rest.

State of the Funds.

Receipts, on General Account, 4121l. 11s. 8d., and for the Relief of Distress, 3124l. 8s. 10d.—Payments, on General Account, 3675l. 4s. 4d., and for the Relief of Distress, 3120l. 15s. 10d.

Statement.

There are 116,968 children in the Schools, of whom 44,638 are Roman Catholics.

OPERATIVE JEWISH-CONVERTS' INSTITUTE.

THIRTEENTH ANNIVERSARY.

Sermon.

Thursday, May 11, at vi½ P.M.; at the Episcopal Jews' Chapel; by Rev. Wm. Cadman; from Matt. xxv. 40, latter part. Col. 12l. 2s. 10d.

Meeting.

Friday, May 12, at vi½ P.M.; at the London Tavern; Right Hon. Sir George Henry Rose, Bart., in the Chair: Col. 12l. 3s. 8d.

Movers and Secondors.

Rev. Alex. M'Caul, D.D.; and Rev. Nathaniel Godfrey—Rev. J. B. Cartwright; and C. H. Corbett, Esq.—Rev. C. J. Goodhart; and Richard James, Esq.—Rev. Wm. Ayerst; and Rev. J. C. Reichardt—Joseph Payne, Esq.; and Rev. Alex. M'Caul, D.D.

Resolutions.

—That the many evidences of the increasing usefulness of the Operative Jewish-Converts' Institution are viewed by this Meeting not only as motives to greater exertion, but as circumstances which should excite their gratitude to the God of Israel, and stimulate Christians to more fervent prayers for the promised outpouring of His Holy Spirit on His ancient people.

—That while this Meeting acknowledges the Christian Obligation and privilege of using,
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with zeal and activity, the means placed by the Great Lord of all at the disposal of His servants, for promoting the temporal and spiritual welfare of the house of Israel, they would seriously consider that the best means are only effectual by His appointment, who has said that He will be inquired of by His people to do these things for them.

State of the Funds.

Receipts, 1278l. 0s. 6d.—Payments, for expenses of management, taxes, &c., 311l. 2s. 10d.; for maintenance, clothing, and medicine, 850l.

NEWFOUNDLAND SCHOOL SOCIETY. TWENTY-FIFTH ANNIVERSARY.

Sermon.

Wednesday, April 26, at vii P.M.; at St. Bride's, Fleet Street; by the Rev. J. Rashdall; from Isaiah xxxviii. 19: Col. 4l. 5s. 10d.

Meeting.

Monday, May 15; at xii; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 8l. 18s. 1d.

Movers and Secondors.

Rev. E. Craig; and Lord Feversham—Rev. C. B. Gribble; and Rev. C. G. Smith—Rev. D. Wilson; and Rev. John Harding—Rev. J. T. Baylee; and George Gay, Esq.

Resolutions.

—That this Meeting, contemplating with painful interest the very rapid increase which has lately taken place in the tide of emigration from the British Isles, acknowledges the obligation of supplying their neglected fellow-countrymen in the Colonies with religious instruction to be both an imperative as well as urgent duty; and, while thankful for that measure of success which the Lord has vouchsafed to the Society's labours in Newfoundland and Canada, it is felt to be a source of deep regret that its operations are not extended to all the Colonies of the British Empire.

—That this Meeting rejoices in the confidence that, in the midst of these changing times, the Evangelical Principles on which this Society was originally founded remain unchanged, and gives thanks to the God of all grace, through whose strength alone this fidelity to the Truth has been maintained.

State of the Funds.

Receipts, 4135l. 9s. 6d.—Payments, 4056l. 17s. 8d.

GOSPEL-PROPAGATION SOCIETY.

ONE HUNDRED AND FORTY-SEVENTH ANNIVERSARY.

Tuesday, May 16, at iii½ p.m.; at St. Paul's Cathedral. The Bishop of Chichester preached from Matt. v. 16: Col. 97l.

FOREIGN-AID SOCIETY.

EIGHTH ANNIVERSARY.

Meeting.

Tuesday, May 16, at i p.m.; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 50l. 5s. 6d.

Movers and Seconders.

Hon. A. Kinnard; and Hon. and Rev. B. W. Noel—Professor La Harpe, from Geneva, and Mons. Valette, from Paris.

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions.....	356	9	0
Donations.....	2099	19	11
Legacy.....	50	0	0
Collections and Associations.....	914	10	5
Total.....	£3420	19	4

Payments of the Year.

Paid to Société Evangélique, Paris, 1377	0	0
Geneva, 577	1	5
Belgium, 325	0	0
Lyons... 180	0	0
Paid to Société Centrale, Paris... 300	0	0
Dr. Gomez, Lisbon..... 77	2	0
Agent in Bohemia..... 25	0	0
Gibraltar..... 25	0	0
Russia..... 25	0	0
M. Le Part, Privat.... 10	0	0
Salaries, Postage, Travelling Expenses, Poundage, &c.....	502	3 1
Total.....	£3423	6 6

TRINITARIAN BIBLE SOCIETY.

SEVENTEENTH ANNIVERSARY.

Sermon.

Thursday, May 11, at vii p.m.; at Long-Acre Chapel; from Matt. xxviii. 19, 20: Col. 1l. 3s. 6d.

Meeting.

Thursday, May 18, at ii p.m.; at the Hanover-Square Rooms; Earl of Mountcashel in the Chair: Col. 3l. 3s. 1d.

Movers and Seconders.

Rev. W. D. Long; and Rev. G. W. Philips—Rev. James Prosser; and Mr. W. Adeney—Rev. A. S. Thelwall; and Mr. Morrison.

Resolutions.

—That the momentous aspect of the times in which we live, the fearful events which are taking place in other nations of Europe, and the peculiar mercies which have thus far been vouchsafed unto our own, should combine to stir up all British Protestants to a diligent improvement of their privileges and opportunities, to the solemn consideration of their responsibilities, and to increasing earnestness and boldness in maintaining Scriptural Principles in opposition to carnal compromise and worldly expediency, and to renewed and strenuous exertions in circulating the pure and faithful Word of the Living God, both at home and abroad; with fervent prayer to the God of all grace, in the name and mediation of His Blessed Son, for that abundant outpouring of the Holy Ghost which alone can make it a savour of Life unto Life.

—That under the conviction that the principles of the Trinitarian Bible Society are peculiarly important under the present circumstances of the Church and of the world, this Meeting earnestly commends it and its operations to the prayerful consideration and affectionate interest of all their fellow Christians.

State of the Funds.

Receipts, 1593l. 2s. 10d.—Payments, 1587l. 14s. 8d.

PEACE SOCIETY.

THIRTY-SECOND ANNIVERSARY.

Meeting.

Tuesday, May 23, at vi½ p.m.; at Finsbury Chapel; Charles Hindley, Esq. M.P., in the Chair: Col. 17l. 10s. 7d.

Movers and Seconders.

J. Brotherton, Esq., M.P.; and Charles Gilpin, Esq.—Rev. J. Burnet; and Rev. B. Parsons—Joseph Sturge, Esq.; and Rev. James Long, of Calcutta.

Resolutions.

—That this Meeting desires to record its unabated attachment to the great principle on which the Peace Society is based, that all war is inconsistent with the spirit of Christianity and the true interests of mankind; and deems it a matter of especial importance, that at a time of so much social and political excitement, the friends of the Society should maintain and avow this principle with clearness and fidelity, and guard themselves against being seduced by the suggestions of an unworthy and unchristian fear, on the one hand, or against being hurried by the violence of political passion, on the other, into acts or sentiments at variance with the profession which it is alike their duty and their privilege to maintain.

—That this Meeting deems it due to the Committee of the Peace Society to express its approbation of the course taken by them at the beginning of the present year, to oppose, by eliciting a firm and temperate expression of public opinion, the proposed augmentation of the military establishments of the country on the plea of national defence, being assured that all such measures directly tend to foment the spirit of war, and greatly to increase rather than diminish the danger of misunderstandings and hostilities with neighbouring nations.

—That this Meeting contemplates, with deep interest and anxiety, the present state of international relations on the continent of Europe, and especially deplors the hostilities declared and commenced between Austria and Italy,

and between Denmark and the Germanic Confederation; while they rejoice to hear that, in the latter case, the belligerents have accepted the mediation of England with a view to a peaceable adjustment of their differences; and earnestly hopes that, in every other case of dissension among the continental nations, the same method will be adopted—a method of settling international disputes, which is as much more speedy and effectual as it is more in accordance with the principles of religion, the claims of humanity, and the interests of Europe and civilization.

State of the Funds.

Receipts, including balance, 2059l. 3s. 6d.—Payments, 1788l. 10s. 10d.

Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEKUTA.

General View—Need of more Missionaries.

THE communications which have been received from Abbekuta, since our last account of the Mission, are of the most cheering character. Services are regularly held, three temporary Chapels have been erected in different parts of the town, a Bible Class and Classes of Candidates for Baptism and the Lord's Supper have been established, and a Day and Sunday School has been commenced. So decidedly favourable are all the features of the Mission, that additional help is most urgently demanded. Up to the date of our last despatches the force was limited to the Rev. Messrs. Townsend and Crowther; but ere this it is to be hoped that the Rev. Messrs. Smith and Müller—at least one of whom, however, will be required at Badagry—have arrived, in addition to which an Ordained Student, at present in the Institution, has been appointed to proceed to the Mission in the autumn. On this point Mr. Townsend writes, April 24, 1847—

We might truly say of this place, The fields are white already to harvest; also, The harvest truly is plentiful, but the labourers are few. We are five Europeans and Natives, separated into two parts by a journey of four days. The population

of Badagry has been estimated at something between five and ten thousand, and that of Abbekuta at between thirty and a hundred thousand; and of the people of the latter place we can say that our instruction is eagerly sought after, and the truths which we teach disseminated far and wide by the people themselves. This, coupled with the length of time that one of our small party has resided in Africa without a visit to England to recruit his health, has caused us to look out anxiously for an increase to our Missionary Party. We look, however, to Him who has opened the hearts of the Heathen to hear His Word, to send forth Labourers into His harvest, and to give those already engaged such health and strength to continue in the work as the necessity of the case requires.

And again, July 23—

The need of an increase of Missionaries is more and more felt. A golden opportunity is presented to the Society to spread the Redeemer's Kingdom. Missionaries only are wanted. If England were but as willing to send instructors as the people of Abbekuta are, at present, willing to receive them, a far larger number than we dare ask for would be ready to join us.

With regard to the general aspect of the Mission Work Mr. Townsend wrote, on the 27th of June—

The success that has already attended our efforts, so lately commenced, exceeds what would have been a reasonable expectation at the commencement. God, in His infinite mercy, gives His Word and His servants favour in the sight of the Heathen, so that we are welcomed and treated with the greatest respect by all classes, and the Word of God is listened

to with the greatest avidity. Our intentions in coming among them are not quite understood, and sometimes a suspicion to our disadvantage arises—such suspicions as are common to a superstitious and credulous people—a fear of the existence of a supernatural power with us, by which our acknowledged superiority is obtained, and by which we might bring some dire affliction upon them. But such suspicions as have arisen have been rejected again by themselves, unaided by us. The return of the Sierra-Leone People seems at all times to be a sufficient evidence of the good faith of Englishmen—a standing miracle of mercy that rebuffs the fears of the most timid.

The positive success of our work might be thus stated—Fourteen adults, from various localities and of different ages—from a young man of about twenty-five years to an old man of sixty-five—have, as far as we can well ascertain, cast away all idolatry. All these have joined us without any further invitation on our part than that given to all in our public preaching, and the efforts of those who first joined us, who have, I am glad to observe, frequently acted as Andrew did to his brother Peter when he found the Messiah: these persons have thus brought many others to attend our instructions. We have had, also, since Ake Church was opened, a steady congregation of about 140 persons at the Morning Service, and 80 or 90 at the Afternoon Service. The Congregation is composed of Sierra-Leone People and Natives. We have also been enabled to carry on a Sunday School, in which there are upward of 50 scholars. Simpson's Primer, in English, is read with facility by some of the Natives belonging to our Candidate Class. We have commenced a small Day School, but from want of a Schoolmaster to conduct it we are unable to do much in this branch of our labours. We have built a small place in Itoku District, which we call Itoku Chapel, and have commenced in it a Morning Service on the Lord's Day. An Afternoon Service is kept at the house of the Chief Ogunbonna. We feel greatly encouraged by this state of things.

About the same time Mr. Crowther wrote—

The present aspect of our Mission is very encouraging. The people are still inclined to hear our preaching now, as when we first preached about ten months

ago. Many inquirers after the Truth are coming forward—not only young persons, but old also, who might have been supposed to have sunk in the depths of superstition and idolatry, and almost beyond the hope of recovery; but the Lord is *mighty to save*. My house is frequented by such persons, with whom I have long conversations on religious subjects, especially after Service on Sunday. Mr. Townsend's class of Candidates for Baptism is gradually increasing. Some of these Candidates have already begun to shew their confidence in Christ by withstanding family trials with firmness and perseverance. In such cases they have asked repeated advice as to how they should proceed with their relatives, who are attempting to get them back into heathenism. How cheering it is to see these beginners bringing their friends with them, to hear for themselves the preaching of the Gospel!

Three months later Mr. Crowther enters more fully into the position of the Mission, and the character of the people. He writes, Sept. 15—

The people of this country are very superstitious: they worship numberless gods, to do which they waste a great deal of the little they have. For instance, young women do not think their household furniture is complete if they have not yet purchased some sort of gods to worship: this they almost always do before they are married. They worship thunder and lightning: there is a god of twins, of rivers, snakes, crocodiles, and they also worship their heads, to give them success in all their undertakings. They worship likewise their deceased fathers, who they suppose can bestow blessings upon their living offspring. The worshippers of these deities are forbidden by their gods to eat certain things: one is forbidden to eat mutton, another fowl; one may eat the flesh of a cock but not of a hen, and another may eat the flesh of a hen but not of a cock; one must not eat pork, nor may another eat beef, &c. In *touch not, taste not*, consists the religion of this poor people. Many of the women frequently come to Mrs. Crowther, to whom they open their minds about the worship of their country-fashion.

Since our arrival at Abbekuta, the confidence of a great many in these *lying vanities* has begun to shake: some have cast their gods aside, and become Candi-

dates for Baptism; and others have neglected theirs, and become regular attendants in our Places of Worship. The feeling of the inhabitants of Abbekuta that our Religion will prevail is general: their Priests predict it, having nothing to say in defence of their own superstition but that it was the custom of their forefathers. They have no objection that their children should adopt the new Religion which comes in their time. Whenever we preach, we are plain in exposing the superstition of the country, and we are attentively listened to by old and young, Priests and common people, and many times, too, with nods of assent to all we say against their country gods.

There is a woman here, one of the first of our Native Candidates for Baptism, who has thrown her country gods away. Although she was very ill twice—so much so, at one time, that all about her thought she would die, and in consequence urged her to worship her country fashion again, she would not; choosing rather to die, trusting in Christ, than to live, worshipping false gods. This woman was a notable Priestess not long ago. She has been very useful in calling her friends to accompany her to the House of God, to hear for themselves those things which have wrought such a change in her character.

One man, a Candidate for Baptism, was at one time much troubled by his wife, put up to it by her superstitious mother, to influence her husband to worship Ifa again, which he has already thrown away. As the man stood firm, he was brought before the elders of his district, and accused of having thrown his Ifa away; but the elders said the man was at liberty to do as he pleased about his religion; so the wife and her mother returned home with shame and confusion, and the poor man, supported by the Spirit of God during the family trials, went home with greater confidence in Christ Jesus, and with an earnest wish for the conversion of his wife and other relatives who were his opposers. Such persons come to me frequently to ask advice how to proceed, and I do not fail to recommend to them the exercise of patience and kindness to all who oppose them, which lesson they not only learn, but are endeavouring to put into practice.

We are accessible both to Chiefs and people at all times. They are respectful to us, and will do any thing in their power to promote our cause. We have several offers of places to erect sheds for Places of

Worship; but are not able to do all for want of means. Beside Ake Church, we have erected three sheds, costing about 4*l.* each, two of which I have been able to erect through the aid of a kind Christian friend; but what are these among the vast population of Abbekuta! They are mere specks; but I remember the encouraging question, *Who hath despised the day of small things?* The Lord will incline the heart of His people to give of their abundance to aid in His blessed cause.

Our last extract under this head is from Mr. Townsend's Journal. He writes, at the end of September, that the average attendance at Ake Church, on the Lord's-Day morning, is 160; and in the afternoon, 100: at Ikija Chapel, one of the "three sheds" mentioned above, 100. The average attendance at the Day School he states to be 30, and at the Sunday School 60. He then remarks—

These numbers are lower than the truth. On one occasion I counted the Congregations, both morning and evening: at the former I numbered 220, and at the latter 140; but as the numbers then present were larger than usual, to be within just bounds I give the numbers as above. Ikija Chapel is at present in my district; but as the Congregation there is very irregular it is difficult to give an average.

Our Schools are yet unsettled: the native children are under little or no discipline at home, and consequently they come to School or not just as they please. Our Sunday School gives us more satisfaction than our Day School: several adult Natives are reading Part 3 of the Union Spelling-book, and attend very regularly. We have sold to the scholars a large number of Primers and other elementary school-books. A very great desire to possess books is being manifested by the people, unconnected, I believe, with any superstitious feeling. It is much to be regretted that we have no elementary books in the native tongue: our sole obstacle to this is our inability to draw up a scheme of orthography satisfactory to all.

We have now to give a variety of extracts from the Missionaries' Journals respecting the general progress of their work, and other subjects more or less connected therewith. First in importance, perhaps, is their record of the

Erection of three Chapels—Interest manifested by Ogubonna.

Of the Chapels built in various parts of Abbekuta, that in Ikijà Town may be regarded as one of the most interesting from the circumstances attending its erection. The Rev. S. Crowther writes—

April 21, 1847—We visited Ogubonna to-day, and obtained from him a place on which to build a shed to preach in. As the place was rather too narrow, he proposed to remove the front walls of his house inward, in order to give us more room. The feeling of these Chiefs, in having these Places of Worship about their houses, appears to me similar to those of Micah—Judges xvii. 13—Now know I that the Lord will do me good, seeing I have a Levite to my priest. Whatever their idea in our case may be, we hope the Lord will do them good by bringing them to the knowledge of His Son Jesus Christ, whom to know and serve is life eternal.

*July 29—*I went out this morning to measure the area of the Chapel which we purpose building in front of Ogubonna's house at Ikijà Town. The Chief himself held the tape line, and was quite pleased to be thus employed. When we were thus busily engaged, a man came to the Chief, and reminded him of the proximity of the Chapel to a fetish-house, which was burnt down last dry season. Ogubonna was quite displeased with this officious man, and sent him about his business with such a lecture as neither he nor the standers-by would forget for a long time: he told him, moreover, to remove their fetish-house somewhere else, if they pleased to do so.

*Aug. 12—*The Chapel of Ikijà being completed, I went out this afternoon to open it. Ogubonna was, from the time of its building, much interested in the work: he was constantly out, and saw after it as if it were his own dwelling. To-day, though much distracted by rumours of war, and other business of the country, yet he did not forget the time the Chapel was to be opened. He was the first in it, and his two little boys, who attend our School, both dressed in new white calico, were sitting at his feet. The ringing of the bell soon collected a Congregation, and I was thus enabled to preach, from Isaiah ii. 1, 2, to upward of 200 persons in our new Chapel.

Ogubonna has been selected as

the recipient of a valuable "patch-work" robe of many colours, sent to the Mission by some English ladies. In a Letter dated Sept. 15 Mr. Crowther thus writes to the gentleman through whom it was sent—

Your very kind Letter of the 9th of April last came safe to hand, with the valuable gown of many colours, which may appropriately be called "Lady's Patience Gown." It must have cost a great deal of labour, and much perseverance, to produce such a piece. I return many thanks to the kind Christian friends who have taken such trouble to render so much help by giving me influence among the Chiefs of this place, especially by this gown you sent to me to give to whom I should like to oblige. The Chief to whom I intend to give it is Ogubonna, who has given us a place in front of his house on which to erect a Chapel, which has since been completed. The Chapel is 40 feet by 20, and stands upon eighteen posts, supported in the centre by four uprights, about 16 feet high.

Of another Chapel Mr. Crowther records—

*May 23, 1847—*Hitherto our Afternoon Service in Itokú District has been held in a private house, where we could preach to but a few individuals. Our shed or Chapel—40 feet by 20 feet—in this District being now covered in, I kept Service in it this afternoon, and preached to about 200 persons.

*May 30—*This morning we were able to commence a Morning Service in Itokú Chapel, beside the Morning Service in Aké Church, and to transfer the Afternoon Service from Itokú to another District; so that we are now able to keep four Services on the Lord's Day, in three different places. Although it was raining this morning, yet about 100 persons were present in the Chapel, to whom I preached the Gospel of Christ.

Beside many other inconveniences attending preaching in the streets, the rain might oblige us to suspend this way of preaching for some time, because the Congregation would have to seek shelter. I must here acknowledge that the comfort we enjoy, by having this shed erected, is owing to the benevolence of D. Gurney, Esq., a relative of Lady Buxton, who has kindly sent me 10l. for the use of our Mission, out of which this shed has been built, and another will shortly be

erected. A new Mission is connected with extra expenses, which unavoidably fall heavy upon the Society; but when Christian Friends privately aid us in this way both to Christianize and civilize the Heathen, we are enabled to take such steps in our Mission as we would not have been able to take without such means. We find the Natives willing to hear our preaching; but they are not yet sufficiently interested to be called upon to give their labour to erect such Places of Worship. May the Lord therefore incline the heart of Christian Friends to strengthen our hands in the *work of faith and labour of love* which is just begun here through their instrumentality!

The following information is from the Rev. H. Townsend's Journal—

June 6—I held Morning Service, for the first time, in our new Place of Worship built in Itokú District. Mr. Crowther has kept Service there twice before. It is but a mean place as yet; but, as we hope it will give place to a better, when circumstances justify our erecting a better, we might at once call it Itokú Chapel. Having to return in time for the Sacrament at our Church, I made as much haste as possible there and back, and found that it would take me at least twenty-five minutes to walk either way. I insert this remark to give some idea of the extent of this town. Itokú Chapel is perhaps about midway between this and the extreme end of the town in that direction. Most of the streets are so narrow that they are but lanes: in some places I cannot carry an umbrella.

On my arrival I found the Chapel crowded, and more standing without than could find room within. Novelty draws them. I preached from 1 Timothy i. 15. I was frequently interrupted by noisy children, and once there was a great rush among the children because an Egugu was said to be coming. Attention and seriousness marked the countenances of the adult part of my Congregation: the aged, more especially, always listen to our preaching, wherever we go, with much seriousness and respect.

On my return Mr. Crowther and myself administered the Lord's Supper for the first time in Abbekuta. Altogether we made a small company of twenty. It was thought not advisable to administer the Sacrament until we had become acquainted with those who, having been

Communicants in Sierra Leone, wished to join us here. The length of time that some of them have lived here, without any of the Means of Grace, and the misconduct of others, rendered caution necessary in receiving them to the Sacrament.

In the afternoon I performed Service in our Church. For distinction, it would be well to call this Aké Church, Aké Town being both the seat of Government to the Ebas and the place of our residence.

June 20—This morning I kept Service in Itokú Chapel. The Congregation was very large, and much more attentive than on the former occasion. In the afternoon, also, the Congregation was very good: many strangers were present.

Of the third Chapel Mr. Crowther states—

Aug. 12, 1847—Having received a Letter from Messrs. Gollmer and Townsend at Badagry, in which they advised me to secure a spot at once for the Southern District Station, I this morning applied to the elders of Igbein, who at once went out with me to the locality we have fixed upon, and granted me a piece of land sufficient for our purpose.

Sept. 12—Having completed the third shed, which we call (wu Chapel, I opened it this afternoon, and preached in it, for the first time in this part of the town, to a numerous Congregation. It is very encouraging to see that so many still flock to hear our preaching in all our Chapels, as well as in the Church at Aké. That the Christian Religion will prevail in this country is the feeling of almost all the inhabitants of Abbekuta: their priests predict it also; and it is my humble belief that the Lord has much people in this place.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
CALCUTTA.

THE Missionary body at this Station has been much reduced during the past year. The Rev. G. G. Cuthbert, having been appointed Secretary of the Corresponding Committee, will be able to devote but a small portion of his time to Missionary labours; while the Rev. J. Innes, who has occupied the post of Acting Se-

cretary for the last eight years, is about to proceed to the Krishnaghur District. These arrangements would leave the Rev. T. Sandys single-handed in the Mission; but it has been arranged that the Rev. S. Hassell* should remain in Calcutta to assist Mr. Sandys until the return of the Rev. J. Long from this country.

The different departments of the Mission have been carried on with vigour by those engaged in them, according to their ability, and these we proceed to notice.

Christian Congregations—Account of a Hindoo Convert.

Under this head the Rev. T. Sandys reports—

Divine Service has been held in Trinity Church thrice on the Lord's Day during the past year. The Services in the morning and afternoon are in the Bengalee Language, and are attended by the Native-Christian Community generally. The Service in the evening is in English, and is attended by such Native Christians as understand English, and by a few educated Natives residing in the vicinity.

* *Vide* the Recent Intelligence in our Numbers for January, June, August, and September, 1847, and in our Number for February last.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. N. Denton and Mrs. Denton left Sierra Leone on the 2d of March 1848, and arrived at Cork on the 18th of April. They were accompanied by Messrs. T. Maxwell and G. Nicol, who have come to England with the view of being admitted to Holy Orders—On the 10th of May, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered, by the Rev. John Tucker, B.D., to the Rev. William Clark, Student from the Islington Institution, on occasion of his proceeding to the South-India Mission. Mr. Clark having acknowledged the Instructions, a few words of counsel and encouragement were addressed to him by the Rev. Francis Cunningham, M.A., and he was commended in prayer to the protection and blessing of Almighty God by the Rev. Edward Auriol—On the 20th of May the Rev. W. Clark left Southampton for Madras, *via* the overland route.

London Miss. Soc.—There arrived on Tuesday, Dec. 21, the Rev. James Paterson, with his motherless children, from Calcutta, on a visit to England for the restoration of his health; on Thursday, April 12, the Rev. William Gillespie, from Hong Kong, on a short

During the year four adults have been baptized in Trinity Church, and four adults in Thakurpooker Chapel. Twenty children, also, have been baptized.

On the 30th of June a Confirmation of Native Christians was held by the Bishop in Trinity Church, when sixty-one of our Native Christians were confirmed.

The Lord's Supper has been administered to the Native Christians at Mirzapore monthly, and to those at Agurparah and Thakurpooker every other month, during the year. The number of Communicants at these places respectively has averaged about forty, making a total of about one hundred and twenty.

The Communicant and Missionary Meeting has been held for the Native Christians on the evening preceding the Communion Days, when the Native Christians contribute to the Missionary Cause. During the past year, also, a Native-Christian Temporal-Aid Society has been formed, and a Committee of Management and Secretary chosen from among themselves. To the funds of this Society the Native Christians contribute, and the Communion Collections are added. The benefits of this Society have already begun to be appreciated by the Missionary, who refers applicants for temporal aid to this Committee, that their cases may be investigated, and the needful amount of relief determined.

visit to this country; and Mrs. Alexander Stronach, of the Amoy Mission, accompanied by three children; Rev. E. Crisp, from Bangalore, *via* Madras, April 18; Rev. G. W. Barrett and family, from Jamaica, April 21; Rev. J. C. Brown and family, from Cape Town, April 21.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Mrs. Mead, of Neyoor, died on the 6th of February. Rev. Messrs. Woollaston, Hill, and Storrow arrived at Calcutta, March 6.

SOUTH SEAS.

London Miss. Soc.—The Rev. John Rodgeron died on the 4th of November, in the Island of Borabora.

NORTH-WEST AMERICA.

Church Miss. Soc.—The Rev. John Hunter has been visited with a heavy loss in the removal, by death, of Mrs. Hunter. During the winter of 1846-47 she suffered acutely from difficulty of breathing, and a painful cough; but in the following summer appeared to have recovered her usual health. She died on the 20th of November last, of consumption, after only three weeks' illness, and having a fortnight before her decease given birth to a still-born child. Her end was peace.

Missionary Register.

JUNE, 1848.

Biography.

MEMOIR OF MRS. WILLIAM SPEER,

WIFE OF THE REV. W. SPEER, OF MACAO, IN CONNECTION WITH THE AMERICAN
PRESBYTERIAN BOARD OF MISSIONS.

IN laying the following particulars before the friends of Missions the Board remarks—"Mrs. Cornelia Speer, brought up in worldly ease and wealth, in the midst of a large circle of warmly-attached friends, had the fairest prospects of happiness. These were not clouded, but greatly extended and brightened by her being enabled to devote herself without reserve to the Lord Jesus Christ, and to the advancement of His cause among the Heathen. Her course, however, was short; yet it was long enough to evince the sincerity of her religious profession, the depth of her love to the Missionary Cause, and the power of our Saviour's grace."

The party of Missionaries with whom Mrs. Speer went to China sailed from New York on the 20th of July 1846. On the 10th of September following she was attacked with a slight hæmorrhage from the lungs, which was renewed afterward, but the progress of the disease was slow; and on her arrival at Macao, on the 26th of December, hopes were still entertained of her recovery. "The question of a return to the United States," says Mr. Speer, "soon came up, and met with an immediate and firm negative from her, chiefly on the ground of our solemn vows to God and entire consecration of ourselves to the Missionary Cause." Mr. Speer writes:—

She seemed to recover very well from the birth of our little Mary for the first three or four weeks. Then her disease burst forth with all its violence. Nothing could arrest its progress. The worst symptoms of consumption appeared in rapid succession.

It became necessary, in the prosecution of our work, that our Mission Family should separate. Our two unmarried brethren, with the School, removed to Canton, the proper seat of our labours in this province, at the close of March; and myself and family took a part of a house occupied by an English Lady in Macao, to spend the summer there. This was for the benefit of Mrs. Speer's health more particularly, and to enable our brethren to obtain secure possession of the house in Canton, which was at some distance from the factories among the Chinese Po-
June, 1848.

pulation, before a foreign female should be introduced.

On the 7th of March, while yet together, we celebrated the Sacrament of the Lord's Supper. Mrs. Speer joined us, though carried into the room, and reclining during its administration. She experienced very strongly the sense of Christ's presence. It was the *last supper* to her. Henceforth she drank not with us *the fruit of the vine*. Now, we trust, she drinks it new with Christ in the Father's kingdom. To her last hour she enjoyed, in a remarkable manner, the distinct sense of God's sustaining hand beneath her. Shortly after this communion she informed me that on one afternoon, as she meditated, the realization of God's presence, the glory and the majesty and the brightness of the King of kings, the Father of lights, yet arrayed in robes of

unspeakable love and pity, was so vivid as to be overpowering. Her soul seemed to be swallowed up and absorbed. It was more than nature could bear; not an ecstasy, but an oppressive *weight of glory*, of almighty love, and infinite holiness and majesty. She was compelled to turn away her mind lest she should sink.

Henceforth her disease made rapid progress, though its symptoms "alternated, for several days at a time, with periods of brightness and comparative health and strength." The narrative proceeds:—

Before our marriage Mrs. Speer repeatedly remarked that she should not live long. Her thoughts often dwelt on death, not in gloom, but as the period of a dissolution which, though awful to nature, ushered the soul of the believer in Christ to overflowing and perpetual bliss. She committed herself to the Missionary Work with deliberation, numbering her days and counting the cost. There was no "romance" in her calculations when she forsook all that she had for Christ. Six weeks after the birth of her little daughter she writes to a relative in the United States:—"I am very weak and frail yet, only able to walk about the house. This will astonish you, as you may call to mind how rapidly I used to skip to town and back again. Those days are over, and God has seen fit to cast me down. It may be that my strength will be recovered in a few weeks; but there is some reason to fear that it will not. I feel content to have it either way. I am still trusting in God, and have found no reason yet for distrust."

On the evening of Saturday, 27th of March, she was worse than ever before. She was excessively weak, bathed in constant profuse perspiration, her pulse 105, her countenance indicating great debility. She introduced a conversation by saying she did not think she would recover from this sickness, but was growing worse and worse. I dared only reply, that God would accomplish His purposes in us. She then expressed in strong terms her perfect trust in God, and the humility with which she waited His disposal. "I long to be with Christ," she said; "but yet I think it is wrong to desire to quit the flesh before God's time. He has refused to permit me to glorify Him actively in the Missionary Field. I suppose He designs I shall do so by suffering."

She spoke of her sickness as a great blessing to her soul, and mentioned, with the liveliest pleasure, that it seemed as if God had arranged every thing just to teach her gratitude.

On Tuesday, April 13th, Mrs. Speer suffered greatly from palpitation of the heart, which almost deprived her of breath for sometimes fifteen minutes at once. In the evening she spoke strongly of her anticipations of joy on the Judgment Day. She imagined the anxiety of those who should meet its awful trial. "I often think how we shall *stretch out our hands toward Jesus on that day*," said she; "how glad we shall be when we are placed on His right hand. God will then be the great object of our love; still we will love each other too, and that with a pure and holy love."

She was unusually well on Wednesday and Thursday, going out on both days in the sedan chair, in excellent spirits, her cough not annoying, and her breathing free; but in the evening of the latter day she had two most violent attacks of palpitation of the heart with difficulty of breathing. She could not restrain herself from throwing her arms about to find relief from the agony of oppression and suffocation. But not a word of complaint escaped her, nor an expression to reveal her intense suffering, except once at the height of it she calmly said, "This is suffering." The last attack subsided gradually, and she found some rest and sleep, but was forced to lie in the most perfect stillness, after three o'clock.

The first remark on her waking upon Friday morning, the last day of her illness, was, "I am afraid I did wrong last night while suffering so greatly. It seemed as if I could not bear it, and I felt some impatience to be gone." I replied, that a desire to be relieved was not improper at such a time, when in submission to God's will. Indeed, Christ's prayer on the cross teaches that we may ask for the removal of a bitter cup, *if it be possible*.

At evening prayer on Thursday we had read, at her request, Heb. xii. 1—14, and sung, "Jerusalem, my happy home," a hymn she greatly loved. At worship on this morning she said she should be pleased to hear me read 1 John iii., and sing, "Oh, where shall rest be found?"

The morning was passed in freedom from suffering, but in perfect quietude, to avoid palpitations. Twice perhaps in its course she took some soup from my hands,

and I had no fear of immediate danger. At noon, however, seeing her extreme feebleness, I feared lest some clouding of the mind or spasms of the heart might prevent our having satisfactory conversation again. At our customary noon exercises I read, at her desire, John xiv., and in a full and earnest supplication remembered, not only our own wants and trials, but anxiously entreated for each of our dear friends, personal and Christian, and for each of those benevolent objects dearest to our hearts and all those engaged, in the providence of God, in furthering them; especially for our beloved Church, and for this Board and all its supporters and servants; particularly that God might pour out His Spirit on those labouring in the *land of Sinim*. At the close, in answer to a question, she expressed herself satisfied, and said she thought of no person or thing we had omitted. I then began to say that, from the circumstances in which God had made our long attachment to begin and be carried on and consummated; from the way in which He had led us to this field against many and great difficulties and sore trials; and from our apparent adaptation for usefulness and happiness together; I had ardently hoped He would spare us long to hold up each other's hands in toiling for the salvation of the myriads of China, and bring us together to our reward; but that now it was evident that in His providence we were about to be separated; that He was probably about to take her to Himself, and leave me alone. She calmly replied, that she had been expecting this for some days. She then gave, after consultation together, directions concerning various temporal matters. It was not till after this that she asked me how long it would probably be before she would depart? I replied, that I supposed, from present symptoms, it might be three or four days. She made no reply, but seemed to be engaged in deep thought. After a considerable time, and some other conversation, she renewed the inquiry. In the meantime she had seemed to get worse, and I then thought it best to say that it might be within two days: it was impossible to tell. After some reflection she said, "It is a strange thing to die." I inquired, "In what sense strange?" "It is a dreadful thing," was the reply, "we do not know what death is." But then, as if the skirt of the momentary dark cloud had been swept away, she con-

tinued, in a firm and cheerful tone, "But I trust I look beyond death. I sometimes have doubted; but I think I can trust in Christ to save me." She inquired if I thought she had given evidence of being a child of God? At first I hesitated how to express my feelings, her Christian example had so often filled me with shame and self-reproach. I replied to that effect. She turned to me, and with the most affectionate tenderness expressed her thankfulness to God that our union had been richly blessed to her. I feel that her piety, sweet and gentle patience, and meek dignity, yet her marked promptitude and perseverance in the performance of duty, have left an example whose influence will be felt while I live. The sting will be taken from many a future hour of care and suffering by the remembrance of Christ's gracious nearness in many of our scenes of mutual prayer, and tears, and counsel, and consolation. When I spoke of my weakness, desolateness, and loneliness, when she should be called away, she was much roused and affected. "I am going to be at rest and happy," she replied: "you will soon follow."

Her general message to her friends was—"Oh tell them to repent and turn to God! Oh tell them to repent!" But she only mentioned two by name: for these she expressed the most earnest anxiety.

When I inquired if there was any particular portion of Scripture she would commend to me to stimulate and encourage me in the Missionary Work, she replied promptly, as if feeling its magnitude, "You have the whole Bible. It is full of gracious promises." "Now," said I, "looking at the Missionary Enterprise in the light of the eternity which you are about to enter as you are about to stand before the presence of God, at the past deprivations and trials, at the opposition and failures, at danger to come, how does it appear to you? Should I persevere in it?" "Go on," was the reply: "try to save these creatures."

As my dear wife now began to feel weary I could not prolong the conversation, but we determined to renew our solemn act of self-dedication to God once more, and perhaps for the last time, together. This we were accustomed to do with fasting and prayer on the 24th of every month. Our little daughter had been consecrated to God on the day of its birth; and, if it should please Him, to

the same cause to which we had devoted life and all we had to give or yield. I requested to know if she desired to renew its consecration to the work of Missions. "I do not regret," was the answer, "having come on this work;" and again, "I have nothing to regret." While the form of our self-dedication was read, she several times expressed her approbation of particular passages, and consent to them; and again we set apart our little Mary to God. Upon concluding, I wrote at the foot of the sheet a note, expressing, even in that hour, our perfect trust in Jesus, and our unwavering determination to give all and commit all to Him. She signed her name in full to it, in a hand which would have been rather firm but for her recumbent position and the necessity of stillness.

This was about half-past four o'clock. At her request I again gave her some soup. She took it with quite an appetite, and then said, "I feel a little tired, and will sleep some." Till about that time her mind had evinced unusual clearness and decision, more, perhaps, than I remember having ever seen before. Some friends were admitted to the room. They immediately noticed the decided change within a few hours, and expressed their fears that her end was drawing near. She sunk rapidly. There was no pain, no convulsions, no stupor of the mind. But as the limbs became gradually cold, and the features rigid, she only expressed some disposition to sleep. Her appearance was that of one beginning to close the eyes in a gentle slumber. She soon seemed to discover that she was in the act of death, perhaps from the signs of grief in those around her bed. But it produced no discomposure of mind, nor alteration in her placid countenance. She faintly said, "I feel that I shall soon leave you. I soon shall leave you. I am going home." After a while, as she seemed to fade away, I inquired, "My

dear wife, do you recognise me?" "Yes," she replied: "I feel like sleeping a little." When her lips had become quite cold, I asked, "Are you still conscious?" "I think I am," she answered almost inarticulately. I longed to hear her sentiments in the last struggle, and earnestly inquired, "Is your hope still firmly fixed on Christ?" "Yes," was the effort at the last expression of her ruling principle; and, as if the effort had cost her an exertion, she gave three or four low moans, though not as if in pain. Her breathing became interrupted. Soon she heaved several long sighs, and her spirit passed away to the bosom of her Saviour, from this world of sickness and of grief. I hugged my little daughter to my heart. It was only ten weeks old, but seemed to be awakened to existence by the scene. As I looked in its face with a countenance of anguish, it put on a smile as if from heaven to rebuke tears. It was just half-past five o'clock. As the evening sun threw his declining rays upon the scene of woe, oh, how vivid and consoling was the thought, that she, much loved and departed, was at the instant entering those regions of glorious splendour and of bliss, where, in the sunshine of the presence of the Father of lights, there is no night, no variableness, no shadow of turning, for ever. Every heart seemed to feel that her last end was *peace*.

So fades the summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

On the Sabbath Evening, at the same hour of the day, we laid her in that green and quiet spot of the Cemetery belonging to the East-India Company, where lie, in sacred repose, the remains of the revered Morrison, and his wife Mary, and their son John, and those of the Rev. Samuel Dyer.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Accession of Patronage.

I HAVE for some years thought, that though, in compliance with what I under-

stood to be the wish of the Society, I might retain my office as its President, I should, like my venerated predecessor in his latter years, be allowed to dispense

with the discharge of the public duties of the situation, and confine myself to such counsel and superintendence as might be given in private, leaving to younger and more efficient members all public attendances, as well as the laborious duties of the Society.

From this resolution I should scarcely have been induced to depart by any circumstance less remarkable than the opportunity which this day affords me of introducing the Primate of all England as a Vice-President of our Society. I felt it to be due to His Grace, no less than to the Society and to myself as its President, not to be absent on an occasion so honourable to them and to me.

I had the honour first to take this Chair, as the representative of the late Lord Teignmouth, in the year 1830; and I continued to fill it till advancing age induced me to hope that my personal attendance in so numerous an assembly might be dispensed with, and to trust to the kindness of one of the Vice-Presidents to take my place. The peculiar circumstances of this day have tempted me to resume for once a situation for which I feel my infirmities render me incompetent.

[*Lord Baskley—at B F Bible Soc. An.*]

Progress of Bible Circulation.

It is with sentiments of humble gratitude to the Almighty that I reflect upon the continued and growing prosperity with which the Bible Society has, since that time, been blessed. In this period of eighteen years the operations of the Society have been increased nearly threefold. The copies of the Sacred Scriptures issued in 1830 were 434,422, and in 1848, 1,124,067.

Surely we may hope that such a distribution of the Word of God, by one Society only, cannot but produce extensive effects; and in some cases we know that they have been actually realized, of which the Missionary Reports from the South-Sea Islands and several other quarters afford highly gratifying examples. Even the recent convulsions of the continent of Europe may, in a great variety of ways, afford openings for the admission of Gospel Truth into countries from which, in the vernacular language, it has hitherto been excluded. The opportunities afforded by the general extension of commercial intercourse are also daily opening new channels for its introduction into the remotest parts of the world; and surely we may hope that the influence of the Go-

spel of Peace, in producing holiness, quietness, and love, will be more felt with its more general circulation.

[*The Same—at the Same.*]

Prospect opened to View by the Report.

I shall not attempt to follow the Report in its details: to echo it would be a very useless and a very hopeless task: and, in fact, the idea that it leaves upon the mind may perhaps be better described than actually expressed. It may be compared, I think, to what one sometimes finds when standing on an eminence with a varied country before us of hill and dale, on one of those days, which are so common in this land, of mixed cloud and sunshine. We see before us a wide prospect, and for a while all is dark, a cloud has overspread it, and you cannot distinguish one object from another. Too much is this the case with regard to the world that we have been glancing at. Too much may it still be said that darkness covers the earth and gross darkness the people. In some cases it is inevitable darkness, because the light of revelation has not reached many of those lands which we see before us. It ought not, perhaps, to be so: would it were not so! I think we may say it ought not, when we consider the nature of British Enterprise, British Commerce, British Wealth. But still, so it is. There are yet lands where only gross darkness prevails, and nothing else has reached them. But there is likewise another sort of darkness which overspreads many lands, which may be called artificial darkness; darkness which men sometimes cause for themselves, but which is sometimes caused for them by others, who keep out the light which might otherwise shine on them, because they are not willing that their unscriptural doctrines, or their ungodly practices, should be displayed. Sometimes, when we are looking at the natural prospect, suddenly there appears at a distance a gleam that shoots across, and you see lighted up, here a spire, and there a farm, and sometimes a grassy knoll, which enlivens all about it, and delights the eye that sees it. And so it is likewise in the moral or spiritual prospect which is set before us in the Reports of this Society. You find suddenly a place where the darkness has been dispersed; and why? Just as it is dispersed in the natural landscape because the sun has shone out in that quarter, so it is dispersed in the moral world because the Bible has been there. The Bible has

been there ; and the agent which brought the Bible has often been that Society with which we are concerned to-day. Our Reports are full of instances of this kind. As we know that the sun, wherever it shines, not only enlivens all, but warms all, and nourishes all ; so, far more is it true of that book, which is given to be the light of the world, that it enlightens, warms, nourishes whoever receives—properly receives—and prizes it. We have examples of this, from time to time, which are very delightful, in the various Reports which are brought before us by this Society—of the sun lighting up a prospect which otherwise would have been dark indeed. And with these views regarding the importance as well as the operations of our Society, it cannot be supposed, that I, any more than yourself, should change my opinions or my practice respecting it. I have no doubt the Bible Society will maintain its principles : I hope that I shall maintain mine. The Bible Society has maintained its principles from its infancy ; and I may say that I have done the same from my youth : for the Society itself was not above two or three years old when I first became a member of it. It may happen hereafter that I shall be less able than I have hitherto been to take an active share in its proceedings. I have already been long enough in my new situation to find, that though I have always been one among the working Clergy, and would wish to continue so, still I find I shall have occasion to husband my strength, or I shall not be able to work at all. And therefore, if I am not so frequently with you as I have been in presence, I hope that you will believe that I shall be always with you in spirit.

[Archbp. of Canterbury—at the Same.

Scripture Principles our only Security.

I have said that the Scriptures are at once the most uncompromising and the most tolerant, and they are the most individual and the most universal ; for their aim is, to regenerate the human heart within each one of us, and to make all the kingdoms of the earth the kingdoms of our God and of His Christ. Yes, the kingdoms of the earth ; and are we not receiving every day evidence of their unstable and unending character ? I do not presume, any more than the framers of the eloquent Report which we have heard read to us, to attempt to

interpret or to fix the words of prophecy ; but with whatever apprehension we must contemplate—for who can contemplate them without much feeling ?—the events which are stirring on the face of society, I think that you will agree with me, that the details which the Report of this day has successively presented to us of the increasing circulation of the Holy Scriptures, present us with the most compensating and most consolatory considerations. Perhaps France is the country which excites these feelings of uneasiness and apprehension in the most lively manner. Well, we have heard, only by this day's post, of the actual abolition of slavery in the colonial possessions of France. And may we not hope, though in trembling, that even there, through the wonder-working power of Heaven guiding and over-ruling the wrath of men, there may be a corresponding shaking and loosing of the worst fetters—the moral and spiritual fetters which enchain the mind and debase the soul ? But whatever may be the final issues of these momentous events which we are called upon to contemplate, I think it will be felt by all whom I address, that at a time like this, when the constitutions, the powers, the politics, the dominations of this world which we have been accustomed to are heaving with unwonted throes ; when the old foundations seem all to be broken up ; when historic thrones are tottering and imperial sceptres are shaking ; we do receive the most solemn and most thrilling warnings, as far as relates to our individual capacities, to strengthen our foundation upon the Rock of Ages, and, as far as relates to our households and to our neighbours, to our country and to our species, to inculcate those doctrines and precepts and promises which belong to the hope that maketh not ashamed, and to invite the benighted and bewildered nations to the fellowship of that hope which shall be the only stability of our times, and to the franchises of that kingdom which passeth not away. [Lord Morpeth—at the Same.

The Bible, England's Indestructible Strength.

I remember to have heard the late Dr. Mason, of New York, say of England—“ England is the head-quarters of the Son of God, and I do not see any signs or indications that the Son of God is about to break them up.” He said that thirty-five years ago. I think there have been

no signs or indications of a breaking-up since. It seems to me, that, at the present period, the great instruments for the world's regeneration are here in England, and with us; and that the Son of God is here with us. And if God be with us, and if God be for us—and God is ever with his own Bible—then I say we care not who is against us: truth is ours, the Bible is ours, and unclouded and universal victory is secured. Our Bible never has been overturned by sophistical argument. It has been attempted, from the days of Porphyry and Julian to the days of Hume, Gibbon, and Voltaire. These men did their best and their worst. They fought with lightnings, they contended with Deity. The Virgin, the daughter of Zion, laughed them to scorn. They are gone. Here is our Bible, the extinction of which they foretold, fresh as the cloudless oriental dawn, pure, fertile as our own English Spring: here are its sacred, divine contents, as pure and as purifying as the first fountain which the Almighty ever made. Our Bible has not been destroyed by violence. Violence has attempted it; and there was one year in which Diocletian struck his medal—"This year Christianity abolished." Abolished! and here we are in 1848, with our Bible and our Religion, just pluming, as it were, their wings for a vaster flight, for a mightier service. Many of the nations have been enlightened. The work is not yet done: I take it to be only in its commencement. Nor do I think that our Religion and our Scriptures are to be superseded by science and philosophy. We have steam-engines, the navigators' compass, gas-lights: do they supersede the Bible? Do we not want the Bible for our fallen, perishing nature, just as much now as before these things were? Nor do I think there will ever be any thing better than the Bible. You are aware that this has been attempted, attempted in France. Robespierre thought he would manufacture a religion; and so there was a grand day appointed, and out he came, with his elegant attire and graceful demeanor, and made really a beautiful and magnificent oration to the Deity; but the design was, to repudiate the Bible and to set Christianity aside. He is gone, his project gone: here is our Christianity; here our Scriptures. Will a man make a brighter sun? will a man make a more beautiful morning star? will a man create a better world? Man

can just as soon make a new universe as make another and a better Bible. And as it is not to be superseded by any thing man can do, neither will it be abrogated by God. The Hebrew Scriptures were not enough: there were deficiencies to be supplied. The New Testament came, and there is no need of further addition: it is complete. If any man shall add thereto, God shall add unto him plagues. There are in it no signs of decay, no elements of corruption. Every page, every paragraph, is vital and indestructible. All that our Bible contains is imperishable; and therefore send me to God's Bible. Do not send me to the Nonconformist and Puritan Writers, they all perish; do not send me to the Reformers, Continental or English; do not send me to the Fathers, they had their puerilities, their follies. Send me to Paul, and Peter, and John; send me to Christ; and from their words I find what is adapted and designed universally for man; words for all the world, a salvation for all people, holiness to the ends of the earth; and by their words I will test and try, I will examine and discriminate, every thing I shall find in other books, from Father, from Prelate, from Theologians, of any age, of any country, of any class.

[Rev. James Stratten—at the Same.

Results of Bible Circulation in England.

I need not repeat the fact, for it has been published, that the working-classes of Manchester in one year asked for, and received, and paid for them out of their own scanty earnings, 96,000 copies of the Word of God. And that demand for the bread of life was not excited or stirred up by any agitation or special effort, but God himself secretly prompted it in the hearts of the people. The principal instrumentalities employed were little Sunday-School Children and Factory Girls; God thus manifesting His strength in weakness. Two factory girls, belonging to a Sunday School, used to go to the Depository evening after evening, and week after week; and, gathering up those large overalls which they wear in the factories, to protect their dresses from the dust and from the soiling to which they are exposed, they used to make them into spacious sacks, and filling them with the precious treasure, they used to go, with cheerful, though with burdened steps, and place themselves at the factory doors; and, when the dark cloud rushed forth, especially on Saturday nights with the

wages in their pockets, they displayed their tempting books; and 2000 Bibles and Testaments were sold by these two factory girls, who conveyed them in their simple pinafores. We were asked then—perhaps we shall be asked still—“And what were the fruits of these Bibles, so widely distributed?” I answer, “No man can appreciate these fruits but a man who—like the humble individual that addresses you, or like the most Rev. Primate—is a working Clergyman, and goes up and down among the people. None but such an one can tell how that precious book has smoothed and solaced the pillow of pain, and sustained in the hour of penury and distress. None but he can tell how that heavenly bread has proved to be life to the soul when the bread that perisheth was but scantily furnished. None but he can tell how much we owe, not to our wise precautions, not to the promptitude of our magistracy, not to the wise and timely measures of Her Majesty’s Government—all these would have been insufficient, I believe, to keep the people under the pressure of their sore distress, calm, tranquil, silent, submissive: it is the Bible that has done it. It is delightful to see the good common sense which the Bible has given to our working-men; to listen, in some of their homes and factories, to the way in which they talk. Perhaps there is a revolutionist, an anarchist present, and he begins to talk about all things being made beautifully level: equality and fraternity are his watchwords. Some honest man of good common sense, strengthened by the Bible, will stand up and tell you that Englishmen have too much good sense to wish to make all one dead, flat, miserable level: they wish for the beautiful and diversified landscape of old England, in its social as well as natural scenery; to have hill and dale, light and shadow, wood and water. They want not the wretched Communism which would transform England’s beautiful landscape into the dead, level, flat, pestilential Sahara of the desert. No, no, they want social, political, moral, religious scenery, consistent with the beautiful scenery of nature. Give me old England’s hills and dales, her valleys and her rivers, rather than the dead, level, flat, that you see in travelling from Calais to Paris. And so give me in England also, in her social and political condition, the same beautiful diversity in unity, and unity in di-

versity. And it is delightful to see the influence of the Bible, not only on our working-classes, but more and more on our Aristocracy and Nobles. It is delightful to see our Aristocracy and Nobles trying to slope those abrupt precipices that somewhat mar the scene; to find them trying to bring the whole landscape into what the painter tries to bring his picture—unity; to see them beginning to recognise the noble truth, that the man is honourable, and to be honoured, whether he toils at the loom or wields the helm of State, if he does his duty in his station of life. [Rev. H. Stowell—at the Same.

The Source of England’s Tranquillity.

Be assured that you in London owe as much to the Bible as we in Manchester. Be assured that your noble muster of special constables—which was a kind of beacon and banner to the whole civilized world—all the precautions of Her Majesty’s Government, however prompt and skilful—be assured that all the protection that surrounded your threatened Metropolis, with its walls of defence—all of these would have proved powerless, if there had not been a spell on the minds of the multitude; and that was, not so much the fear of man, as the fear of God. Thank God! the Bible has taught Englishmen to fear God, honour the Queen, and not to meddle with those that are given to change. Let incendiaries and demagogues abroad and at home taunt the British by telling them that they are sullen, dastardly cowards. Thank God! they are cowards. Such cowards—cowards to their hearts’ core—may they ever be! bold to do right, cowards to do wrong. As soldiers, the bravest, because fighting for their country, their altar, and their Queen; but as rioters, the most dastardly, because fighting against their country, their Queen, and their Bible. Yes, be assured of this—it is to the Bible we owe the tranquillity of old England. God grant that our Senators, our Statesmen, our Ministers of Religion, Gentlemen of every rank and degree, may learn the great lesson, that if this country is to be great she must be good; and that to be the land on which earth looks with admiration, envy, and delight, she must be the land of Bibles! [The Same—at the Same.

Contrast between the Primate of England and Rome.

Is it not to be taken as a token and an omen for good, that, in admirably beau-

tiful contrast to the Church of Rome, the Church of England is so well represented on this occasion? You all know that the liberal Pope, as he is called, has fulminated his useless and powerless thunder against the British and Foreign Bible Society; and that the Pope of Rome, the Primate of all Italy, loves to put himself above the Bible, and loves to make the Bible Society appear as a crafty, mischievous, and most astute Society. Thank God! the Primate of all England puts the Bible above himself; does what his Church does in her Sixth Article—takes the Bible as the only standard of the Church of God. It is delightful to contrast the two: the Primate of all Italy fingering out his impotent condemnations of the Bible Society, and telling you that the Bible is not safe except in the dark lantern of his own authority—tradition; and the Primate of all England counting himself honoured instead of doing honour in attending the Anniversary of this crafty, mischievous, and astute Society; and rejoicing and thanking God that the

Church of which he is Primate holds the primacy of the Bible. And if she would not, down with her, down with her, even to the dust! We remember what Bishop Bedell narrates in one of his Letters. He tells us that he once heard a Monk preaching from the text, "What is truth?" After a good deal of elaborate discussion, darkening counsel by words without knowledge, he drew somewhat cautiously from his pocket a copy of the Testament, and said, "This only shall I say: I have found truth at last within the leaves of this book; but," said he, replacing it coolly in his cassock pocket, "it is prohibited." Prohibited! Does the Pope prohibit your sun to light up the cottage casement any more than the glorious dome of St. Peter's at Rome? Who dares prohibit God's lamp which He sends out to shine in the world? Ah, poor, weak man! poor, infatuated Church! That very prohibition will be your doom if you do not blot it out—if you do not expurgate it from your index expurgatory.

[*The Same—at the Same.*]

CHURCH MISSIONARY SOCIETY.

Extracts from the Annual Report.

FROM the Abstract of the Annual Report we give the following passages—

The present is the Forty-eighth occasion on which the Committee of the Church Missionary Society have met their constituents to render an account of their trust.

But as the Society was instituted on the 12th of April 1799, and as the first Public Meeting of the Society was deferred till the close of the second year from the formation of the Society, there is a very special interest attached to this epoch, as the commencement of the fiftieth year of the Society's existence—the year of jubilee, according to the reckoning of a Divine ordinance under the old Law.

State of the Finances.

The Statement of Accounts at the close of the financial year—March 31, 1848—exhibits the following result:—

INCOME.

I. General Fund, paid to the Parent Society	£	s.	d.
.....	88,812	4	10
II. Special Funds, ditto—			
Fund for Disabled Missionaries, &c. 1095	2	11	
Capital Fund	113	1	0
June, 1848.			

Fourah-Bay Institution Buildings'

Fund	28	12	4
China Mission Fd. 1907	19	10	
Pratt-Memorial Fund	23	12	8

3168 8 9

III. Local Funds, raised and expended

in the Missions	9318	2	8
Total, from all sources	£101,293	16	3

This amount falls below the Income of the last year by the sum of 15,534*l.* 2*s.* 8*d.*

The amount under the first head—the General Fund—comprises the whole income of the Society available for the carrying on its general operations. A comparison of this amount with the corresponding head of last year exhibits the following result:—

	£	s.	d.
1846—47	101,706	14	2
1847—48	88,812	4	10
Deficiency	£12,954	9	4

An analysis of the Accounts shews that this deficiency has occurred in the following resources:—

	£	s.	d.
In Contributions from Associations	2569	16	8
Benefactions paid direct to the Parent Society	1679	13	9
Legacies paid direct to the Parent Society	9165	15	1
	2	L	

Upon a few minor items there is a slight increase.

Deducting the amount of Legacies—which must always be an uncertain and fluctuating source of income, and which was last year swelled by the extraordinary Legacy of the late Mr. Scott—the deficiency, in what may be termed the permanent Income of the Society, amounts to 3788*l*. 14*s*. 3*d*.

Considering the commercial difficulties of the last year, and the large demands of the famine on the charity of the nation, it may appear that this diminution of Income is not greater than might have been reasonably expected, and that it argues no diminution in the zeal or confidence of the supporters of the Society.

Expenditure.

The Expenditure of the Society corresponding with the first two heads of Income, but not including the Local Funds raised and expended in the Missions, has

	£	s.	d.
Amounted to.....	86,408	1	4
Amount of Income.....	91,980	13	7

Excess of Expenditure over Income £5426 7 9

Concluding Remarks.

The most striking evidence of a Divine Blessing on our Missions is found in the increasing number of the Communicants, who are only admitted to the Holy Communion after strict examination, and under the exercise of Christian Discipline. During the last five years the returns of Communicants from the several permanent Stations of the Society—omitting the West Indies—have been steadily advancing. Thus,

In 1844 the number was..	7569
1845	9058
1846	10,668
1847	11,328
1848	12,376

But during the same period the contributions of Christians at home, to sustain this advancing work, have been stationary in amount; for the large increase of income last year has been counterbalanced by the deficiency of the present. Had the Society only a circumscribed work before it, and were time of no account, we might rest satisfied with a stationary income. But with a field to cultivate, which is the world; with generations of fellow-men quickly perishing from lack of knowledge; with the strict command of Christ sounding in our ears,

Go ye into all the world, and preach the Gospel to every creature; we cannot stand still. Is this the season, it may well be asked, when the Society may slacken its efforts and settle upon its lees?

Surely it needs but little discernment to read our duty stamped in legible characters upon every opening before us, and upon every success which has been granted us. ONWARD is the word. Nor is it duty only on which we urge our appeal. When we contemplate the state of our beloved country, the plea of GRATITUDE is no less urgent upon us to abound in the work of the Lord. Recovered from the peril of famine; preserved, hitherto, from domestic convulsions and foreign aggressions; and preserved, it may be, to convey a special blessing to the nations of the earth; shall we not render again to the Lord for all His benefits to us?

And there is yet another argument which the present season suggests to the members of the Church Missionary Society for some special efforts to advance our cause. In estimating the progress of a single Mission, we have found it useful to take a retrospect of a few years, that we might better learn what God hath wrought, and thereby gather fresh hope and encouragement to advance. Let us this day take a wider retrospect, and extend our glance—though a mere glance it must be—through the events of half a century to the date of the Society's establishment. On that day, a few men of faith and prayer, not one of them having rank either in the Church or State—only twenty-five in number—met to pledge themselves to commence a Mission among the Heathen, and to lay down the principles on which they would act. Unlike other Societies which have come into existence under the guarantee of extensive patronage, this Society had no other guarantee or patronage than its PRINCIPLES. The Society has never shrunk from accepting the designation usually given to those principles, as emphatically EVANGELICAL and PROTESTANT.

The venerable fathers of the Society laid their plans before the Ecclesiastical Rulers of that day, soliciting their favourable regard of the attempt to extend the benefits of Christianity, and their permission that the plan might have its fair trial. For more than a year they suspended all further steps, till they received

from the Primate of that day the assurance of a candid observation of their proceedings. And it would be an act of ingratitude, as well as of injustice, if the Society were to omit, on such an occasion as this, the humble acknowledgment of the candour with which their proceedings were ever regarded by the chief rulers of the Church, while they saw it right to withhold their full sanction from its constitution, as well as of the cordiality with which that sanction was ultimately conceded. This day, on which our Jubilee commences, by one of those concurrences of Providence which often mark a special epoch, we see before us this great Anniversary Meeting; and it is presided over by one whose presence combines the encouragement of a long-standing attachment to our principles with the sanction of the highest ecclesiastical authority. It is not for the Committee, at such a season, to raise the notes of despondency, as if the Lord had ceased His blessing. If He were pleased to put us aside, "would He have shewed us these things?" Let, then, the financial check which we have experienced only serve to banish from our minds all confidence in any arm of flesh—the sin which easily besets a state of unmixed prosperity; and let it stir up the spirit of prayer and faith in which the Society was founded. Then may we reckon upon greater things than we have yet seen; and the present season may fitly become the occasion of great special effort on behalf of the Society, and of a fresh impulse in its Christian course, by the enlargement of its home resources, and a corresponding progress in its foreign success.

The Committee cannot abstain from adding one final word, in reference to a subject doubtless present to the minds of all, which may well give support to the enlarged hopes and expectations which they have ventured to indulge. The scenes which Europe now witnesses cannot be more adequately described than by the pen of the Prophet Isaiah—*The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.* And it is in immediate sequence with these words that he adds, *Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.*

BAPTIST MISSIONARY SOCIETY.

FIFTY-NINTH REPORT.

Introductory Remarks.

IN again addressing the friends of the Baptist Missionary Society, the Committee have resolved to modify the form of their Report. They have generally presented on each Anniversary a brief account of the labours of the year, without any formal reference to previous years. They now contemplate a more extensive survey. They deem it important, occasionally at least, to consider ALL the way which the Lord their God has led them. It is with the diffusion of the Truth as with the flowing of the sea. If we look at the waves oscillating hither and thither on the shore for a few minutes, it is difficult to tell how it is going; but if we observe it after a considerable interval, its progress is distinctly visible. The Committee wish, therefore, to compare the labours and position of the Society at different periods, and they anticipate from the comparison the exercise of devouter thankfulness, and a deeper conviction in the minds of their friends of the advancement of the Mission, and of its paramount claims on their sympathy and support.

Object of the Society.

The grand object of the Society is to make known *among the Gentiles the unsearchable riches of Christ*, to aid in fulfilling the parting command of our blessed Lord, to *preach the Gospel to every creature*. The direct result is, that *as many as are ordained to everlasting life believe*, and there is gathered out of the nations a people for the Lord. Other important purposes are answered even where the Gospel fails of its great end. It becomes a witness for God, and the universal diffusion of the knowledge of it is preparatory to the solemn transactions of the day of judgment. "Can we hear," said Dr. Carey, "that the Heathen are without the Gospel, without laws, without art and science, and not exert ourselves to introduce among them the sentiments of men and of Christians?" And his question defines our aim: we first seek to make known the Truth, expecting that, as in the first ages of the Church, some will believe and some will not believe; and then subordinately to promote the interests of humanity and civilization, giving the nations a written language, books, secular knowledge, refinement, and freedom,

"the sentiments of men and of Christians."

Translations.

The first complete Grammar in Sanscrit, the first Grammars of any order of the Karnata and Mahratta Tongues, the earliest Grammar in English of the Telinga, and the only Grammar of the Punjaabee, the language of the Sikhs, were those written by Dr. Carey. The Grammar of the Singhalese, by Mr. Chater; of the Chinese, by Dr. Marshman; of the Javanese, by Mr. Robinson and Mr. Bruckner; and, still more recently, of the Sanscrit and Bengalee, by Dr. Yates and Mr. Wenger; and the Bengalee and Hindoostanee Dictionaries, by sons of eminent Missionaries; are among the most valuable helps in the study of those tongues.

What our elder brethren have thus effected for India, has begun to be effected in Africa by our brethren there; and the first books ever written in the Isubu, the Fernandian, and the Dewalla Languages, consisting of portions of the Scriptures, School Books, and parts of a Grammar and a Dictionary, have been recently printed by the Missionaries of the Society. The first Grammar of the Mayu in English has also been printed within the last year at Belize.

Fourteen different Grammars and nine Dictionaries, beside a very large number of Elementary Treatises in different Languages, several of which our Missionaries raised (as H. H. Wilson, Esq., Professor of Sanscrit at Oxford, has expressed it) from the position of mere dialects to the place and dignity of settled tongues, are among the contributions which they have made incidentally to the cause of humanity and religion; for these works, voluminous as they are, never interfered with direct Missionary Labour. They were undertaken to enable our brethren to acquire a Language, often to form it, and, as Dr. Carey himself testified, they were written at intervals of an hour or two each day, as a relief from labours of another kind. The very relaxations of our brethren have conferred upon the Heathen greater blessings than the serious thoughts of many other men.

Results.

Of results, to which the labours and sufferings of our brethren have contributed in a very remarkable degree, and

which may be held to be an ample recompense for all the contributions and efforts of our friends, the following facts are a sample, and a sample only. In India, Suttees have been abolished; Infanticide is declared illegal; Schools are very generally supported; the Authorities, who once (as Sir James Mackintosh admitted) tolerated all religions except the Christian, have ceased to prohibit the diffusion of the Gospel, have withdrawn much of the support they once gave to idolatry, and have forbidden the degradation and persecution of Christian Converts. Christianity, which was to have destroyed our Indian Empire, now forms the strongest of the ties which bind it to this country; every convert being, without exception, a friend to British Rule. To Western Africa, within the circle visited by our brethren, garments have been sent sufficient to clothe nearly 20,000 persons; legitimate commerce has been encouraged; imports have very greatly multiplied; marriage has been honoured; and very active measures have been taken to relieve the distress of their unconverted countrymen; thus shewing the humanizing tendency of Gospel Truth. In Jamaica, the condition of the slaves was greatly ameliorated; slavery itself has been abolished; thousands of children have been educated; the interests and comforts of the people have been secured; and innumerable villages have been formed and Schools established.

There are in connection with the Society's different Stations not less than 200 Chapels and Schools, and a large number of Residences for Missionaries; the whole available for the future religious and mental improvement of the people. In the work of Translation, 743,270 Volumes of the Scriptures have been printed in nearly all the Languages and Dialects of Continental and Insular India; and, in addition, parts of the Scriptures have been printed in three African Languages, in one American-Indian, and in the Breton. There are now not less than 37,000 members; so that it may be safely estimated that during the last fifty years upward of 60,000 persons have identified themselves, through the labours of the Society, with the professed people of God; results which awaken feelings of devout humiliation and praise—humiliation, that we should ever have faltered in our toils; and praise, that God has been pleased so signally to

own and bless them. There were, in 1837, dependent on the Society, 35 European Missionaries; in 1847, there were 70: the latter number not including 30 Missionaries in Jamaica, who in the interval had ceased to be supported by the Society, though many of them had been sent out and partially supported during the greater part of the time. The Native Agents have also increased from 50 to about 150. The number of European Missionaries, therefore, has been doubled in ten years, and the Native Agents have been multiplied threefold.

In 1837, the only Presses connected with the Mission were those at Calcutta. Now, in addition to these, there are two in Africa, one in Ceylon, one in Trinidad, and one in Honduras: all of them having been purchased by special contributions, and being supplied for the most part with paper and printing materials by the kindness of other Societies or of friends.

This large increase in the labours of the Society is not owing to any previous settled purpose of the Committee to increase them; but to successive and remarkable interpositions of the providence of God. The first increase originated in the re-union with Serampore, an event that closed unseemly divisions. Then came the appeal of our brother W. H. Pearce for ten additional Missionaries to India, which drew forth a prompt and generous response. Then the appeal of our brother William Knibb for Jamaica and Africa; and then the Special Contributions of the Jubilee Fund, and the commencement of Missions in Hayti and Trinidad. Each addition to our responsibilities was undertaken only when God had provided fields white for the harvest, the Missionaries to occupy and reap them, and when our Churches had supplied the funds for the commencement of the work, in pledge of their willingness to maintain it.

Progress at Home.

At home, while there is much that is cheering, it must be confessed that the increase of a Missionary Spirit, or perhaps of the sacrifice which our Churches are able to place upon the altar, has not kept pace with the increase of our labours, or of our success.

The number of Churches which contributed to the Society in 1837 was, in all, 459; and on an average of the last three years there were in all 900.

In 1837 the Income of the Society available for the support of Missionaries was 10,339*l.*: the average of the last three years is under 19,000*l.* The TOTAL Income for the former year being 15,046*l.*; and for the latter years under 25,000*l.* To support 35 European Missionaries and 50 Native Agents the Society had more than 10,000*l.*: to support 70 European Missionaries and 150 Native Teachers the Society has not 19,000*l.* We are doing much more than double the work with less than double the means.

Appeal.

But, with all this effort abroad, and economy on the part of our brethren, the painful fact remains, that the Society is doing more work and sustaining more Agents than can be sustained on the income now available for this purpose. It requires more than is regularly contributed from year to year to carry on our agency, to say nothing of increasing it: and when any source of income is less than usually productive; when our donations fail, as they did to a great extent in 1845; or when legacies are less numerous, as in 1846; or when all sources of income are affected, as in the last year; a serious deficiency is the result; a result that adds greatly to the anxiety of the Committee, and is a painful discouragement both to our brethren abroad and to our friends at home.

The Committee are not unmindful of the distress that has prevailed so widely during the last year, nor of the numerous claims on our Churches; but if every Church which now collects occasionally, would collect annually, or if every Church of the 490, whose collections now average about 3*l.* a-year each, would, by systematic efforts, double their contributions, the funds of the Society would be materially increased, and very much would be done to meet the present annual deficiency. Unless there be a considerable increase in the general receipts of the Society—that is, a large increase somewhere, or a small increase everywhere—Stations must be abandoned, and Missionaries must be withdrawn. They hope better things; they will prayerfully attempt better things; and may that God who has so long and so signally blessed the Society, who has all hearts in His hand, and to whom His own cause is infinitely dearer than to the most zealous of His servants, give them success! *Establish thou the*

work of our hands upon us, yea, the work of our hands, establish thou it.

State of the Funds for the Year ending March 31, 1848.

For the greater portion of the year the Committee have been indebted to their Treasurers, and to other friends, to the amount of not less than 10,000*l.*; and though they have never paid more than five per cent. as interest, and on the average not more than four, yet the charge under this head is larger than usual.

The balance against the Society, on the ordinary account, at the end of March 1847, was 3711*l.* 9*s.* 11*d.*; at the end of March 1848, it was 4734*l.* 5*s.* 5*d.*; an increase of debt, during the year, of 1522*l.* 15*s.* 6*d.*; and the entire debt on the current income and expenditure, 5234*l.* 5*s.* 5*d.*

The entire income of the Society has amounted to 21,876*l.* 7*s.* 2*d.*; a diminution, as compared with the average income of the three previous years, of about 1000*l.*

Receipts of the Year.	£	s.	d.
For General Purposes.....	17815	15	4
For Translations.....	1034	16	6
For Special Objects.....	3025	15	4
Total.....	£21,876	7	2

Payments of the Year.	£	s.	d.
Missions—			
Brittany.....	276	17	6
Western Africa.....	2506	18	9
China.....	25	0	0
Java.....	150	0	6
India.....	6688	15	8
Ditto, Translations.....	2517	15	10
Ceylon.....	1991	0	1
West Indies.....	3273	3	3
Canada.....	687	15	3
Payments on account of Madras,	216	4	10
Jamaica Special Fund Debt....	500	0	0
Widows and Orphans of Missionaries.....	539	10	0
Missionary Students' Books....	43	7	5
Publications.....	707	5	4
Salaries of Secretaries, Agents, and Clerks.....	1471	14	8
Postage, Shipping Charges, Travelling Expenses, Taxes, &c....	1222	10	10
Interest.....	452	19	1
Chapel Trust Deeds.....	128	3	8
Total.....	£23,399	2	8

The following contributions of 50*l.* and upward have been received:—

Bible-Translation Society.....	1000	0	0
British and Foreign Bible Society, for Morlaix.....	60	0	0

	£	s.	d.
Blacklock, W. Esq., the late....	100	0	0
Cropper, John, Esq., Liverpool ...	100	0	0
Edmonstone, E. Esq., of India ...	50	0	0
Foster, Mr. and Mrs. E., Cambridge,	50	0	0
Friends Society, Educational Committee of, for Trinidad.....	50	0	0
Gurney, J. H. Esq., Norwich	50	0	0
Gurney, Joseph, Esq.....	200	0	0
Gurney, W. B. Esq.....	200	0	0
Houghton, J. Esq., Liverpool.....	50	0	0
Kelsall, H. Esq., Rochdale	200	0	0
Lilley, W. E. Esq., Cambridge....	90	0	0
Peto, S. M. Esq., for Calabar	100	0	0
Ditto, for additional Missionary to India	100	0	0
Ditto, ditto, for Africa.....	100	0	0
Salter, S. Esq., Trowbridge	50	0	0
Stevenson, G. Esq., London	50	0	0
Tritton, Joseph, Esq.....	100	0	0
Wilson, Mrs. Broadley.....	110	0	0

Summary.

The total number of members added to the Churches during the past year, not including Jamaica, from which we have no returns, is 500: the total number in all the Churches, including Jamaica, being 35,484. The number of Stations and Substations is 173; of Missionaries 67; and of Native Teachers and Schoolmasters 163. The number of Day Schools is 148, and the total receipts for all purposes 21,876*l.* 7*s.* 2*d.*

Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEKUTA.

Inquirers—Candidates for Baptism.

THE REV. H. TOWNSEND writes—

May 5, 1847—Two Priests of Ifa came to me with the question, "What does the Law of God command?" They have attended our Services several times, and appear to me much interested in what they have heard. They were induced to attend by one of our Candidates, a Native, who uses every means to induce her country-people to attend; and being formerly a great worshipper of the gods, her example and precepts have great weight with those to whom she is known. I read to the Priests the Ten Commandments, making a few explanatory remarks.

May 8—To-day my class of Candidates was further increased by a young man who applied for admission a few days ago. He expressed a strong desire for instruction, and also his intention of giving up his associates, and war, and

kidnapping, in which he had been engaged, and of earning his living by honest means. He has attended our public Services for some time past.

May 21, 1847—An old man joined our class. He has for some time attended our Church, and at length made up his mind to give himself up entirely to God. An old man accompanied him, who came out of curiosity to know what we taught. He, also, had sometimes attended our Church; but was not prepared to embrace Christianity. The class, having committed to memory the Lord's Prayer in their vernacular tongue, had commenced learning the Ten Commandments: we had just commenced the Second Commandment. In our last Meeting this latter old man joined the rest in repeating the words, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth*; and readily answered, with the others, to the question, "Who spoke these words?" "God." By teaching them to repeat from memory the Lord's Prayer, the Ten Commandments, and the Creed, they will be in possession of a better knowledge of the fundamental truths of Christianity than could be given by mere expositions of Scripture, however simple they might be, and will be in a better position to understand our public preaching; and should any of them be drawn aside from a profession of Christianity, they will not be able to cast off the recollection of the things they have committed to memory, but it will remain with them a witness for God.

June 19—It affords me much gratification that I have been enabled to meet my class of Candidates regularly, and that their conduct, upon the whole, has been highly satisfactory. The number upon the list is now nineteen, fifteen of whom are Natives. I call those Natives who have not been sold into foreign slavery, as the Liberated Africans of Sierra Leone, and the self-redeemed slaves of Cuba and the Brazils; but who are really as much Natives as those whom, by way of distinction, I so designate. The increase since the last quarter has been six.

On the same subject the following interesting information is given by Mr. Crowther in his Letter of September 15:—

I am happy to inform you that my mother has been led to see the vanity of worshipping those things which cannot save nor deliver. She has renounced these *lying vanities*, and is now among the Candidates for Baptism. In her late illness she manifested truly a disposition which confirms me in my belief that she is sincere. She said, "If I had been by myself I would have attributed this sickness to this thing or that thing, and would have made sacrifices; but now I have seen the folly of so doing: all my hopes are in the Lord Jesus Christ, whom I serve." She trusts in Him only. My sisters and children are with me: they attend School. I hope the Lord will soon make these also see that in Christ only their help is found. They have cast away their country fashion, and are regular attendants at Divine Worship. I only wait to see them come forward to enlist themselves as Candidates for Baptism, and become decided followers of the Lamb.

Our latest information on this head is given by Mr. Townsend. He writes—

Sept. 25—I met my class of Candidates. The number has increased during my absence. I have now twenty-eight names on the list, of whom six are Sierra-Leone people, and twenty-two Natives. I purpose forming another class, of the oldest and most steady Candidates, for their further instruction in Christian Truths.

We may here appropriately introduce the following passage from Mr. Crowther's Journal:—

May 15—I commenced a Bible Class this afternoon, which I hope I shall be enabled to keep once a week, with some of our Communicants, with a view of giving them extra instruction, that they may be employed as Teachers in our Sunday School. Any other persons disposed to join will be admitted, and it is hoped it may be the means of bringing them to renounce their sins, and give themselves again to the Lord.

Distribution of the Word of God.

June 12—I to-day sold a Bible to a Native, one of my class of Candidates—the first sold to a native of Abbekuta since our arrival. He has pretty well mastered Simpson's Primer, and now, hoping to be able to make out a word here and there, he purchases a Bible.

[Rev. H. Townsend.]

Aug. 2—Having brought some Arabic

Bibles with me from Badagry,* according to promise, I gave one between three Mahomedan Priests, and told them if they wanted more they could get some to buy at the rate of 10s. a Bible. They sell written scraps of their Korán very high, and were glad to get so large a book at this cheap rate: by purchasing it they will value it much better. Some of these Priests can read and translate, but not correctly. I requested them to come to me for explanation, which I give from my English Bible, of such passages they read in Arabic which may be difficult for them to understand. They were very glad of my offer.

Aug. 5, 1847—I sold the third Arabic Bible to-day to a Haussa Man resident at this place. He and his intimate companion, a Nufi Man, who has also purchased a Bible, can read Arabic well. They are both masters of the Haussa Language, and would be very glad to see Mr. Schön, who I told them was studying the Haussa Language, come to this country: they would accompany him to some other place on the banks of the Niger, as Rabbah has not yet been rebuilt. I now and then receive lessons from them in Haussa.

Aug. 11—The Haussa and Nufi Priests brought their Bibles to me for explanation of some difficult texts. They had been reading Exodus xxxv.; and as they read about gold and silver, and onyx stones, and stones for the ephod, and the ark, they supposed that the stones were put into the ark, in which they underwent some chemical operations and became gold and silver. I at once corrected their erroneous idea, and gave them the true meaning of the passage.

The Psalms of David they could not find, as they were looking for them under the title of Zábúrá Dáwúdà; and they were not a little pleased when I told them that the Zábúrá Dáwúdà was the same as the Músámù. They read the 1st and 2d Psalms, and translated them as usual. I then translated them in Yoruba, verse by verse, from my English Bible, and was able clearly to point out to them the prophecy respecting Jesus Christ as the Son of God in Psalm ii. 7., which they acknowledged. How much then did I wish I could read Arabic, so as to be able to point out to this misguided people through the medium of that language by

which they have been led astray.

[Rev. S. Crowther.

Various Superstitions of the Country.

The most remarkable of these is the superstition of Oro, which has frequently been mentioned in the Missionaries' communications. On the 14th of April 1847 the Missionaries learned that the custom was to be celebrated on the following Lord's-day, and immediately sought an interview with the Chief Sagbua, urging him to change the day. They were well received, and Sagbua promised to call a meeting of the other Chiefs on the subject. Mr. Crowther writes—

Sagbua, according to his promise, brought the matter before his friends, and the time was changed from Sunday to Saturday, with a promise that they would always remember to avoid interfering with the Lord's Day in future on such an occasion. Surely we have great cause for thankfulness at the evident proof given by these Heathen Chiefs that they regard the name of God, whose servants we are, and whose Word we preach, in honour of whom even their political constitution must give place for a time.

On the Saturday, accordingly, the ceremonies were observed, and are thus noticed by Mr. Townsend:—

Oro is a man in masquerade, whose voice is said to be the sound emitted by a flat piece of wood whirled about. This Oro represents the spirit or spirits of the people's deceased forefathers, and under its sanction and influence all their great and severest laws are made binding. Oro is to the Ebas what Egugu is to the Yorubas, and what the Mumbo Jumbo of Park appears to be to the Mandingoes. To an European the system seems to be very childish. The great secret—kept a secret under the penalty of death—seems to be such, that a child, uninformed, could not fail to discover it on hearing it. I cannot believe but that the greater part of the women of the town are alive to the cheat, which they are kept from discovering by the penalty only. Oro comes out only at night, or, as to-day, after several days' notice has been given of it, and the women are shut up in their houses. Egugu, on the contrary, comes out by day, and dances about the street, and receives a gift from any one disposed

* Mr. Crowther had recently visited Badagry to attend a Missionary Committee Meeting.

to give: he tells the people that he is a spirit from the other world come to visit them. This Egugu is often represented in Sierra Leone, where it goes by the name of Aku Devil, and its masquerade-dress has been frequently taken away, exposing the cheat to the spectators.

The meeting was held in the open space before the Town Hall, near our house, and was convened to pass a law against kidnapping and all stealing; threatening to inflict death by Oro on those who should offend. I have been informed, that in their meetings the youngest speaks first, and the senior Chief or King, if there be one, last. I went to the Meeting as a spectator, when it was nearly over: Sagbua commenced speaking soon after I arrived, and as soon as he had done the assembly quietly broke up. I should suppose one or two thousand persons were present.

As our Church is a novel building to the Ebas, many persons, in passing to and from the Meeting, went in to see it. Finding this, I stationed myself there, and to three or four different parties was enabled to preach the Word of God. They listened with great attention, assenting to the truth of what I taught.

The following passage, also from Mr. Townsend's Journal, is closely connected with the above account:—

May 27, 1847—We heard that Apparty returned last night from his kidnapping expedition, on which he started nine or ten days since. I understand that this expedition has been an entire failure, about twenty poor people only falling victims to their avarice, of which number none fell into the hands of Apparty's people. The great reputation enjoyed by Apparty as a kidnapper causes many to follow him whenever he goes out, and, on the other hand, causes a great jealousy among other Chiefs. The law made at the above Meeting, forbidding such expeditions, neither Oro nor all the other Chiefs together can put in force against this Apparty, and messengers were therefore sent on before to warn people of his intentions, and to disclaim, in behalf of the town generally, any participation in the expedition. This caused the expedition to fail. Apparty's intended outrage, however much to be deplored in itself, is calculated, in the providence of God, to bring about much good; for Oro is the only superstition that seems likely to throw any se-

June 1848.

rious obstacle before Christianity; and as Apparty goes out and returns in open defiance of Oro's laws, and nothing follows, the system must, by its own weakness, fall to the ground: losing its power to terrify, of what further use will it be?

The next extract, from Mr. Crowther's Journal, refers to a superstition frequently mentioned in the Missionaries' communications from Sierra Leone.

May 3—During a heavy rain, with thunder and lightning, about five o'clock this morning, a house was set on fire. On such occasions the worshippers of Shango claim it as their right to plunder all the property in the house, because it becomes sacred to Shango, who has given it to them as their reward. Thus the poor deluded people suffer both the loss of their house and property. The worshippers of Shango were out early this morning—while it was yet raining, lightning, and thundering most fearfully—marching toward the houses on fire to share in the plunder. It appears, when a house is on fire, some one of these worshippers manages to increase the burning in order to obtain larger booties. About six houses were burnt down this morning, and, strange to say, belonging mostly to the worshippers of this god. The cases of house-burning said to be lightning-struck were so frequent here at one time, in the time of Sodeke, that he threatened to make an example of some of the votaries of this furious deity should the like burnings occur again. The threat seemed to have the desired effect: cases of house-burning by lightning were less frequent.

There is another way by which the ignorant sufferers are still imposed upon. Before the inhabitants of the burnt houses are permitted by the Priests of Shango to take possession of their bare walls again, they are made to pay plenty of money, with some creatures for sacrifice to Shango, previous to their pulling the thunder-stone, with which the house is said to have been struck, from the ground. The premises will not be safe from danger while the thunder-stone remains in the ground where it struck. Some days after, when the money can be paid, the Priests march to the place with a train of Shango worshippers, drumming and dancing as they go. When they arrive at the place, a Priest enters the premises, goes direct to the spot, and digs

2 M

up the sacred stone from the ground. Then all is over, the anger of the god is appeased, and the premises may be occupied with safety.

But the worshippers of Shango have not always been successful in their expectations of plunder: the enraged owners of the houses on fire sometimes arm themselves, and chase the worshippers of Shango away from their houses, not without wounds and bruises. They are getting very much into disrepute, in the esteem of many persons, from their uncharitableness. How appropriate is the prayer in the Litany, when used in the native tongue to the God of heaven and earth, "From lightning and tempest . . . Good Lord, deliver us!"

One more passage, from Mr. Townsend's Journal, will close this subject. He writes—

May 30, 1847—I went, in the afternoon, to address a Congregation at Ogunbonna's house. Two other Chiefs were present, who begged of me a Bible a-piece. While preaching, I was much disturbed by the passing of a funeral, with its retinue of drummers and dancers—rather odd attendants upon funeral ceremonies, one would think; but it is the fashion of the country to go about dancing and singing, with apparent gladness, on the death of a relative, and to give and receive gifts. Another strange custom they have at their funerals—that of exposing to public view the wealth the deceased died possessed of: a strange medley it is sometimes.

Inland Seas.

CHURCH MISSIONARY SOCIETY.
SMYRNA.

Intercourse with the Turks and others.

ON this head we might give many extracts; but a general statement of the course pursued will suffice. The Missionaries not only receive visits at their houses, but go into the bazaars; and other places of general resort, to seek for opportunities of declaring the Gospel of Christ. Publicly, as already stated, this cannot be done, and the plan therefore is, to enter into conversation with an individual or two, and introduce the subject as occasion may offer. The Missionaries

especially refer to the aptitude of Mr. Dalessio for this work. Some Turks have visited him very regularly, and have received not only instruction, but books. The following is a case in point, from his Journal:—

Dec. 17, 1847—To-day I went to pay a visit to one of my acquaintances among the Turks. I have known this man more than two years, and have spoken with him on religious subjects many times, and offered him some copies of the Turkish Tracts, and a copy of Genesis and the Psalter, bound in one volume, and he accepted them thankfully. Some days after he had received the books he came again to me, and said that one of his friends, a Turk, had begged him to give him the books, that he might read them too. He gave the books to his friend, upon the condition that after he had read them he should return them to him. I gave him, for his friend, who is an Imâm, the same books. To-day, as I entered his room, I found him ill, and he said to me that he had been ill for several days. On my asking him how he felt to-day, he replied, "Thanks be to God! I am a little better to-day." I asked him how he passed his time, being alone in his room. He immediately shewed me the books I had given him, the Genesis and Psalter, and two Tracts in the Turkish Language, which were lying near him, on his bed, and said to me, "I pass my time in reading those books, and especially the Genesis and Psalter, which are a treasure."

Dec. 21—As the above-mentioned Turk begged me to give him another good book, I thought to put into his hand a copy of the New Testament. To-day, therefore, as I went again to pay him a visit, I gave him a copy, recommending him to read it with great attention. He said, "If I did not wish to read it, I would not have asked it." The fact that this man receives the Gospel, and has a desire to read it, makes me hope that God has begun to remember this nation, and will leave them no longer in darkness, and in the shadow of death.

One of the chief obstacles to the reception of Christianity by the Turks has always been the unhappy representation of true religion set before them by the Greek and Roman-Catholic Churches. Seeing the

idolatry and evil lives of those who are called Christians, the Turks do not care to inquire into the religion which, as they suppose, produces such fruits. The Greek, Roman-Catholic, and other Churches, are therefore mixed up by them with the Protestant Church of England, and the grossest ignorance respecting the latter prevails. The following passage from Mr. Dalëssio's Journal will serve as a specimen:—

June 23, 1847.—In the afternoon two Turks, to whom I had given a copy of the Book of Genesis, came to see me. I asked them whether they had read, and how they were pleased with, the book I gave them. They replied, "It is an excellent book, and all it contains is good." I read to them the first two Psalms, to which they listened with attention. They asked me to what nation the Protestants belong, and what they believe, because they had been told, by a Frank, that the Protestants hardly believe in God; that they have no Church; and, instead of making their confession to God, they do it in their hats. I told them what the Protestant Church is; and, opening the Old Testament in Turkish, I read to them the Ten Commandments; and then, taking our Prayer Book, I made them read the General Confession. "We," I continued, "are prohibited by the Holy Scriptures to do as the Franks, Romanists, Armenians, and Greeks do; and our confession is directly to God, because God knows our secret thoughts, and He alone can forgive our sins through Jesus Christ." I explained to them the meaning of the word Protestant, and told them that they—the Protestants—receive only God's Holy Word as the rule of their faith and practice, while the other Christians receive, as such, many things which are against the Word of God. They stayed with me three hours.

Symptoms of Increased Toleration and Inquiry.

The following extract from Mr. Sandreczki's Journal bears upon this subject:—

June 9—I to-day visited the Rev. Nathaniel Benjamin, an American Missionary labouring among the Armenians here. He told me that the "new Religion"—Protestantism—appears to make

a good impression on the Turks. Several times, when an Armenian has been brought by his own countrymen before a Turkish Judge, on account of his having embraced the new Religion, notwithstanding the Toleration Act, the judge—after having been informed of the matter, and understanding that the followers of the new Religion were faithful subjects, who paid their taxes, and did not worship images, &c.—has acquitted the culprit, saying that his accusations were wrong, and not he.

Some time ago, Mr. Benjamin, intending to go to Magnesia, was at a loss how to procure a passport for one of the Protestant Armenians, who was to accompany him, as Christians who are Turkish subjects must be recommended by their respective Bishops, in order to obtain a passport. At last, he thought his Armenian might be inserted in his own passport, as dragoman; but the officer told him that everybody must be furnished with a passport of his own. Mr. Benjamin now thought it would be impossible to get one for the Armenian. The officer, having finished Mr. Benjamin's passport, turned round and asked the Armenian the usual questions. Upon hearing that he was a Protestant, he said, "Ah! that is the new Religion;" and at the same time another of the persons there employed exclaimed, in the presence of all, "Oh! I have a brother at Constantinople, who has likewise turned a Protestant;" after which, the Armenian received his passport without any difficulty.

We are sorry to add, however, that a poor Jew was bastinadoed in the above month of June, on the complaint of the chief Rabbi that he sent his boy to the School of the Rev. G. Solbe, Missionary of the Jews' Society. On the subject of increased inquiry, the following passage from Mr. Dalëssio's Journal is interesting:—

April 30—I met an Armenian who had come from Constantinople by the steamer. He told me that in the vessel were some other Armenians, who spoke together about the affairs of the Armenians, and said that day by day the number of those who read the Scriptures is increasing. A Turk who heard them said, "Not only the Armenians read those books, but also some of the Turks in secret."

Refusal of a Romish Priest to allow the Study of the Bible.

The following is only what might be expected; but it is well that the fact should be kept in mind. Mr. Dalessio writes—

Feb. 12, 1847—This evening a Roman-Catholic family visited us. The daughter is my pupil, so that I very often go to their house, and, according to circumstances, speak to them about the Scriptures. The girl was commanded by her Confessor not to take lessons from me; that is to say, not to read the Gospel, as it is a most dangerous thing, being printed by Protestants. He attempted to take from her the New Testament which I gave her, but he could not. He told her that he would give her another book, and throw away the one she had been reading, as it was full of heresies, and by reading such a book she would soon receive a deadly wound, and nobody would be able to heal her. The girl spoke to him many things, defending the Gospel. The Priest at last said to her, "We are commanded by our Most Holy Pope to take care of our flock, and therefore we do not allow to read such books."

Celebration of the Greek Festival of St. George—Attendance of Turkish Soldiers.

The following account is by Mr. Dalessio :—

May 5—To-day the Greeks celebrate the feast of St. George. On such holidays they are accustomed to go in procession—with images, crosses, flags, and other such things—around the Church, singing; and the churchwardens, that they may keep the Christians in order, ask Turkish soldiers of the Governor of the city. The Roman Catholics do the same at the time of their carnival.

Mr. Dalessio then proceeds to say, that with the Turkish soldiers attending on this occasion he entered into conversation, explaining the principles of Bible Christianity. He continues—

They were astonished to hear that beside the Roman-Catholic, Greek, and Armenian Churches, there is another, in which there are neither images, nor crosses, nor such things, which they very often see. They said, "All these things are idolatry. Some days ago," they continued,

"we were called to a Greek Church at the celebration of the feast of St. Photinè. At the moment when the Bishop was passing, with all the pomp—that is to say, images, crosses, lanterns, flags, &c.—the officer made a sign to us to present arms.* The people, seeing us do so, thought that we were commanded to fire at them; upon which they threw down the images, crosses, lanterns, and flags, and ran away in order to escape the danger. Many people, from fear, fell down, and were trodden under the feet of those who were hurrying away. The Bishop himself took refuge in a house close by, while some of the Priests ran into the Church, and some into houses, and two of them, finding a tavern open, hid themselves there. The damage amounted to more than 20,000 piastres"—about 1807. sterling. The Turk continued to say, "If these men had been true believers they could not have been afraid. When we are in prayer nothing makes us afraid." On hearing such things from a Turk, despising the Christian Religion, I endeavoured to shew the difference between the Protestant and other Churches.

We close with Mr. Sandreczki's account of a

Visit to a Turkish School.

June 16—This afternoon, passing by a Turkish School with Mr. Dalessio, we went in. The Schoolroom was upstairs, and capable of holding about 200 children; but I think there were in attendance not more than eighty boys, of from five to twelve years of age. They were sitting cross-legged on both sides of low benches placed in rows along three of the side walls, and on a nice carpet, which covered the floor throughout, and which could not be dirtied, because the boys must put off their shoes and leave them without. The only decoration of the walls consisted in well-written sentences taken from the Koran, and put into frames. The room was well aired and clean, and enjoyed the full daylight; but the boys were so boisterous and tumultuous that the School resembled a play-ground or wrestling-place far more than a residence of early wisdom. There were some helpers, who would from time to time deal out slaps to the right and to the left; but these corrections were of but momentary and individual consequence, or of none at all.

* Parallel cases will at once occur to our readers.

The Schoolmaster himself was an exceedingly fat old man—a phenomenon in our countries, where lean and meagre Schoolmasters constitute the general rule—with a venerable white beard, and an immense turban of the same colour, which gave his dark features still more relief. He was sitting, in the same manner as the boys, on a small carpet in the corridor close by the staircase. He did not take notice of the affairs within doors, as he was examining a boy before him, who, continually raising his body on his heels, and bending forward so as to touch the floor, or the sheepskin which was spread under him, with his hands, was rehearsing or chanting an endless lesson from the Korān in Arabic. The teacher, apparently paying little attention to his pupil's recital, nevertheless responded to it by a slight mechanical movement of the upper part of his body from right to left, like an inverted pendulum. I am sure neither the teacher nor his pupil understood or attended to any one of the innumerable sentences which formed the object of their mutual outward exertions and reverences. I sincerely pitied both of them, and we left the School with one more sting in our hearts.

On the 11th of September Messrs. Sandreczki and Dalessio left Smyrna on a Missionary Tour. They visited Constantinople, Broosa, Balykesir, Pergamos, &c., and returned to Smyrna on the 9th of October. They found many opportunities not only of improving their acquaintance with the language and customs of the Turks, but also of advancing the Missionary Work.

CAIRO.

The Rev. Messrs. Krusé and Lieder continue to conduct the Society's operations in Egypt as heretofore. In August last a severe earthquake visited Cairo, and the Mission Establishment was much injured. With this exception, nothing of peculiar moment has occurred during the past year. The following passages are extracted from the

Annual Report, by the Rev. J. R. T. Lieder.

This document is dated Feb. 11, 1848, and gives a view of that part of the Mission which is more espe-

cially under Mr. Lieder's care. We commence with the subject of

Education.

The Educational Department of the Society in Cairo consists of the Coptic Institution, and two Day Schools, one for boys and the other for girls. These establishments have progressed throughout the year in a satisfactory manner.

The Coptic Institution—Of the eighteen pupils who were boarders in the Institution at the commencement of the year, twelve have left, six of them having finished their studies. Ten new boarders have been received, two of whom are excellent young men from Abyssinia. The present number of boarders, all of whom are Copts, is therefore 16; to which I have to add 15 Day-scholars, making the total 31. Of the Day-scholars 8 belong to the Coptic, 1 to the Protestant, and 4 to the Roman-Catholic Church, the remaining 2 being Mahomedans.

The pupils are instructed each day from 8 to 12 o'clock, A.M., and from 1 to 5 P.M., Wednesdays and Saturdays excepted, when they have no instruction in the afternoon. They are divided into two classes. The scholars of the first class have chiefly lessons in Arabic, English, and Coptic Grammar; Dictation, Translation, and Composition; further, in General and Bible History, Chronology, General and Bible Geography, Calligraphy, Arithmetic, the rudiments of Geometry, &c. I myself direct their compositions in the Arabic and English Languages, chiefly confining myself to religious topics, and I also conduct their devotional services, expounding in the evening one chapter or more of the Holy Scriptures, beside being watchful over their moral conduct. Those of the second class are generally backward in their learning, as I am commonly obliged to receive them without previous instruction.

The scholars have been, in general, zealous in their studies, and some have been examples to their fellows in their moral conduct. I am especially pleased with Maderaka, one of the above-mentioned Abyssinians, 21 years old. He was taken by Mr. Lefebvre to France, and received two years' education in the Royal College at Paris. On his way back to Abyssinia he repented having become a Roman Catholic, and having entered

into the service of France against his native land. He separated himself, therefore, from his French friends, and on his arrival in Alexandria declared his determination to Mr. Lefebvre, and proceeded to Cairo. Having several times visited the Institution, he at last begged me to receive him among its inmates, that he might become useful in the service of his country. He is endowed with considerable talent, and, I am glad to add, has become a real ornament to the Institution.

Notwithstanding the general satisfaction which the Institution has given during the past year, Mr. Lieder wrote, in a Letter dated Sept. 2, 1847—

The Institution does not answer the important object for which it was opened—to educate young men for the amelioration of the Coptic Priesthood. This is occasioned in a great measure by the peculiar laws of the Coptic Church; but also, by the kind of youths which that Church has sent to the Institution, who, with few exceptions, have proved to be only the scum of the Church. It is my opinion, on account of these causes, that this Institution, as it is, is not worth the great expenses to which the Society is subject; but I shall try to enable the Committee, in a special Report, to judge for themselves.

This special Report the Committee have received and considered; and as its general tenor corresponds with the above opinion, they have come to the decision that the Institution should be either abandoned, or carried on upon a greatly modified plan. We return to the Report.

The Boys' Day School—During the year 122 pupils have left this School, and 110 have been received into it. The present number is 130; of whom 94 are Copts, 23 members of other Christian Churches, and 13 Mahomedans.

The system pursued in this School is that of the British and Foreign School Society. The boys are instructed from 8 to 12 A.M., and from 1 to 4 P.M., Saturdays excepted, when there is no School in the afternoon. The languages taught are the Arabic and Coptic—the latter only to those who are of the Coptic Church. The chief object is—beside the usual instruction in reading, writing, and arithmetic—to give a solid knowledge of the Word of God, and the

leading doctrines necessary for salvation. The School is always opened and closed with prayer and reading a portion of the Scriptures; and on the Lord's Day, from 8 to 9 o'clock A.M., the pupils are catechized by myself and the Teacher in the Bible Catechism. Throughout the year the attendance has been good, and the School has given me much satisfaction. The Teachers have been active and faithful in the performance of their duties, the pupils have in general been diligent, and the greater number of those who have left are now in the Divans of the Government, respectably situated, being trained up there as the future accountants and scribes of their rulers.

The Girls' Day School—This important part of our Mission is under the special care of Mrs. Lieder, assisted by an English Lady. The system and the school hours are the same as those of the Boys' Day School, with the exception of Saturday, when there is no School at all, the elder girls having to assist their mothers at home. The forenoon is employed in mental instruction, and in the afternoon they are taught English and native sewing, embroidery, and other useful female occupations. This department is divided into a Lancasterian School, and a high class for advanced pupils. The language in which they are instructed is the Arabic: a few only, in the high class, receive instruction in English. The number of pupils is 147, of whom 118 are Copts, 20 Christians of other Denominations, and 9 Mahomedans.

The Lancasterian School contains 87 pupils, from 5 to 9 years old. They receive instruction in spelling, reading, and arithmetic, on lesson-boards; and as soon as they have finished this course they are promoted to the high class. As in the Boys' Day School, this also is opened and closed with prayer and reading of the Scriptures. Watts's Catechism is taught in the School, and 35 of the scholars know it by heart.

The high class consists of 60 pupils, from 8 to 15 years old. Eight read in the Old, and 20 in the New Testament, and both together read in the Companion to the Bible. The remaining 32 read the Scripture Stories, and the Bible Catechism, on which they are catechized. All are further instructed in writing and arithmetic, either on paper or varnished wooden boards.

This department of the Mission has,

during the year, given perfect satisfaction to all its Teachers. The girls have been diligent at their lessons, and highly moral in their behaviour. Twenty-five of the more-advanced pupils have been married, and it is pleasing to think that they will be able to bring up their children in the fear of the Lord.

The buildings in which the Girls' Day School is carried on suffered more from the earthquake than any other part of the Mission Establishment; but the scholars regularly attended in another locality until the damage was repaired. Mr. Lieder also reports of various

Occasional Employments.

The Word of Life, and several thousand copies of educational and generally useful works, have, during the year, been distributed in Cairo and other parts of Egypt. We pray and hope, that, by the gracious influence of the Holy Spirit, they will here and there produce fruit for a blessed eternity.

I have had a considerable number of visitors, with whom I have had, as usual, more or less conversation on the necessity of being born again, and the only way of salvation—Jesus Christ.

My epistolary communications with Upper Egypt, especially with the Bishops of Minyeh, Es-Siout, and Esneh, have increased. I hope this will by and by prove a useful channel for the Cairo Mission to spread the truth as it is in Jesus. During the latter part of the year Amba Michael, the amiable Bishop of Esneh, a sincere friend of the Mission, again visited Cairo. He brought with him six lads from his diocese as proper objects for the Coptic Institution.* I could only receive two, on account of the scanty resources of this Mission. My correspondence with the Metropolitan of Abyssinia, Amba Salâma, a former pupil of the Society's Schools in Cairo, has been continued, and has assumed a very interesting character.

During the last six months I have had, every Lord's Day afternoon, an Arabic Church Service in the hall of the Institution, attended, beside the Students, by the Teachers and Servants of the Mission, some Copts, and not seldom by the Bishop

of Esneh and some Priests. In this Service, beside the usual prayers of the Church, I generally catechize the pupils of the Institution on some portion of the Church Catechism.

Labours of the Rev. W. Krusé.

Mr. Krusé has not furnished a very full Report of his department during the past year; but in a Letter dated Jan. 17, 1848, he gives the information which we now present. It will be remembered that the Chapel in which the English Service is held was stated in Mr. Krusé's last Report to be almost too small. He now writes—

Our Chapel has undergone a great improvement: we have added some more seats; and even since this addition the Chapel has several times been so filled that we have been obliged to supply chairs. Beside this, we have removed the Communion Table into a more proper place, and enclosed it by a railing, in the English form. The expense of these alterations has been 42*l.* 10*s.*, which has been met by local efforts. During the last three months I have divided the Service with the Rev. J. N. Allen, a Chaplain from Poonah, in the Bombay Presidency.

The Service in Arabic is attended as usual. I have arranged to have this Service on the Friday, that day being a holiday to many Christians employed by Government; but I am sorry to say that the alteration has not increased the number of hearers. I meet with much more encouragement in my Meetings in our house. Here almost daily opportunities present themselves of doing good: fresh inquirers are constantly coming. We continue our Scripture reading, which I cannot but hope is being blessed. Very lately a Bishop from Upper Egypt came several times to our Meeting-room; and at length he said to me, "I feel constrained to confess that this reading of the Scriptures, with your explanation, does more good than all our Church Services in an unknown tongue."

I cannot but look back with thankfulness upon the events of the past year, which appear to me of an encouraging nature. Although the hand of God has visited us, yet have His mercies been greater than His chastisements; and when I reflect upon the success I have

* The lads supplied by the Coptic Bishops form the chief "exceptions" noticed by Mr. Lieder, in his report of the low standard of the youths generally.

met with—not only here, but, more especially, in my late journey to Lower Egypt, where I least expected to meet with it—I am compelled to acknowledge, This is the Lord's hand: great are His mercies toward me, His unworthy servant.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

Education.

THE following is from Mr. Sandys' Report.

The Christian Boys' School is now in its fifteenth year, and is very useful in affording scriptural and useful instruction to the children of the Native Christians and a few Native Orphan Children. It now contains twenty-seven pupils, of whom five attend the English School, and are making satisfactory progress: the remainder of the pupils devote the morning to Bengalee, and the afternoon to English. A Native Convert is the Teacher of this School, and the object in view, in the education of the pupils, is to train them up in the knowledge and practice of godliness, and to qualify them for usefulness as Teachers among the native population, or to become worthy members of the Christian community generally.

The Christian Girls' School contains eighteen pupils. They are divided into three classes, and are instructed in the great truths of our holy religion, with writing and needle-work.

English Schools for Heathen Boys

—The School at Mirzapore has been under the superintendence of Mr. Long, Mr. Sandys, and Mr. Cuthbert successively: that at Allipore has been superintended by Mr. Sandys, and that at Dum Dum by Mr. Cuthbert, since Mr. Long's departure from the Mission. The following remarks concerning the Mirzapore School are taken from Mr. Cuthbert's Report—

Owing to the changes in its superintendence; to the circumstance of Bhobani Churn Chowdry having embraced Christianity and received baptism, and two or three others shewing a disposition to follow this good example; and also to the occurrence of several other conversions in connection with Church Missionary Schools in or near Calcutta; the number of boys

at the School has somewhat declined. There are now on the roll 210 names.

The late movement excited by some influential Natives, in opposition to Christian Missionary Operations, has as yet had no very marked effect upon the School. This movement is so far satisfactory to the friends of Missions as shewing that Missionary Labour, especially in connection with Schools, is felt to be "telling" upon the native youthful mind, and consequently in exciting the fears and the enmity of those who *love darkness rather than light*. Let it be an incitement to renewed diligence and prayer in the prosecution of the great work to which we are called in this heathen land.

A circumstance of a very pleasing nature, connected with Mr. Long's temporary relinquishment of the superintendence of the School, on his leaving for Europe, ought to be noted. Grateful for his zealous and unwearied labours for their benefit, the Teachers and pupils presented him, on his departure, with a neat silver inkstand, of native workmanship, purchased by a subscription raised privately among themselves, and at the same time with a very well-written and affectionate valedictory address, expressive of their feelings of respect and attachment toward him.

With this, though belonging to a later period of the year, may be mentioned another subscription made by the Teachers and scholars to relieve the sufferers by famine in Ireland. The sum contributed by this School, together with the Church Missionary Schools at Agurparah and Allipore, amounted to about 110 rupees.

The studies of the School have been continued, as nearly as possible, as heretofore. Three Native Christians, educated in the School, have been appointed Teachers in it since the last Report.

In the Dum Dum School there are sixty-five boys. They are advancing in their studies, and the effect of Bible Instruction is found to be, in this School as in others, that the boys become convinced of the errors of Hindooism, and are constrained to speak favourably of Christianity.

The Allipore School contains eighty-one boys, with three Teachers. They have pursued the usual course of studies.

Vernacular Schools for Heathen Boys—In the Manicktollah School there are sixty boys; in that at Sham Bazaar, commenced in February 1847, a like number; and in those at Rajshat and Baraset 150 and 90 respectively.

Preaching-Chapels.

Tuntunia—This Chapel has been resorted to by the Rev. T. Sandys and the Native Catechist on the evenings of Wednesday and Friday throughout the year. The attendance has been generally good, and many Natives have been supplied with Christian Books.

Another Preaching-Chapel is now opened at Sham Bazaar. It serves during the day for a Schoolroom, and on two evenings in the week the Gospel has been made known therein to the people who assemble from the adjacent populous neighbourhood.

AGURPARAH.

Mr. F. J. De Rozario continues at this Station, and the following account of the Mission is taken from his Report:—

This year has been, I am thankful to say, another prosperous season in all the departments of labour. The number of Communicants in the Church is double that of last year. The Spirit of Christ seems to be working in the hearts of most of the youths in the higher classes of the English School; the desire for biblical instruction has been great; the open declaration even of young boys in favour of Christianity is remarkable; while the actual conversion of three young men has inspired the Labourers with joy and gratitude. The number of boys in the English and Vernacular Schools increased to 480 in July last.

Christian Congregation.

I trust the Christians are growing in grace, and are duly appreciating the inestimable blessings of Christianity. The aggregate number is 75, of whom 50 are adults: of these, 40 are Communicants. Two adult Converts have been baptized—one at Christ Church, Agurparah, and the other at Trinity Church, Mirzapore, where also fourteen individuals from this June 1848.

Mission were confirmed by the Bishop of Calcutta in June last.

English School.

The Missionary Character of this School has been preserved inviolate, and the effects produced in the minds and conduct of the youths are incalculable. A youth from the third class was converted about two months after he had left us. Another of the same class, Toiloke Nath Ghosal, and a young man of the first class, Nobo Coomar Ghose—the two “adult Converts” mentioned above—were baptized in connection with us. A lad of the fourth class, twelve years old, was once found arguing with Brahmins in his village, and a rumour was immediately spread abroad that he was going to become a Christian. His elder brother, of the first class, himself almost a Christian, to ascertain the extent of the young lad’s knowledge of Christianity, asked him why he spoke against idolatry. “Because,” answered the lad, “it is sinful.”—“Allowing that,” said the brother, “cannot you worship one God, as Deists do?” “That’s true,” rejoined the lad; “but who will make an atonement for my sins?” This was related to me by his brother. All these circumstances put together threw the parents and guardians into such a state of excitement, that they removed more than a hundred boys from School. Most of these I expect will return; but if they do not, we have the consolation to know that they have taken with them a goodly store of the knowledge and love of Christ.

Baptism of a young Coolin Brahmin.

The case of Toiloke Nath Ghosal is so interesting, that we give a somewhat full account of him from the pen of the Rev. T. Sandys. Shortly after the baptism Mr. Sandys wrote, in a Letter dated July 1, 1847—

For twelve months past one of the pupils in the English School at Agurparah, whose name was Toiloke Nath Ghosal, a Coolin Brahmin by caste, has been convinced of the truth of Christianity, and under serious impressions. He has been two years and a half in the School. About six months ago it became evident to his relatives that his mind was alienated from the ceremonies and rites of the Brahmin Religion. He was, consequently, detained at home, and placed

under restraint for two months, in the hope that the bias of his mind in favour of Christianity might not continue. At the expiration of that time he was again sent to the Agurparah School, where he read the Holy Scriptures, and obtained a further knowledge of the truths of our holy Religion. The opposition of his elder brothers again manifested itself, more especially on finding him use, from time to time, a manual of prayers. Recently, however, one of his elder brothers observed him to omit the usual idolatrous prayers and ceremonies, as had become usual with him; but on this occasion his brother chastised him in consequence. The youth had formerly been severely rebuked by harsh words; but on his elder brother perceiving that his threatening language had not the effect of influencing him to perform the usual heathenish ceremonies, he became very angry with him, and on this last occasion he beat him with a shoe, which is considered, among the Natives generally, as a very great indignity indeed. The youth now found that actual persecution had commenced, and he again betook himself to his friends at the Mission School, by whom he was sent to me, at the Church Mission Premises, Calcutta, on Monday the 14th of June, when advice and instruction were given him, and prayers offered up with him, and for him. It was evident that the young man's mind was fully made up to embrace the Truth at all hazards. His faith appeared to be steadfastly grounded on the word of eternal truth, and he seemed to have formed a much more correct estimate than is usually formed of the comparative value of the things of time and those of eternity.

On Friday, the 18th of June, his father and two brothers sought and obtained an interview with him, which continued for several hours, and was occupied in their offering every inducement, and using every argument they possibly could, to influence him to abandon his purpose of becoming a Christian. The young man, however, through the grace given him, was enabled to remain firm to his purpose; and in answer to one of the considerations urged upon him respecting the trouble he might meet with in consequence, he replied, "It is better for me to suffer trouble in this world, than to be miserable for ever in the next world." At length, however, as his relatives found his mind was fully made up, and they

were unable to influence him to alter his purpose, they left him; not, however, without various menaces from one of his brothers, as to what he would do. It was then considered that as the young man's faith had already been put to the test of two months' confinement and harsh usage; that for the last twelvemonth a change had evidently taken place in him, and he had been desirous of Baptism; and that his stedfastness had again been put to a most severe test, even the entreaties of his father whom he loves, and his two elder brothers, and that for several hours; it would be right to baptize him in the name of the Lord Jesus Christ without any further delay. The youth seemed to have a distinct view of the importance of adhering to the Truth, even though his father and his brothers were anxious to prevent him; for, in reply to one of his father's arguments respecting its being his duty to obey him, he replied to this effect: "Yes, in temporal things I must obey you; but in spiritual things I must obey God. I must obey you in all your commands which are according to the will of God, or not contrary to it; but wherein the will of God is distinctly revealed, nothing should induce me to neglect that." At length, his relatives, finding their efforts unavailing, departed, when it was decided that it would be preferable in this case to baptize the young man without delay, and thereby put a stop to the efforts which might otherwise be made to prevent his baptism actually taking place. It was accordingly arranged that his baptism should take place in Trinity Church, in the evening, when a number of Christian Friends assembled to witness the administration of the ordinance of Baptism.

When the young man, with the appointed witnesses, was standing at the Font, the Hymn No. 634, Bickersteth's Collection, was sung—

"Blessed Jesus, Heavenly Lamb," &c.

During the Baptismal Service, after replying, "I renounce them all," to the first question, he took off his Brahminical Thread, and delivered it to the Rev. G. G. Cuthbert, one of the witnesses; and then, after he had deliberately answered the remaining questions, and the prayers which follow had been offered up, I baptized him in the name of the ever-blessed Trinity, the Father, the Son, and the

Holy Ghost, giving him the name of Timothy.

Vernacular Schools.

These are two in number, one of them being at Agurparah, and the other at Penhetty. The first contains 96 Hindoos and 3 Mussulmans; the second, 51 Mussulmans, 38 Hindoos, and 2 Christians; making a total of 190, or 76 more than last year. Mr. De Rozario writes concerning these Schools—

It is a fact that the very Brahmins who three years ago refused us a place for a School in the midst of them, have lately invited us to take it. Formerly they would not send their children to the Agurparah Bengalee School because I introduced a Christian Teacher into it; but now they have actually broken up other Schools, conducted by Heathen Sircars (Accountants, Teachers), by sending their children to our School. The Penhetty School has been purposely built and let to us by a Brahmin.

Preaching to the Heathen is carried on in four Chapels in Agurparah and the neighbourhood.

BURDWAN.

The Rev. Messrs. Weitbrecht, Geidt, and Bomwetsch,* have continued at this Station during the year, while the Rev. F. Schurr has been transferred to the Krishnaghur District. Mr. Weitbrecht has charge of the Christian Congregation and general work of the Mission, and Messrs. Geidt and Bomwetsch are chiefly engaged in Schools.

Native Congregation.

Under this head Mr. Weitbrecht reports—

The state of the Native Congregation is, with very slight variation, the same as was reported last year. The Services of the Lord's Day and week-days have been carried on with the usual regularity. We have added to our Church by baptism fourteen individuals, viz. twelve children under ten years of age, and one married couple. These people were Candidates for a considerable time, and belong to the

lower classes: they are sincere people, according to their humble means of knowledge, and have continued consistent since their baptism, earning their livelihood by honest industry.

One of the children, who died during the year, was brought in last January, by a poor woman who said she was a Sikh, and was going to Benares: the child was not her own, but her mother had died. She was going to take her to a rich Mussulman; but the child said, "Take me to a Christian Lady." She then inquired for a Padre Sahib, and was directed to the Mission-House. On the child being asked if she would like to stay with us, she replied, with joy, "O yes!" The poor woman then kissed her, *lifted up her voice and wept*, and went on her way. The poor child was in a very diseased state; but by much attention and nourishment was kept alive two months, and shewed a lively, intelligent disposition. When we began to speak to her of Jesus, and of His love to children, her heart seemed at once drawn to Him; and it was beautiful to see the bright smile on her face when any one sat down to talk with her of heavenly things. She learned the Lord's Prayer, and prayed sweetly in her own words. One day, when several other children were baptized, we took her to Church, and she was baptized by the name of Mary, whom she really resembled in rejoicing to sit at Jesus' feet and hear His Word. When she was dying she asked Mrs. Weitbrecht to sit beside her: she told her she would soon be free from pain, and see the dear Saviour whom she loved. Her own simple expressions of trust in Him were cheering to our hearts. One of the Christian women came up to her and said, "Take fast hold on Jesus, my child: He will carry you to heaven." "I do, mother," she replied. Soon after her little life closed.

I will mention one other interesting incident, which we met with one Lord's-Day evening. It refers to a poor man, who was presented to our notice as lying at the entrance of a miserable hut. He told us he was very ill and very poor, and listened to a few sentences of Christian Instruction with interest. One of our pious Catechists visited him, to afford him temporal relief and spiritual instruction. When I saw him again, some weeks afterward, I inquired, "Are you uneasy about your sins?" He replied,

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* Mr. Bomwetsch's admission to Holy Orders was reported in the Recent Miscellaneous Intelligence of our Number for November last.

"No, Sir. I was before; but since I have heard that there is such a Saviour as Jesus, who can pardon them, I am not afraid. I pray to Him." He affirmed to the last that Jesus was his only trust and Saviour, and it seemed to me that there was hope in his end.

Education.

The following information, also, is from Mr. Weitbrecht's Report:—

Orphan Boys' School, or Station Seminary—There are at present thirty-nine boys under instruction, most of them boarders. Five boys of the first class will shortly become Teachers: their conduct is satisfactory, and I believe they are piously inclined, though no one of them has yet come out decidedly.

Orphan Girls' School—There are thirty-five girls in connection with this Institution. About ten Christian girls attend daily, and receive instruction with the orphans: the elder ones act as Monitors. The usefulness of the Institution appears more fully every year.

Infant School—The Infant School is attended by forty children. Rabee, the Teacher, has been ill since July. She is suffering from a lingering disease, which she appears to have inherited from her parents, who died of consumption. She feels happy and peaceful in contemplating her approaching end. Her faith has reality: she knows the good Shepherd, and is known of Him. To such a believer death has lost its bitterness. Her cheerful demeanour, and pious exhortations to the children and those who visit her, make her still useful in her sphere.

English Heathen School—The Rev. C. Bomwetsch has had charge of this School during the past year, and the studies of the boys have been pursued as formerly. Mr. Bomwetsch writes—

I have been solicitously endeavouring to acquaint the scholars with the "true and universal religion of mankind," and have often taken occasion to bring the simple truths of Christianity home to their hearts. At least several of the boys are convinced of the inconsistency of their own sacred books and religion, and perhaps believe that Christianity is divine.

Vernacular Schools—The following account of these Schools is taken from the Report of the Rev. B. Geidt, whose time is chiefly occu-

pied in superintending them—

There are five Vernacular Schools, with an average attendance of about 300 scholars, in connection with our Mission. These Schools I have regularly visited during the past year, and I am thankful to say they have given me great pleasure and encouragement.

Preaching to the Heathen.

Of this branch of labour Mr. Weitbrecht states—

This essential department of Missionary labour has been continued during the past year as usual, in the bazaar of Burdwan, and in itinerating through the villages. Our Catechists and Readers have faithfully discharged their duty in helping us. Mr. Geidt generally spends the evening in a village or in the bazaar. As usual, our preaching is attended with various results. Sometimes we meet with attentive hearers, and now and then there appear symptoms of the heart being touched; at others, the Brahmin, *in the gall of bitterness*, blasphemes and abuses; but this is now a rare occurrence: they more generally turn off with a contemptuous smile, or stand aloof altogether.

Meanwhile, the increasing number of Natives who are acquainted with English, and despise idolatry, is acting as a leaven upon the population in gradually working out the anticipated new state of things.

KRISHNAGHUR.

This Mission has been strengthened during the year by the addition of three Labourers. As the reinforcement was only completed, however, at the close of the year, the full effect cannot be expected to manifest itself till another year. In the meantime much encouragement has been granted both in present results and in the promise of future success. The Communicants have increased from 403 to 524; and the Native Converts who had been for a time drawn aside to Romanism have all returned to their former Pastors. We now present, as usual, the Report of the various Districts.

SUDDER STATION—KRISHNAGHUR.

At this Station the Rev. C. H. Blumhardt has continued his labours, though somewhat interrupted by

sickness, and the Rev. J. Innes, from Calcutta, is ere this associated with him. The following is the

Report, by the Rev. C. H. Blumhardt.

I trust that I have been able to do something in advancing the cause of Christ during the past year, both among my Native Christians and the Heathen.

Divine Service has been regularly held, as in former years, both with the European Community and also with the Natives, and I have reason to believe that my work has been blessed. The European residents have, on the whole, regularly attended this Means of Grace, and valued the Services thus given to them.

In my Bengalee Congregations I have also received encouragement, and hope that God is working in and among them. I am rejoiced to say, that on the 6th of January I had the great satisfaction of receiving 59 individuals back into our Communion from those who, a year before, had turned Romanists; and I have since had no reason to be sorry for having done so, for they all have remained stedfast, with the exception of one notorious character. It is also perhaps worth mentioning, that the house commenced by the Romanists two years ago is in the same unfinished state as last year. I can boldly say that their influence in our district is gone.

I had also the great pleasure, on the 22d of August, of receiving into our Church by Baptism a Brahmin Youth, named Thakoor Dass, who was educated in the English School here. I have reason to believe that he is truly converted: he has gone on steadily, and seems to rejoice in the profession of a crucified Saviour.

The total number of Christians under my care is 337, and of Communicants 36. Six persons have been baptized, four married, and six have died.

The Christian Boys' School has averaged 33. Several of the boys are being brought up to different trades, and two of the most hopeful I have engaged as Teachers. The Christian Girls' School has on an average numbered only 19, owing to our having made over to the Rev. H. C. Krückeberg nine girls who belonged to his district, but who, in his absence, were temporarily placed in our School. Mrs. Blumhardt is much pleased with the conduct of all the girls: they are really as modest, docile, and indus-

trious, as most European children.

The English School for Heathen Boys has been going on prosperously, and has increased in numbers. There are now 245 boys on the list, nearly all of whom are in regular attendance. A pleasing spirit of inquiry after the truths of the Gospel has been manifested by many of them. The Vernacular Schools in the Bazaar here and in Nuddea, I am sorry to say, have not given me much satisfaction. The number of boys in attendance has been pretty good, amounting to about 300.

Return to Protestantism of the Romish Backsliders—Excitement of Inquiry in the English School.

Of the return of the persons above mentioned into the bosom of the Protestant Church Mr. Blumhardt gives the following particulars, in a Letter to the Archdeacon of Calcutta—

Being anxious to make this truly happy occasion as solemn and public as possible, I gave to the penitents two months' previous notice, and instructed them in the importance of the step they were about to take. On the Sunday prior to their recantation I published in the Church the names of all those whom I was willing to re-admit, and called upon the Congregation to acquaint me of any impediment on account of which they would object to look upon them in future as their fellow-brethren in faith, doctrine, and communion. Service commenced at 12 o'clock, and it was a truly interesting sight to see all the penitents sitting in front of the communion-table, humble and contrite, as I trust and believe they all were. Nearly all the Christians from the villages and this place were present to witness the ceremony, and to me it was a scene of joy which melted my heart.

The baptism of Thakoor Dass was the first-fruits of the English School. He is now pursuing his studies with a view to future employment as a Teacher, for which he appears to be well fitted. His conversion seems to have excited a spirit of inquiry among the other boys; and this was deepened by another event, which occurred within the same month, of a very different character. One of the Teachers in the School was suddenly seized with a malady which

carried him to the grave in a few hours. The Missionary visited him just before his death, and asked him what were his hopes of salvation; when he replied, in desponding words, "O Sir! I have no helper." This young man had been brought up in the School, and about two years ago had very serious impressions; but the Vedantists of "Young India" established a Congregation in Krishnaghur, and this young man joined them. He thus quieted his conscience by having abandoned Hindooism and become a Deist, or a self-righteous Pharisee, which, in the hour of death, left him to exclaim in despair, "Oh! I have no helper."

CHUPRA.

The Rev. H. C. Krückeberg has continued at this Station during the year, and has been successfully engaged in bringing things into order, and collecting Christian Children for the Boys' and Girls' Schools. Those who were seduced to Popery in this district, to the number of 70 persons, have all been brought back to the Protestant Church.

Report, by the Rev. H. C. Krückeberg.

The number of professing Christians now again connected with this Station is about 550, of whom about 250 regularly attend the means of instruction, and 55 are Communicants. They are scattered in four villages west of the Jelinghi, and eight east of it, Chupra included. Twice a week they are called together for prayer and instruction, in affording which I am assisted by the Native Masters of the English School and 8 Readers. At Chupra, and two of the most distant places, Dipchunderpore and Jalshuka, where Readers reside, they assemble twice every day for that purpose.

The Boarding School for Boys has come up to the old number again, viz. 31; but not yet to the same proficiency. Most of the boys are wanting in talent; but very few in zeal and good conduct. A Bengalee Day School for Boys has been commenced in Hudoy, with 60 boys. It is conducted by a Christian Sircar, to whom I have lately added a lad from the Boarding School as an assistant. Another Day-

School is about to be commenced in Dipchunderpore, and a third I am going to try in Jalshuka, the most populous village in the district.

I have also assisted Mrs. Krückeberg and Miss Volmer in collecting the Christian Girls into a Boarding School again. We had no difficulty with many. There are already 30, and the School bids fair to out-number that of the boys. The new building for the School may be ready within the next two months.

KABASTANGA.

This Station has continued under the charge of the Rev. C. T. Krauss, who has been joined by the Rev. G. F. H. Ansorge, engaged by the Calcutta Corresponding Committee. The following is the

Report, by the Rev. C. T. Krauss.

I would first express my thankfulness to Almighty God for the measure of success—if not in point of numbers, yet, as I humbly trust, in spiritual advancement and order—that He has been pleased to vouchsafe to the labours of those who have been permitted to engage in carrying on the blessed work among a benighted people.

The Christian Congregation has assumed a somewhat different aspect from that of former years, from the fact that above 120 persons have settled near the Mission Premises, having removed from several villages, and their houses form a Christian Village, the external appearance of which strikingly contrasts with that of the comfortless abodes of the Heathen. The number of souls in this Christian Village is 367, all of whom are baptized except one single person, a new inquirer not yet prepared for that sacred rite. Their methods of support are miscellaneous. The new village has chiefly been raised by the contributions of some kind friends, to assist each family with one or two rupees for building their houses, which otherwise they could not in their poverty have done. Many others are desirous of gathering together in one place.

The ordinary means of instruction have been much the same as in former years. Religious Knowledge in general, and in several cases piety, have made progress among the people. In proportion as the Means of Grace are prized do they prove beneficial, and in some cases fruits of repentance unto eternal life have been ex-

hibited. The Morning and Evening Services are in general attended with regularity.

The rest of the Congregations in this Mission are scattered over fourteen villages, and consist of 576 souls, good and bad: some of these are true Christians, and attend the Means of Grace regularly in their villages. The total number of souls in the Mission is 943, of whom 684 are baptized, and 259 unbaptized or old inquirers.

The number of Communicants is 125, which is an increase of 30 during the year. Nine adults and 41 children have been received into the Church by baptism, six couples have been married, and nine individuals have departed this life.

The Christian Boys' School has been attended by 60 boys on an average, and their studies are the same as last year, with the addition of Natural Philosophy and Land Surveying. The Boys have made considerable progress in their studies, especially in scriptural knowledge, and their conduct has, on the whole, been very satisfactory. Several of the elder boys have left the School, and are obtaining their own livelihood in various ways.

The present number in the Girls' School is forty-four. They are pursuing their usual course of studies, and are taught sewing and knitting, and such a knowledge of domestic economy as is calculated to fit them for the sphere which, in the course of Divine Providence, they are likely to occupy. Both these Schools continue to be a real delight to us.

Preaching to the Heathen has, from want of time, not been so efficiently carried on as I could have wished in the neighbouring bazaars. We have had no new converts, except two widows who are relations to some Christians in the new village. There were, however, numbers who asked for and received the Word of God, and the time will surely come when they shall turn to the Lord, and all shall worship before Him.

ROTTENPORE AND JOGINDA.

The Rev. C. W. Lipp has been joined by the Rev. F. Schurr, from Burdwan. During the past year the Out-station of Joginda, with its surrounding villages, has been transferred from the Solo to the Rottenpore District, and of this part of the work Mr. Schurr has taken charge.

The remainder of the District remains as formerly under the charge of Mr. Lipp.

Report, by the Rev. C. W. Lipp.

There are fourteen villages in this district in which Christians reside, beside the Station and the adjoining new village, which now contains forty houses. The number of persons in this village and on the Mission Compound, including the children of the Schools, is upward of 300, who regularly attend Morning and Evening Prayers, and two Services on the Lord's Day at the Station Chapel. Of most of those Christians who live near me I can speak with satisfaction. I have been unable to visit those in the villages regularly, and they are in consequence very backward in comparison with those who are under my constant superintendence. I have had an accession from the villages of five new converts, including a Brahmin, and some others are waiting for baptism. These five persons give me satisfaction. In the course of the year 18 adults and 30 children have been baptized, 4 couples married, and 8 persons have died.

The total number of Christians in the district is 952. There are 135 Communicants at the Station and 43 in the villages, which is an increase of 68 since last year.

By the blessing of God, and the liberality of friends of the Mission, I have been enabled to enlarge my little Chapel. It now conveniently holds 400 persons.

On Lord's Day the 22d of August the Chapel was opened, and the first Sermon preached after the enlargement. It was the same Lord's Day on which it was originally opened four years before. The day was one of joy and gladness, and a feast before the Lord.

In the Christian Boys' School are from 70 to 75 boys, who are divided into six classes. Some are being trained for Teachers, and have special instructions given them accordingly. Each boy who is not destined to become a Reader gets an opportunity between the school hours, after he has reached a certain age, to learn a trade or to become a servant. Some are already usefully employed: others have become Teachers and Monitors within the year.

The Boarding School for Christian Girls numbers above 60 girls. Their education is very simple. The elder girls do

plain needlework. Several girls have been married during the year, and the increase of their number since last year is above 20. They are now located in a large and good School-house, which was finished in the month of May. The girls of this School, as well as the boys of the other Boarding School, have given me—upon the whole, and with one exception—great satisfaction.

Some village Schools have been commenced this year among the Heathen. The inhabitants of some large and respectable villages have repeatedly asked me to establish Schools in their villages, and three such Schools have been commenced. One in Anunda Bas contains between 50 and 60 boys, one at Juggernautpore 60 boys, and one in Mohajantpore above 100 boys. In Anunda Bas and Juggernautpore several Christian Boys are mixed with the Heathen; and in Mohajantpore many of the boys learn English. There are several villages within a few miles from this Station, beside those mentioned, in which Schools have been asked for; but I could not comply with their wishes for want of funds.

State of Joginda.

In a later communication Mr. Lipp alludes to the increasing desire of the Heathen for the establishment of Christian Schools in their villages, adding—

I have eight boys in my Boarding School, who are now fit to be employed [as Readers and Schoolmasters]. They have been long enough at School, and room is required for other boys. The buildings for such Schools will be provided by the Natives, and Books and Stationery will also be paid for; but I could not yet bring them to pay for Teachers.

Mr. Schurr describes the Christians in and about Joginda as greatly needing the frequent visits of a Christian Pastor. The people are in a state of great ignorance, and the Schools are not progressing satisfactorily from the want of proper superintendence; but there is much in the state of that part of the District to stimulate exertion, and Mr. Schurr feels encouraged to hope that much good may be done, after a time, among the villagers, and also in the working of Christian Schools.

SOLO.

The Rev. J. G. Lincké has continued in charge of this Station during the past year.

Report, by the Rev. J. G. Lincké.

Divine Service is performed twice each Lord's Day in the Mission Chapel on the premises; and a weekly lecture is delivered, intended chiefly for the children, who, on that occasion, form the greater portion of my hearers.

In Bhoberparah, a village about six miles from Solo, where between 250 and 300 baptized persons reside, Divine Service has been performed by the resident Catechist every other Lord's Day; and during the rains, when the people could not come over to Solo, every Lord's Day. Morning and Evening daily Worship is also held by the Readers in almost every village where Christians reside.

The Catechists and Readers occupy a good deal of my time during the week. I have them with me almost every day, and endeavour to fit them better for their important duties.

Another portion of my time I devote to the Christian Boys' School. The Christian Girls' School, which numbers about 90 children of various ages, is carried on by Mrs. Lincké, assisted by Mrs. Alexander. This School, as well as that of the boys, has considerably increased in number since our residence here. An Infant School has also been opened, at which about sixty little ones attend, and are taught by Mrs. Alexander.

Our work among the Heathen is but small; but in three populous heathen villages Day Schools have been established during the year, in which Christian Books and Scripture History are read, introductory to the Bible itself.

The total number of Christians in this Mission is about 1200. There have been 58 baptisms, 8 marriages, and 30 deaths.

It is proposed that a new Mission Establishment should be formed for this District, in consequence of the unhealthiness of the present Mission Premises, and a site has been selected, and land secured, on the banks of the Bhoypur River, to the east of the District, where Mr. Lincké is about to erect a dwelling-house. The site about to be abandoned was selected

before this part of the Missionary Field was well known, and at the time of the first outburst of inquiry among the Natives, which has led to the formation of the present five Districts. The buildings erected at Solo were not of a substantial description, and therefore the loss arising from the necessary removal, on account of the unhealthiness of the situation, is the less severe.

New Zealand.

CHURCH MISSIONARY SOCIETY.

WESTERN DISTRICT.

THE following are extracts from the Journal of Mr. Taylor:—

June 28, 1846: Lord's Day—I held Service in Herekiele's house; but had a very small Congregation. I was pleased, however, to see that Chief and his wife attend, as they did not when I visited them before. He told me that he always refrained from work on the Lord's Day, and read a portion of the Scriptures from the book which I had given him. Before, he was an avowed follower of the Romish Church.

After Service he took me in his canoe to Te Rapa, where I went to bury the dead. The lake is so much higher than usual, that it seems to threaten to cover the low lands. When we were half a mile from Te Rapa, I noticed that the lake was still discoloured with the vast quantity of mud which had flowed into it. We landed a little beyond the site of the Pa. The entire valley now presents nearly a level surface, being rather the highest in the centre, and sloping from the mountain to the lake. It is one mass of ochreous mud, with here and there a fragment of a tree protruding. The stream which flowed through the centre of the valley, which formerly was the lowest part, now flows on one side, and falls over a cliff about 12 feet high, forming a considerable cascade. The mass of mud was at first more than twice its present height. It may still be 10 feet deep in places; but at the sides it is not more than 4 feet, and where Te Heuhen's house stood about eight. Had he fled six yards to the left he would have escaped. The only vestige left is a lofty pole, which, strange to say, though standing on much lower ground than the Pa, escaped, and the turf near it is still green. The avalanche went on either side of it.

June 1848.

The trees, and vast quantities of soil, were carried into the lake, and some of the branches are still above its surface. On these the poor fowls were found sitting in the morning, and were saved. The place is still tapu; but not the slightest opposition was made to my going on it. I went as far as the supposed situation of Tamati Waka's house, accompanied by Wiremu, in places sinking up to the ancles. I read the Burial Service over him and four other baptized Natives still entombed in their houses. It was a solemn consideration that so many bodies, which, when I was last here, were endowed with life and health, were now buried in the mud on which I was standing! The old Chief, talking of his rank, and power, and capability of doing any thing he liked—all gone, and the place itself a desolation of mud! Both man and the works of man have alike disappeared from the spot, and the wild ducks swim unmolested close to what was once the busy haunt of man. Secret things belong to the Lord, and in His hands we must leave them. I could not repress a tear from falling when I thought of the past and compared it with the present. A poor old man, Horopapera, whom I baptized when last here, pointed out the residence of the baptized Natives, and his countenance shewed how deeply he felt the annihilation of his tribe. I spoke to him of the vital importance of faith in Christ—that, clinging to Him only, and at all times, we may ever have a sure anchor of hope. The poor old man heartily assented to what I said. The entire body of Natives belonging to the Church of Rome, which here had its chief seat in Taupo, was, I believe, cut off to a man—Protestants, Papists, Pagans, all removed! Horopapera is the sole baptized Native who survives. I afterward ascended to the grave of Abraham, a Port-Nicholson Chief, whose body, being recovered, was buried. Having performed this last melancholy office, we returned to Tokanu.

June 29—I went to see Herekiele's new house, nearly the last work of Te Heuhen, and a noble building of the kind it is! It is about 40 feet by 25, and is 20 feet high in the centre by 6 at the sides. It is ornamented, in place of family pictures, by a number of images representing the different heads of his family. If faithful resemblances, they do not speak much for the beauty of the originals. This is the largest, most highly

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ornamented, and best finished, of all the native houses I have seen.

On the next day Mr. Taylor had a long conversation with the old men of the place upon their folly in persisting to regard their heathen customs; but his account of it, and indeed much interesting matter throughout the Journal, we are compelled to omit for want of space. During the day the party whom Mr. Taylor left at Motuapuhi arrived, and were received with the usual demonstrations of welcome. The Journal continues—

After the tangi, which was very long and loud, speeches were made, Herekikie leading. One old Chief alluded to the many deaths which had lately occurred among their principal Chiefs—Turoa was dead, Watanui had followed him, and now Te Heuheu. This was a proof that their old gods cared very little for them, or else had very little power to help them: "and what," said he, "can the new God do? The Missionaries speak of His power, His goodness, His love—can He make alive? Great is my grief when I see all the old Chiefs thus dying away." After the speeches, food, as usual, was brought: forty Natives of the Pa came in a long row, each bearing a kete (native basket) of food. When the bustle and confusion had somewhat ceased, I had an old gun-barrel struck as a bell, and soon had a large Congregation. In a long speech I referred to what the old Chief had said, telling him that, although our God was a new God to him, He was from everlasting; that His power was infinite; that He could kill and make alive, &c.; concluding by expressing my hope that the Divine Blessing would bring home the word to their hearts, convincing them of sin, and constraining them to flee to Christ.

In the evening the two brothers of Herekikie came to my tent, soliciting the gift of a Testament. On examining them in it, I was pleased to find that they could read; and I trust they are anxious to learn the truth. It cheered me to hear them, and to notice the attention they paid to what I said. When I was here before, all these people were the avowed followers of the Church of Rome: they then paid no attention to my words, and only Herekikie would take a book from

me, which I thought was more from politeness than from any desire for it. Now, I trust a new order of things has arisen, and I humbly pray that the seed of eternal life may take root in this place. Herekikie publicly attended Service this evening, which is a great step to something better.

A poor girl, the wife of one of my Wanganui Natives, who is staying at Rotaira, came through all the snow that I might baptize her little babe, which was only born yesterday. I told her how imprudent it was to make such a journey in such weather, just after her confinement; when she said that she was afraid of missing me, as I was going to return a different way, and she was not going back to Wanganui for several months.

July 1, 1846.—This morning I held Service in Herekikie's new house, and had a very large Congregation. I had a long talk with Herekikie, and I trust he has now made up his mind to renounce heathenism. He has engaged publicly to read prayers every Lord's Day to his tribe, which I cannot but hope the Lord will bless as a means of his conversion. I felt thankful to hear his determination, and thought it an ample remuneration for the fatigue of this journey.

During the day Mr. Taylor went to Pukawa, three miles distant, the residence of Iwikau. He writes—

I had a kind reception from Iwikau and his tribe; but there is little prepossessing in their appearance, and they are either Heathen or Papists. Iwikau sat some hours in my tent, and seemed to assent to the advice I gave him not to abandon Taupo.* After he had left, Horopapera came. The poor old man shed tears when he spoke of the dead, and said that he was alone among the Heathen and Roman-Catholic Natives; that they laughed at him; but that he was not discouraged, for he felt he had nothing to lean on but God. I trust a good work is going on in this poor simple Native's mind. Iwikau attributes the death of his brother to his having turned to Christ, which he said he had done since I visited him last summer, and that that caused the anger of his native god.

On the next day Mr. Taylor had

* Iwikau had intended altogether to remove; saying that he dare not reside in his old place because he knew there was a Tanika in the mountain above.

another long conversation with Iwikau and his party, and presented a pall for the corpse of Te Heuheu. The Journal continues—

The body is concealed in some cave; "for," said the Chief, "if it were known where he was buried, people would come from all parts to steal his bones." He is erecting a kind of mausoleum to his memory. The Natives were busy preparing food for the expected Tangihanga (crying party), and I was much pained to see a poor pig thrown alive on the embers, and a fellow scraping off with his hands the skin and hair as it was scorched from the body, the poor animal all the while uttering agonizing cries. I made them knock it on the head immediately. They did not think they had done any thing wrong, which shews how hard the native mind naturally is—how dead to pity, and also the amazing power of God in softening these flinty hearts, and filling them with the feelings of humanity.

July 3, 1846—About ten o'clock the fleet of canoes containing the Tangihanga appeared in sight. They formed a close body, and then the party fired their guns. The Natives of Pukawa assembled to see them, and each gun which made a louder report than another elicited a shout of admiration. As the fleet drew near it was loudly cheered, and presented a very interesting appearance. It approached in the form of a close triangle, and appeared to be one mass of human beings, each having his head ornamented with a green branch. They were received with the waving of branches, and loud shouts of welcome. A long fence of fern, about six feet high, had been previously made to form the court of reception, in which the visitors stood in the form of a half moon, the people being arranged in a similar way on the opposite side. The principal Chief, with some females, stepped before the rest, and then the tangi commenced. There must have been nearly a thousand present, of whom fully six hundred engaged in the tangi; and such a loud, continued cry I never heard before. When it was over, speeches were made, each speaker repeating a song that he thought appropriate to the matter of his speech. It is surprising what a number of songs they have, and how they think of them. Iwikau spoke in a very animated way, and danced, and kicked up the earth with his heels, to the admiration of all.

The subject was, his disgust at the land for having overwhelmed his brother, and his determination to leave it, and thus to punish it by rendering it taurekareka.*

After the speeches the feast was served, and Mr. Taylor relates—

I had a further conversation with Iwikau, in which he repeatedly declared his intention of abiding by my advice. I told him I had now finished the object of my journey, and I trusted that it would please God to make him a lover of peace and a believer in Him. He expressed much warmth of feeling; and when I told him that I must this evening return to Tokanu he said he could not hear of it—that we had not slept together; which I suppose was the greatest token of friendship he could shew me. I told him, however, that I was quite satisfied of his friendship without this further proof.

At Tokanu I had prayers in Herekiele's house, in which he united. I trust he and his brothers are sincere. This is the first time I have had any real hope that they listened to me. Herekiele informs me that Iwikau dare not stay at Pukawa, as he does not possess strength to maintain his post; that the Waikatos threaten to have Pahi kauri, the name of Te Heuheu's meri, which, in fact, is the chief emblem of the sovereignty of New Zealand, and may be styled, with some justice, its sceptre. Iwikau has buried it. He does not succeed to his brother's rank, because he is not the first-born, who is styled the Ariki; and therefore it is not probable that the powerful Tribes around will allow him to retain this much-prized token of supreme chieftainship.

July 4—About ten o'clock we left, Horopapera being one of my companions for the journey. He is going—for the sake of some books which I have promised to give him—a hundred and fifty miles in the depth of winter! We reached Pontu, seated at the southern end of Rotoaira Lake, a little before sunset, and shall remain over to-morrow.

July 5: *Lord's Day*—I held Service, morning and evening, in a Church which is not quite finished; but will be a very good one of the kind when completed. I was much pleased with my little Congregation: it was very attentive, and,

* This word means "a slave." Its effect here seems to be, that the land, by Iwikau's leaving, would no longer be a fit abode, or companion, for a rangatira (gentleman, chief man or woman).

like a cottage in a vineyard, it stands solitary in the midst of heathen neighbours. I was pleased to see Hemapo, Herekiekie's next brother, at the Service and School, and afterward to hear him read the Scriptures in his house. The Church was entirely built by a Native called Puke, who little more than four months ago was a Heathen. The Lord, however, stirred up the Spirit within him; and, to the surprise of the neighbours, his first work was the erecting a Church. Nor has he relaxed in his efforts since; for, as the Teacher of the place is a very indifferent one, he has in a great measure supplied his place, being very diligent in teaching and hearing the Catechisms. In one of the houses which I entered, I noticed a Letter from William to the Teacher, and was much pleased with it. Among other things, he tells him to be sure that his building be placed on the right foundation, that is, Christ; and he exhorts him to pray that they may be effectually drawn up out of that pit into which Satan had cast them when they were living in heathenism.

During the week which succeeded, the party pressed on, through a most inhospitable region, and suffering greatly from the cold and snow, in the hope of reaching Hikurangi by Saturday night. This, however, they were unable to accomplish; and were obliged to spend the Lord's Day on a little spot of fern-ground in a dismal forest. Mr. Taylor writes—

I held Divine Service in my tent with my little flock in the wilderness. I afterward heard them repeat the Catechisms, and questioned them as they said it. In the evening I had an interesting conversation with Raniera, the Teacher of Tunuhaere. Speaking of prayer, he said he knew that when we really prayed in faith God heard us. I replied, "Yes; but as we do not know what is good for us it is better to commit ourselves to the Divine Care, and pray that the Lord may give us what He sees to be good for us." "Yes," said he; "but when you and I were on our journey from the Waitara, along the Taumatamawe road, when it poured down incessantly day after day, you prayed that the Lord would cause it to cease, and the next morning it was beautiful and fine; so God does answer special prayer." I had forgotten the cir-

cumstance until he reminded me of it, and then I recollected the prayer, and the Lord's goodness to us. I told him that if we lived as God's children, He would, as our Heavenly Father, give us all things we needed here, though we have no right to expect the fulfilment of every prayer; because oftentimes we know not what we pray for.

On the next day Hikurangi was reached, and Mr. Taylor pitched his tent in a shed. He relates—

I overheard a Native in the next house praying most fervently for himself and wife, and then for me, his Minister. I have long urged upon them Family Prayer, and it gives me much pleasure to find that some have adopted it.

On the 14th Mr. Taylor arrived at home—his clothes in rags from the bush through which he had passed—and was thankful to find all well.

NELSON.

The Rev. C. L. Reay continued at this Station until the end of 1846, when he left, in order to take charge of Kauakaua and Waiapu; whence, as our readers are aware, the illness of the Rev. G. A. Kissling and Mr. J. Stack had compelled them to retire. The following is Mr. Reay's

Report for the Year ending June 30, 1846.

During the year all the Native Settlements connected with this place have been visited. To the villages of Massacre Bay I have made two voyages, and to the other distant portions of the Station one voyage. Latterly, the people at Motueka, to which place we have now a well-defined horse-track, have had periodical inspection and Services at intervals of about a month. This is one of the places at which my people have chief intercourse with the European Settlers, and one or two instances have occurred in which my influence has been beneficially employed in mediating between the two races. For the most part, I am thankful to say, the Natives appear to be most friendly and peaceable in their disposition. They are almost universally taking to the cultivation of wheat; to which, under the conviction that it will tend to establish them as a settled population, I have urged them whenever opportunity has presented. I have occasionally taken advantage of my presence at their Pās to direct their ope-

rations in sowing, reaping, and stacking their corn; and in the evenings these proceedings have formed the basis of instructive remarks. Both personally—upon occasion of their visits to the town—and by letter I have had much intercourse with the great body of Natives connected with me. An acquaintance with the Gospel has extended among the southern Natives; so that from the Ngaitahu who dwell below Cape Foulwind, and from the same tribe living near Port Cooper, I have requests for instruction, books, and Baptism.

The number of Natives baptized during the year was 89—46 males and 43 females. We now give a few extracts from Mr. Reay's Journal, principally on subjects mentioned in his Report.

Missionary Voyage to Massacre Bay, &c.

Mr. Reay left Nelson on the 30th of September 1845. Of one village he writes—

Oct. 6—I reached Tomatea, and was most heartily welcomed. I believe in each little village they would rejoice to have their own Pastor, if that were possible: all would appropriate to themselves the Teacher who has to be divided among many places. Comparing the exceedingly small number of Labourers with the vast extent of country, population, and number of villages, we should in despair ask, *What are they among so many?* but for the evident tokens by which it is manifested that the Lord has blessed, and does bless, the work.

Oct. 7—I very carefully examined six well-instructed young persons, who are well reported of. The classes here are in good order; and altogether the state of the village encourages me very much.

Character of Native Schools.

During a visit to Queen Charlotte's Sound Mr. Reay writes of Okukari—

Nov. 25—I have had full employment in reading with the Natives, answering their questions upon the subjects of our lesson, and examining the Candidates for Baptism. As many are absent, the number who attended School on Lord's Day was but 130. It should always be remembered, that, according to the present constitution of the native character and habit, our Schools are not restricted to children—possibly very few children may

be there—but comprehend all who make a profession of Christianity, from the youth just entering upon life even to decrepit old age.

Specimen of New-Zealand Husbandry.

Jan. 26—28, 1846—I have spent a considerable portion of these days in the native harvest-fields, directing and assisting the Natives in their labours, this being their first wheat-crop. They had, in one part, a few sickles, and in another the services of one hired White Man; but the larger number effected their task thus—plucking up the stalks, they formed a bundle of them, and then with a sharp hatchet chopped off the roots. In this manner they cleared a considerable space very rapidly. They have an excellent crop, and, for the most part, they completely separate all injured ears, and put them quite away, before they bind up their sheaves.

It is not impossible that various difficulties may yet beset the Natives, arising even from their industry. Thus, my people have been diligently cleaning flax; whereupon some of the Ngatiraua have attempted to tapu the most convenient and valuable flax districts, so as to prevent my Natives cutting the leaf. Again, threats have been whispered of an intention to drive my people from the lands which they have, with infinite labour, cleared and cultivated. The principal party who would try to dispossess them have not made any profession of Christianity.

Mode in which Christianity is spread in New Zealand.

During the second visit to Massacre Bay Mr. Reay writes—

May 25—At Waikato I met a steady, intelligent Native, Abraham te Matimati, who was baptized by me some months ago, and travelled down, with a young man named Libni, to his own people, about three weeks' journey down the west coast. He brought me a letter from Mr. Charles Heaphy, who has since returned, after spending some days at Araura, where he found several who had never before seen a White Man. He tells me these are all desirous to see me, regular in their worship, and anxious for Baptism. Abraham has given me a list of seventy-five in all who belong to that Pa. See how, in an almost miraculous manner, a knowledge of the Gospel spreads among the Natives of these isles! Abraham

came northward to see his friends: he also saw the work that was going forward, heard the glad tidings, and believed: he hastened down to tell his people, and I recommended Libni as his companion, because he was well able to read and well reported of. Now, from distinct and independent testimony, we learn how their communications and conduct have affected all their fellows. Lately I have heard that a few years ago that part of the coast was deemed most savage; inasmuch that sealers have for weeks and weeks lodged upon the Black-reef, not venturing to land lest they should be destroyed. Now, Mr. Heaphy reports that not only did they hospitably entertain himself and his fellow-traveller, Mr. Brunner, but that, when they were leaving, all the inhabitants escorted them a day's journey, carrying supplies for them. Not many weeks have elapsed since one of the principal Teachers in Queen Charlotte's Sound wrote to me, to say that a native vessel had come up from Port Cooper, the crew of which were all desirous of Baptism, and that they wished for a Teacher and for books.

Something of the same kind came under Mr. Reay's observation during a subsequent visit to Queen Charlotte's Sound. He writes—

In working homeward we were one day thoroughly drenched; and the rain and storm continuing through a second day, we returned a few miles, in order to obtain shelter. In the course of the night, when they supposed me to be asleep, Joseph Ngapaki, and the crew with him, gave to their friends a very correct statement of my explanations to them on the previous Lord's Day—what one had forgotten another remembered: adding together, therefore, their several stores, they thus assisted the Word in its *free course*.

Urgent Need of additional Missionaries.

We close our account of Mr. Reay's Station with some passages from a Letter addressed by him, in January of the present year, to Mr. Taylor, who is now the only Labourer connected with the Church along a coast extending from more than 100 miles north of Wanganui down to Waikanae southward, beside having a most extensive district inland. In proceeding from Nelson

to Wanganui, to attend a Committee, Mr. Reay was obliged to land at a native village about 70 miles from Wanganui, and to walk the remaining distance. He writes—

In each village that I entered, as soon as the people knew me to be a Missionary they seemed to think their long expectations were about to be realized, and that they were to have a Father placed among them. Great, indeed, were the expressions of their disappointment when they heard that I was only journeying along, and that I could hold out no prospect of their obtaining further help; all that was in my power being earnestly to press them to be constant in their entreaties to *the Lord of the harvest that He would send forth labourers into His harvest*. But the necessity for further assistance arises not only from the anxiety of the Natives, and from their numbers, but also from the distances intervening between the villages, and the labour of travelling. When people in England hear of one hundred, or one hundred and fifty miles, their ideas run upon railroads, and they imagine that a few hours would suffice to convey a traveller from one end of his course to the other. They know not the tedious, wearisome walking over heavy, and sometimes trackless, sand-hills and stony beaches; they know not the cliffs and hills; they know not the burdens which are often to be carried, in the shape of books, medicine, provisions, tent, &c. In fact, taking into consideration all the difficulties which attend Missionary Operations in this particular part of the country, my opinion is, that the actual calls for your services are such as must necessarily exhaust the strength and powers of the youngest and most active; and that, if it be held desirable fully to carry out the operations of the Society, a VERY LARGE REINFORCEMENT, at an early date, should be sent out and placed within the range of country which now claims your unaided labours. That the people are willing to hear is beyond dispute; but, to illustrate the zeal which we not unfrequently find manifested among them, it may be mentioned that I met with a large body of Natives travelling up to a Religious Service whereat they expected their European Teacher to minister, some of whom must have walked a distance of perhaps fifty miles in order to be present on that occasion. Upon our Missionary Tours such events are not uncommon.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. R. Davies having been presented to the Vicarage of Brencley, Kent, has resigned the office of Secretary, which he had held for six years and a half, having been previously connected with the Society, as Association Secretary, for more than three years. The Committee, upon receiving Mr. Davies' resignation, adopted, on the 8th of May, the following Resolution—"That the Committee cannot contemplate the close of their official connection with the Rev. Richard Davies without recording their unfeigned regard and love for himself, and their gratitude to Almighty God for the advantage of his assistance during the last ten years, and for the many and varied benefits which have been conferred upon the Society by his unwearied zeal, ability, prudence, and matured Christian experience; and they beg to add their earnest prayer, that an abundant blessing may rest upon himself and his labours in that portion of the Lord's vineyard to which he is called."—The following arrangement has been made for supplying the loss of Mr. Davies' services—The Rev. John Tucker will become Secretary of the Society; but not being able to devote his whole time to the duties of the office, he has declined receiving the full salary. The Rev. H. W. Fox has been appointed Assistant Clerical Secretary. These arrangements are to be regarded only as temporary, and will be again brought under the consideration of the General Committee previous to the next Anniversary—The Rev. Septimus Hobbs left Point de Galle for England on the 19th of April, and arrived at Southampton on the 28th of May—The Rev. W. Smith and Mrs. Smith, with their family, left Calcutta on the 28th of January, and arrived at Portsmouth on the 30th of May—On the 12th of June, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered to the Rev. E. Jones, and Mrs. Jones, by the Honorary Clerical Secretary, on occasion of their return to Sierra Leone. Mr. Jones having acknowledged the Instructions, he and Mrs. Jones were commended in prayer to the protection and blessing of Almighty God by the Rev. Daniel Wilson,

WESTERN AFRICA.

Church Miss. Soc.—The Rev. Messrs. Smith

and Müller, with their wives, safely arrived at Badagry on the 28th of January (p. 64.) We have, however, to add, that scarcely had Mr. Müller reached his new scene of labour when it pleased God to visit him with a heavy affliction, in the removal of Mrs. Müller by death. She was taken ill of fever on the 17th of February, which proved fatal on the 28th; she died in the faith of the Gospel—In consequence of the health of Mrs. Townsend having again declined soon after her return to Abbekuta from Badagry (p. 524 of our last Volume), it has become necessary for her to visit England by the first opportunity, and for Mr. Townsend to accompany her.

SOUTH AFRICA.

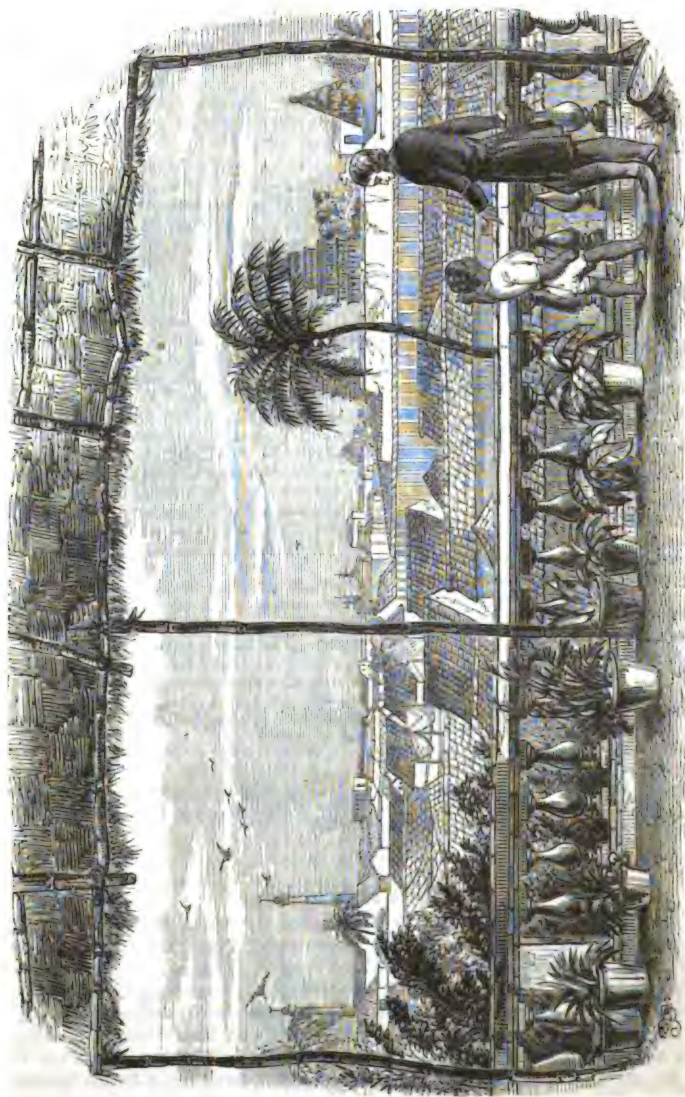
United Brethren—Letters from Mr. Bonatz have been received, dated Shiloh, the 6th of November. They state that the neighbouring district continued much exposed to the inroads and plunderings of the Caffres. The detachment of Hottentots and Tambookies, belonging to Shiloh, who were serving as volunteers with the English Army, had experienced remarkable preservation, having been furiously attacked, while passing through a woody defile, by a numerous detachment of Caffres. As, however, several leaders of the assailants fell at the first discharge from the Hottentots, the remainder were so disheartened, that they gradually drew off, and permitted the party to pursue their march. Shiloh continued to be occupied by a strong military force, whose presence caused much disturbance and many disorders. The dearth of provisions continued very distressing—a bushel of flour cost from 25 to 30 dollars (3*l.* 15*s.* to 4*l.* 10*s.*)—and as the Tambookies live chiefly on the produce of their cattle—most of which they had lost during the war—they were reduced to great straits. The Missionaries assisted them as far as possible, and gave the children a daily meal of rice after the School—On the 21st of November, Br. and Sr. Aug. Lemmertz reached Cape Town in safety, after a tedious voyage of twelve weeks.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mr. and Mrs. Bensley safely arrived at Madras on the 7th of April (p. 64).

Miscellanies.

THE Engraving on the following page represents the view from the verandah of the usual sitting-room in the Church Mission House at Madras. The Church Mission House is in Black Town, in the midst of East-Indians, Heathen, and Mahomedans, and is the residence of the Secretary of the Madras Corresponding Committee, the Rev. T. G. Ragland. The room from which the present view is taken is on the first floor, facing the east, and, as the surrounding houses are all low, it has the advantage of the sea breezes. The masts of some vessels lying in the Madras Roads are visible, and the sea itself would be seen from the verandah, were it not for the buildings on the beach. On the left of the picture are the minarets of a Mahomedan Mosque, and the roofs of a multitude of native houses standing in streets, or rather lanes, through some of which an European would not like to pass. The right-hand half of the picture is occupied by a small pagoda, with the houses inhabited by the Brahmins belonging to it. From the verandah, and by looking round further to the right, the small cupola of a Church belonging to the Armenian Christians, who are in a sad state of ignorance and superstition, and close by it, the Cathedral and Nunnery of the Irish Roman Catholics, may be seen.



VIEW FROM THE VERANDAH OF THE CHURCH MISSION-HOUSE, MADRAS.

Missionary Register.

JULY, 1848.

Biography.

MEMOIR OF BR. JOHN HENRY SCHMIDT,

FORMERLY A MISSIONARY IN LABRADOR AND SOUTH AFRICA, IN CONNECTION WITH
THE UNITED BRETHREN.

THE following Narrative was written by Br. J. H. Schmidt, and records one more instance, in addition to those already laid before our Readers, of the wonderful manner in which God preserves His servants, amid many dangers, for the accomplishment of the purposes which He designs to effect by their instrumentality.

I was born, January 6, 1766, at Lachen, in the Palatinate. When only half a year old I had a narrow escape from drowning, my nurse, a girl of eight years, letting me fall into a deep ditch, from which she could not extricate me; and as none of the neighbours heard her cries, I must have perished, had not a pedlar happened to come by just in time to save me. Again, in my fourth year, I was run over by a loaded cart, but received no permanent injury.

The first impressions of a spiritual nature which I can remember were made by the evening hymns which my mother used to sing before putting me to bed. My grandmother by the father's side, too, was anxious to make me early acquainted with God. I attribute it to the gracious influences of His Holy Spirit, that, while a child, I thought that I had a particular interest in Him, because He loved me so; and when alone I often spoke to Him in confidence, and felt very happy on such occasions. As in summer time my father required my services in his small farm, my school education was very defective. When I was fourteen years old I was confirmed. The minister, at our last meeting for instruction, exhorted us very affectionately to adhere to the truth which he had taught us from the Word of God, and to walk according to it. He then knelt down with us, and implored God to preserve us from all temptation, that he might meet us hereafter before His throne. This prayer long dwelt on my mind; but, by degrees, I began to follow the evil inclinations of my heart, and

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temptations of various kinds were not wanting. I often, indeed, resolved to do better; but as I did not know the Saviour, I always relapsed into my former ways. My conscience meanwhile testified against me, for I knew well that I was serving sin, and often thought that, if I were now to die, I should be lost for ever.

In 1781 God so ordered it that a member of the Brethren's Church, employed in the service of the Diaspora, came to Lachen on business, to a citizen of the name of Freytag, who was concerned for his soul's salvation, and directed him to the all-sufficient merits of Christ as the only ground on which we can stand before God. He recommended him at the same time to attend on the ministry of Pastor Dielemann, at Spires. This Freytag accordingly did, and found more than he expected. With a glad heart he returned home, and told others like minded with himself what he had heard. They, too, went to Spires, and thus a general awakening commenced in my birth-place. This made a great stir, especially the private meetings which were held by the awakened. It was said they had forsaken the true Religion. Persecution arose, the meetings were put down, and their books taken away. The Pastor warned the awakened of their errors, telling them that hitherto they had been exemplary Christians, but they were now about to renounce their faith. They, on the contrary, affirmed that they had been only nominal Christians till now, having known no better; but now they wished

2 P

to realize the truths of Scripture in their own experience, and to obtain assurance of salvation through the merits of Jesus Christ alone. I was not an unconcerned spectator of what was going on. Having to go to Spirea on Ascension Day 1782, and being recommended by my father to attend Pastor Dielemann's meeting, I did so, but without being particularly struck by the discourse. Some time after I joined the awakened at Lachen, and attended their meetings; but though I now enjoyed the blessing of Christian Fellowship, it was not yet clear to me that I might go to the Saviour as a poor sinner, yea, as an enemy of God, for such I felt myself to be. I strove against sin, therefore, in my own strength, but was always worsted.

At Christmas 1785 I paid a visit to Neuwied, where all that I saw and heard interested me greatly. The happiness which the Brethren appeared to enjoy made me feel more deeply my distance from God. A children's meeting, however, on the last day of the year, was greatly blessed to me. The words, *Little children, abide in Him*, dwelt long afterward on my mind. I was conscious that I was not yet *in Him*, but I was seeking Him. I was convinced that no one but Jesus could give me peace of conscience, and change my heart. Often did I beseech Him to grant me the forgiveness of my sins; but there still lurked in my heart a secret self-righteousness. I shrunk from giving up all and becoming nothing in my own eyes.

In August 1787 my father, who had hitherto been averse to part with me, gave me permission to remove to a settlement of the Brethren. After taking an affecting farewell of my relatives, I travelled first to Neuwied; but as there was no employment for me in that congregation, I was directed, in December, to proceed to Niesky, where I arrived, after escaping with no small difficulty the artifices of an imperialist recruiting-serjeant at Fielda, who would fain have enlisted me by fraud or force. I was put to the cartwright's business, a trade for which I had long had an inclination.

As to my spiritual state I felt miserable in the full sense of the word; but not feeling confidence to speak with any one on the subject, I lost the first half-year which I spent in the congregation. At length I followed the affectionate advice given me by one of my Brethren, to

whom I opened my heart, and turned, sinful and wretched as I was, to the Saviour, who alone could and would help me. Now I found comfort and peace.

On the 27th of April 1788 I was received into the congregation. From this time all my remaining doubts vanished, and I could turn in child-like confidence, with all my weaknesses and failings, to the Saviour, who had dealt so graciously with me. In the year 1790 the history of our Saviour's sufferings proved an especial blessing to me. It was as though I now heard the narrative for the first time, and I could appropriate all that our Redeemer had done and suffered, as if He had suffered and died for me alone.

The impulse now awoke within me to carry to the Heathen the joyful message that He had died for the whole world to procure eternal life and happiness for all.

From 1792 to 1795 I had the oversight of the youths in one of the rooms in the Brethren's house. This was a profitable school of self-knowledge for me.

Dec. 25, 1796, I was invited to Berthelsdorf, as the Board of Direction wished to converse with me in reference to the service of the Missions. On the 30th I received a call to Labrador, a Mission which had been often in my thoughts, and cheerfully accepted it.

March 31, 1797, I set out from Niesky. At Herrnbut I met with my two travelling companions, the Brn. Knoch and Reimann, who had also been called to the Labrador Mission. We travelled by way of Hamburg, where Br. and Sr. Nissen joined us, to England. May 31 we went on board the Labrador Ship, but were detained three weeks at Gravesend, owing to the mutiny which had broken out in the fleet. One of the vessels of the mutineers was detached from the rest by the loyal portion of the crew, and brought close to us, under the guns of the fort. As we did not understand the signals which were made to us we should have been in imminent danger, had not the mutineers surrendered.

After a prosperous voyage we reached the coast of Labrador, July 27, and gazed with silent wonder on the lofty precipices by which it is begirt. At Okkak I set about the new tasks assigned me with lively zeal, and spent the two years, 1798 and 1799, cheerful and happy in the daily enjoyment of my Saviour's nearness. Toward the end of the latter year I contracted a violent cold while working out

of doors, which fell on my limbs, so that for some months I could not stir out of the room. In March 1800 I went to assist the Missionaries at Nain in building their new dwelling-house. By our joint exertions, with the Lord's help, the building was in such a state of forwardness by the end of October, that I could set out on my return to Okkak, with two Esquimaux and their young family, in a large boat. It was a hazardous undertaking at this season, when violent storms from the north-west often set in, and continue for days. We were therefore the more thankful to the Lord when we reached home. In the following year, 1801, we began to cultivate a few vegetables. Beside these secular occupations, I took pains to master the difficult Esquimaux Language, as I saw that unless I could gain a tolerable knowledge of the language my chief business, the preaching of the Gospel to the Esquimaux, could not be attained.

In the winter of 1803-4 I felt with pain that my love to the Lord, who had loaded me with benefits, was growing cold, and that a dangerous lukewarmness of spirit was creeping over me. How deeply was I humbled before Him for the heedlessness and coldness of heart which had spoilt so many days that might otherwise have been spent in the enjoyment of His peace and fellowship! How often, in later years, have I called to mind many a spot in that land of perpetual ice, where I have poured out my wants before the Lord, and, finding comfort and refreshment from His presence, have brought Him my fervent thanks for His gracious answers to my prayers! I would here record, that whenever I complied with the voice of God's Spirit in my heart I was enabled to discharge my various duties, both as to spirituals and temporals, with comfort and success, and my Saviour graciously filled my soul with peace and joy.

In the year 1805 I was called to Hopedale. On leaving Okkak the vessel grounded on a shoal of rocks, and the whole crew were greatly alarmed by the violence of the shock. I hastened down to the cabin, and prayed the Lord to preserve us from this danger, and, to save the vessel. And how thankful did we feel, when, after an hour or two, the ship floated with the tide, without having sprung any leak of consequence!

The long and fervent supplications of the Missionaries that the Lord would in-

spire the Esquimaux with a real longing for the salvation of their souls were now graciously answered here, at Hopedale. An almost universal awakening had taken place the year before, and old and young asked with concern, *What must we do to be saved?* I feel sincerely grateful to the Lord that He favoured me, in the last year of my service in Labrador, to witness what His blood could do in the hearts of poor benighted Esquimaux.

August 27, 1806, I received a call to serve the Lord in South Africa, to which I gave a cheerful assent, being firmly convinced that this was the will of God concerning me.

I embarked for England Oct. 3, in company with Br. and Sr. Kohlmeister, who were going to Europe on a visit. During our voyage of nine weeks we had to contend with adverse winds and violent storms, in which we were often in great danger. This was particularly the case in the night of the 28th of October, when a tempest obliged us to take in our sails; and before this could be effected in the thick darkness, a sudden gust hove the vessel on her beam-ends, so that we every moment expected to go to the bottom. By the strenuous exertions of the sailors, however, the sails were reefed, and the vessel righted. We arrived in London Dec. 3, filled with gratitude to the Lord for His merciful protection.

Jan. 16, 1807, I was united in marriage with the single Sr. Alice Hickson, of Fairfield, and two days after I was ordained a deacon by Bishop Moore. Next day we set out for London. Br. Wollin had taken our berths in the ship "London," one of a fleet which set sail in February for the Cape of Good Hope; but providentially this arrangement miscarried. Two of the vessels foundered in the Channel, a third struck on the French coast, and fell into the hands of the enemy, and the "London," having sprung a leak, put back to Portsmouth, which harbour she reached only by the greatest exertions on the part of her crew, and she did not arrive at the Cape till half a year after us. We did not meet with a vessel till June. Our captain joined a small fleet bound for the Brazils, under convoy of a man-of-war.

Sept. 29 was the joyful day on which we came in sight of the land to which the Lord had called us. How many sighs and prayers rose from my heart to the Lord in behalf of its inhabitants, especially of the poor Hottentots, to whom He had sent

us to make known to them the counsel of God for their salvation !

Words cannot express my feelings as, on the 26th of October, we saw Gená-dendal from the last hill on the road, and were presently after greeted by the joyful welcome of the Hottentot Congregation. I saw with astonishment what the grace of God had effected in their hearts during the fifteen years since the renewal of the Mission, and how the Word of the Cross had proved itself to be the power of God unto salvation. But our stay in this flourishing congregation was but of short continuance. On a visit which the Governor, the late Earl of Caledon, paid at Gená-dendal, he had expressed the wish that a second Settlement might be founded at Groenekloof, about forty miles from Cape Town, for which purpose he granted the land with the existing buildings to the Brethren. Br. and Sr. Kohrhammer and ourselves received the appointment to commence this new Station, and we accordingly repaired thither March 24, 1808. On the following Sunday we visited the Hottentots, under their Captain, Klampus, inhabiting Laweskloof, about three miles from us, a hundred in number, to whom we explained the purpose of our coming—to make them acquainted with God, their Creator and Redeemer—and invited all of them who wished to be converted to come to Groenekloof. Our invitation was thankfully accepted, and within a week most of them came and begged that we would receive them. We were delighted to see how the Friend of sinners led soul after soul to the knowledge of the Truth, and to communion with Himself; and how their word and walk evidenced what He had done for them. But, alas! it soon appeared that the enemy was also busy in sowing tares among the wheat. And those who preferred the service of sin themselves endeavoured to unsettle the believers, and draw them in to join in their works of darkness. When their designs were detected and put a stop to they either silently withdrew, or received notice from us to leave the Settlement.

Aug. 9, 1811, I experienced a remarkable preservation of my life. The wolves having for some time committed great depredations on the cattle of our Hottentots, a general hunt was resolved on to destroy or drive away these marauders. The late Br. Bonatz and myself having several times exhorted our people to this

expedition, we thought it expedient to accompany them. Though we were armed we intended to take no part in the chase, that we might not needlessly expose ourselves to danger. On arriving at the Laweskloof, we dismounted and tied our horses to a tree, while the Hottentots entered the wood. Scarcely had they left us when we heard several shots, and a wounded wolf came running past us to the nearest thicket, which was of considerable extent. This was now surrounded by our people. One of them, who had penetrated into the brushwood, calling out that he had found the wolf's track, Philip Moses, who had been chosen the leader of the expedition, and was close to me at the time, rushed in after him, and I could not resist the temptation to follow likewise. I knew that the wolf will not usually attack man in the day-time. But scarcely had I come up with Moses, when, to our consternation, we saw a tiger (properly, the African panther) before us. At first the animal seemed inclined to fly; but terrified and infuriated by the cries of those on the opposite side of the thicket, who had no idea that a tiger was in the neighbourhood, he hastily retreated with some prodigious leaps over the bushes, and we lost sight of him for a moment. The sight of his speed and power increased our sense of fear. I hastily said to Philip, "Let us be gone, there is danger here." He replied, "By all means;" and, in order to screen me, bade me keep close behind him. We had not gone twenty paces when the furious beast made a spring of twenty feet at Philip Moses, seized hold of his face with his teeth, laid his fore-paws upon his shoulders, and pulled him to the ground. He fell upon the tiger, but the latter continued to bite and growl. To this day the image of the tiger, flying like a bird through the air on my companion and tearing him to the earth, remains fixed in my memory. I felt that we must both of us perish unless God helped us. I called on Him for succour, which He assuredly bestowed. To fly, and leave my protector to his fate, was out of the question. My first thought was, to use my gun; but I soon found that I could not get an effectual shot at the tiger without the risk of mortally wounding my poor friend. I therefore formed the resolution to throw away my musket, and, seizing the animal by the throat, to hold him till others of the party came to our assistance. But just as I was about to

close with him, the tiger suddenly quitted Philip, whom his bites had already disabled, and flew at me so furiously, that I had only time to raise my left arm to protect my face. He seized it in his jaws by the elbow, and I had no resource left but to squeeze him by the throat with my right hand, and strangle him, if possible. But we were on the slope of the hill, and the grass was slippery. Poor Philip did what he could to help me, and tried to fire. But he bled to such a degree in the face that he could not see, and the blood streamed down his piece, and wet the priming. Thus baffled in his efforts to render me assistance, he burst into tears. I kept myself on my legs as long as possible, in order that the tiger might not attack my face. I hoped, too, every moment to see the others hasten to my rescue; but before they could arrive I was overpowered by the strength of the animal, and sank with him to the ground. Happily, in falling, my knee rested just on the tiger's belly. Still he worked at my face so furiously with one of his forepaws, that I was obliged to let go his throat in order to lay hold of his foot. His head being now at liberty, he let go my left arm, and brought his jaws close to my face. If the struggle thus far had been fearful, it was now doubly so. But just at this crisis I felt the presence of God in a remarkable manner, and, strengthened with new vigour, I again seized the tiger by the throat with my wounded and bleeding arm. I now cried out for help as loudly as I could, conceiving it impossible that I could grapple much longer with the raging beast, which roared and struggled with all its might. My apprentice had seen the tiger's first attack on me, and how my hat flew off as I suddenly raised my arm aloft to screen my face, but he was too much frightened to know what to do. Perhaps some of the rest were equally intimidated; but now, on my crying, several came up, and one of them resting the end of his musket on my arm shot the tiger through the heart.

The contest was now at an end; but I was completely exhausted with the struggle. My arm, too, began to be very painful. We set out homeward, I riding my own horse, while Br. Bonatz gave up his to Philip, whose wounds still bled freely. The Hottentots brought home the conquered beast.

Amid all my pain and weakness my heart was lifted up in thankfulness to the

Lord, who had preserved us both from a cruel death. It appeared, on our arrival at home, that the tiger had inflicted twelve wounds on my arms with his fangs, some of them penetrating the bone; and a claw had split my thumb-nail. The bites of a tiger, when enraged, are exceedingly dangerous, and the means which we employed proved insufficient to arrest the progress of inflammation. On calling in the surgeon, who lived at a considerable distance, on the sixth day, he bled me very copiously, and, from the state of the blood, declared that in another twelve hours help would have been too late.

Thanks to my faithful Saviour! I recovered so far in six weeks that I could again resume my occupations, and there remained only the scars, which I shall carry to my grave. Philip applied the caul of the tiger to his wounded face, and by the use of this simple remedy recovered much sooner than myself.

Subsequently, I felt the effects of this shock in my general health, on which account I repaired in the following year, by medical advice, to the baths at Caledon. The Lord laid His blessing on the means and I returned home quite recovered, and could engage once more with cheerfulness in my duties.

In the years 1813 and 1814 we had some heavy trials. Government refused our request to be allowed to build a Church. We were calumniated to the new Governor by enemies, who envied our Hottentots the possession of so fertile a tract of land. He came to Groenekloof with several members of the Council, and expressed an intention of removing us from the place, reproaching us severely for the immoral and profligate life led by our Hottentots. In this posture of affairs, Br. C. I. La Trobe was commissioned, in 1815, to visit the Missions in South Africa, and arrived with us toward the end of that year. He soon succeeded in convincing the Governor that he had been misled by false statements, so that from that time he became our warmest friend. [It is due to the memory of the late Lord Charles Somerset to state, that he not only approved himself, during the remainder of his long administration, the firm protector and favourer of the Mission, but that the arrangement by which the Leper Hospital at Hamel-en-Aarde was placed under the direction of a Missionary of the Brethren's Church, and provision made for the spiritual and temporal comforts of the poor patients, was

the fruit of his own humane and benevolent consideration.—ED.] The foundations of a Church were laid August 30, 1816. I was filled, on this occasion, with joy and thankfulness to the Lord, who turneth the hearts of men as the rivers of water. The Church was solemnly opened February 8, 1818, and I was favoured to preach the first sermon within its walls.

In 1816 we were commissioned to accompany Br. La Trobe on a journey to the interior, to choose a site for a third Mission Station. In October 1817 I received an appointment to commence this new Settlement, afterward called Enon, on the Witte River. We reached the place of our destination April 7: the place was overrun with thorn-bushes. We began to clear the land, and fitted up some old huts, which we found there, for temporary dwellings. With my two young apprentices, whom I had brought with me from Groenekloof, I then set about felling and squaring timber for more substantial buildings. The Hottentots collected from all sides, so that we had soon more than 100 inhabitants, and we were rejoicing in the hope of soon seeing a flourishing congregation here. But the desolating Caffre War, which had commenced in the Oberland before we left it, continued to come nearer and nearer. All the neighbouring farms were sacked and burnt, for the track of these wild hordes was everywhere marked by fire and blood. The distress was unbounded. We were obliged to abandon the place, and, under protection of a military escort, sent us at our request, we removed with the whole congregation to Uitenhage, where we arrived April 19. In this place of refuge we remained seven months, during which time we met with the greatest kindness from all the inhabitants; and being enabled to hold our Schools and meetings in their regular course, our Hottentot Congregation not only kept together, but increased in number. The war being ended, we returned to Enon, October 25; but finding the place

utterly destroyed, we determined to remove our abode a little distance up the river. I soon finished the needful dwelling-houses for three Missionary Families, and a temporary Church, which was opened for the worship of God May 12, 1821. But my health now became seriously affected; and after several severe attacks of illness, I was at length led to request my release from office, which was granted in the year 1826.

His Widow adds—

February 27, 1827, we finally left our beloved Enon, which was in a truly flourishing condition. Our hearts overflowed with gratitude to the Lord for the wonderful manner in which He had helped us through many a trying hour. After a most favourable voyage, we arrived in London May 13. During our stay of two months in England, we visited my mother—now in her 90th year, who was greatly rejoiced to see us once more before her end. We reached Kleinwelke in the beginning of August.

For some years after this his health appeared to rally, and he often sighed for a restoration to the scenes of his former activity; but, by degrees, rheumatism made inroads on his strength, and at length confined him entirely to the house.

In the beginning of December 1846 he was seized with a feverish cold, which, returning upon him again and again, reduced his strength and impressed him with the conviction that it was come for his end. He expressed his cheerful resignation to the Lord's will, and rejoiced in the prospect of seeing face to face Him whom unseen he had loved. On the 25th of December the blessing of the Lord in reference to his departure was pronounced over him, at his own request, under a peaceful feeling of the Saviour's nearness; and, January 1, 1847, he was released from his mortal tabernacle in a very gentle manner, after a pilgrimage here below of 81 years.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

The Gospel a Bond of Peace.

I SPEAK of the Manchester District, that throughout a period of unpreceded dis-

tress, when thousands never obtained more than one meal a day, and that frequently nothing more than a little oatmeal and water—a period of unparalleled

distress and suffering, extending with little mitigation and little interruption over two years, the working classes have exhibited a degree of patience, a dignified submission, a meekness and forbearance, unmatched in the annals of any country in the world. That man is greater in sorrow and adversity than in prosperity who bears sorrow nobly. It is easy for a man to be uncomplaining, to be cheerful and contented, when he has all that his heart can desire; but it is affliction that tries the soul and the firmness of the mind. And as with men, so with nations: infinitely more glorious is the nation, when, in seasons of adversity, she presents to the world an example of meek, patient, but noble resignation, than when she shines forth in all the majesty of her strength and power. And with regard to recent events, I feel convinced that foreign nations must have looked on this country with more of admiration, and with more of envy, when they saw the manner in which she has gone through a period of unexampled depression and suffering—unexampled both in regard to its severity and its endurance—than when her navy, everywhere victorious, made the world resound with her fame, and when a Wellington's triumphs re-echoed through the nations of the earth. England, in the patient endurance of her working classes, at a time when the rest of Europe has been shaken to its foundation, has set an example of order reigning triumphant amid disorder—of patience under the most extreme suffering, and at the same time under the most extreme excitement—of tranquillity in the midst of revolution—of peaceful obedience to the laws, when anarchy elsewhere was spreading its baneful influence, and almost reigning paramount—which places her in a proud pre-eminence among nations, and makes her at the same time the admiration of the whole civilized world. And to what is England mainly indebted for this proud, this noble, this powerful position? She is mainly indebted for it to the diffusion of Christian Truth, and to the influence of that truth on the masses of the working classes. For I do not hesitate to say, that if the pressure of distress which we have gone through during the two past years had happened in England twenty years ago, and that the masses of the people had been in the condition which I remember them to have been in at that time—if they had not had the advantages

of such Institutions as this, and the various Acts of recent legislation which bear on the sanitary condition and social comfort of the people—if, when the tempest broke out, they had been without such instrumentalities as have, by the goodness of God, been raised up in our land—the result must have been far different. An encouraging feature it is in the times that the masses of the working classes have come up in remembrance of their brethren who moved in a higher rank, as most assuredly they will come up in remembrance before God.

[Rev. H. Stowell—at Church Past-Aid Soc. An.
Condescension the Path to Esteem.

May our rulers and legislators be guided by the principles of Religion and Christian Truth! well knowing, that while righteousness exalteth and maketh perfect, sin will always be attended by its canker and its curse; and may our Nobles know that the way to be loved, honoured, and respected, is to make their rank the medium of condescension and kindness to those in a less-elevated position! One illustration of the good effect of this I am about to give you, in an example of opportune and sensible kindness, which I believe has tended more in favour of the Church than any little circumstance that has occurred during its latter history. On coming from the solemn and Christian Ceremony of Consecration, the present Archbishop of Canterbury, on making his way through the crowd of those who had come, many of them to see him out of respect for his devotion and his labours as a Christian and a working Clergyman, heard one individual in that crowd, whose heart was too full to be silent, exclaim, "God bless the Archbishop of Canterbury!" His Grace might have passed on without notice, and no one would have blamed him if he had. But was it not beautiful to contemplate, and befitting his station as a Minister of the Gospel, that he sought out the place from whence the voice came, and, turning to the individual by whom the pious ejaculation had been uttered, said, "Thank you! thank you! I have much need of your prayers." This may be thought but a small matter, but I can assure you that it has spread through every part of the kingdom, and has consoled many who were in adversity, and gladdened the heart of many a poor Churchman; for it has taught them, that at the head of their Church is one who is conscious of his own weakness, and who

does not despise the prayers of the poorest widow in England. God grant that all our Bishops and Nobles may be like him who, by God's grace, is now at the head of our Church! *[The Same—at the Same.]*

The Voluntary Principle unequal to our Exigences.

The Voluntary Principle, speaking from an experience of twenty-four years in a manufacturing district—that principle will never meet the spiritual exigences of the country. You must make the supply beget the demand, for the demand will never beget the supply: hence the value of such a Society as the present. I understand that many subscribers in Manchester and elsewhere have withdrawn from the Church Pastoral-Aid Society, on the plea that it and other similar Societies are relieving the Church of that which properly belongs to her, and which, if properly applied, her own funds might accomplish, and on the ground that they are only perpetuating evil by assisting in these voluntary efforts. This is altogether an erroneous view, as I will shew. In the first place, there has been going on, for some time past, a wonderful improvement in the management of the property of the Church, which improvement is still in progress, and I trust will make progress until every practical abuse is done away with. There is not a member of the Church Pastoral-Aid Society whom I address—there is not an honest Churchman in England who desires to conceal or conserve any one practical abuse in the Church. In fact he is no real friend of the Church who does; for if the Church of Rome loves darkness, and cannot bear to have the light brought to bear on her errors, because there is so much to conceal, we should remember that the Reformed Church of England is the daughter of light and of the Bible. She has no dark places to conceal, but desires to bring the light of the Reformation into all her recesses; knowing that the more she is examined and proved, the more strongly is she established, not by the law of the land only, but in the hearts and affections of the people. If the Church has resources which, properly applied, will supply the lack of the land, let it be so, but let it not be done with a ruthless hand as a sacrifice to error, and in the midst of anarchy: let it be done devoutly and discreetly, and so it is now doing. But to those who would withdraw

from the Society because of the existence of abuses in the management of the resources of the Church, I would say, "What has called attention to those abuses? what has led the Church to say, We must have help for the people?" It is such instrumentalities as the Church Pastoral-Aid Society; and I do not hesitate to say that Sir R. Peel's Act, by which so much good has already been effected, proceeded from the exertions of this Society.

[The Same—at the Same.]

Results of Lay Agency.

When our Society was founded, twelve years ago, many objections were raised on the score of our Lay-Agency. We were told that we were embarking on a perilous course; that we were running a great risk. But although we willingly conceded that those persons who conscientiously entertained such apprehensions should act in accordance with their convictions, we could not sympathize with them, and we went forward. If there was a risk, we felt that it was a risk which must be ventured. We looked on the perishing millions of our land, and we asked, "Are we, from fear of a possible evil, to let men die?" God be praised that we resolved to retain the Lay-Agency! It has proved to be the very thing for these times. It has filled up a vacancy in our pastoral machinery with singular effectiveness. There is no instrumentality that will meet the demands of our densely-peopled districts save this. The records of those Institutions which are employing this agency are most affecting and encouraging. God is setting His seal to it as a means which He will bless in an especial manner for the conversion of souls. And when we look back on the past twelve years, and reflect on the many ascertained instances of usefulness which have attended this branch of our operations; when we think of some who are even now with Christ, and who were plucked as brands from the burning by the hands of our Lay-Assistants; and when we find the Clergy who hold our grants increasingly anxious to bring this peculiar instrumentality to bear on the masses committed to their charge; we think it is time to talk no more of risk, but to thank God for a most precious blessing. Putting, therefore, these two facts together, the unprecedented supply of men to fill the most uninviting Curacies in connection with our Society, a supply which we verily believe God has given us; and, moreover,

the success and extension of our aid for Lay-Assistants, labourers whom God is eminently prospering; we ask again—Is this the period in which to curtail our operations? If God has given us men to fill up our fifty vacant grants, shall we respond to this token of Divine Favour by positively striking off just as many grants as have been thus unexpectedly occupied? Now this is the question which you must resolve. God grant us all grace to weigh it well, and to consider whether this new feature in our proceedings, this supply of men, this gift of Heaven, is not a special call of Providence to make a greater effort than ever to increase the funds of our Society! My Lord, instead of expending 25,000*l.*, we could easily find use for 50,000*l.* annually.

[*Rev. J. Harding—at the Same.*]

Need of Additional Pastors.

In my parish of Bradford we may take it that the population now amounts to upward of 66,000 souls. I fully believe that I am quite correct in saying that no manufacturing town, and therefore no town in the kingdom, has made progress so rapidly in population as the town of Bradford. I may observe that on many occasions hundreds have been added to the inhabitants in a single day, brought in from the surrounding country and from other towns, drawn thither by the work which was to be obtained. Now for this vast population we have only Church Accommodation for 6654 persons; and I am sorry to say, that even scanty as is our accommodation in the Church, yet it is not filled—a fact which, I take it, proves that this people require to be well looked after. With a little patience, with more Ministerial Help, and with Lay-assistance—(because the evil is so fearful, that, in order to obviate it, we must take without scruple every kind of assistance which we can procure, and which we can employ without any sacrifice of conscience)—with such aids, and with the blessing of the ever-living God, I hope we shall yet bring this people to the House of God, and make them a religious and a prayerful community. The Dissenters—(leaving out 500 sittings provided by the Socinians, and 800 by the Roman Catholics)—the other Dissenters provide sittings for about 13,000 persons; so that in the parish of Bradford, with a population exceeding 66,000 persons, we have sittings for a less number than 20,000—under one-third of the

July, 1848.

population. That is a deplorable fact; but I am about to mention facts more deplorable still. The public-house accommodation, and the beer-shop accommodation, is ample enough: there is no stint of the temples of Satan. It is lamentable that there is in the town of Bradford more accommodation for the ignorant people to consume the soul-destroying, and health-destroying, and domestic-comfort-destroying productions of the fiery still, than there is in the Church of God. I have taken considerable interest in this matter; and calculating that each public-house and each beer-shop will afford sitting room at one time to twenty persons, I find, that while we have only Church Accommodation for 6000 of our people, there is accommodation provided for 7860 of the profligate. [*Rev. Dr. Burnet—at the Same.*]

Circulation of Infidel Publications.

It would astonish you to be among that population, and see the avidity with which the poor working-man purchases the infidel publications which are placed within his reach. I have paid much attention to this most lamentable fact. I have myself watched the matter, and I have seen many a poor working-man, dressed in little better than a collection of rags, come from where he has been receiving his weekly wages, and go to those infidel shops and spend his 10*d.* or a 1*s.* What does this fact prove? Does it not shew to what education without Religion tends? Does it not prove to what a secular education must inevitably lead the people? It proves that it is not enough to cultivate the intellect: you must do more. While cultivating the intellect, you must also teach the Religion of Christ: while improving the understanding, you must place Jesus Christ in the heart.

Yet this very population, steeped in ignorance as they are, are very willing to receive instruction. My Lay-Assistant paid upward of 2000 visits among the very worst class of the population which I have been describing during the past year, and never once did he receive the slightest insult.

[*The Same—at the Same.*]

Contrast between Britain and the Continent.

We possess Institutions, the strength of which is, that they have worked long and well for the benefit of the people. We rejoice in the safety which a limited monarchy affords. We are possessed of a Representative Government, through

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which the people share in that Government. We enjoy the blessing and safeguard of the freedom of the press—a blessing denied even up to the present day to most of the nations of Europe. We possess the invaluable privilege, the undoubted right, of petition, which of itself, to a great extent, tends to secure to us the abolition or amelioration of every abuse of which we have just reason to complain, and to obtain any good which the country may demand. We enjoy the inestimable blessing of a pure administration of justice by a bench of wise and learned men. God in his mercy has granted to us, not simply the safety of trial by jury, and a pure administration of justice on the bench; not only the freedom of the press, a safeguard to our liberties; but it has pleased him to grant us every free institution which the progress of time has sanctioned. And a nation which has so far prospered, under a constitution so well balanced, and productive of such incalculable and evident advantages—not to one class of the community, but to all—and when I add, as the peculiar feature of the whole, the perfect freedom which we enjoy to enter into the numerous combinations which have led to so many meetings in this Hall and elsewhere, ought to feel deep and lasting gratitude to Almighty God for all of these inestimable blessings, as well as for the country in which it has pleased Him to cast our lot.

[*Hon. and Rev. B. W. Noel—at the Same.*]

Britain's Cause for Humility.

While we feel, not proud, but grateful to God that our lot has been cast in this land, and in this day, we cannot forget that but recently we have seen a severe conflict of principles, both in our own land and in the other nations of Europe. We of London may speak with thankfulness of our numerous and crowded Churches, but at the same time we cannot banish from our recollection that my Rev. Brother, Dr. Burnett, has told us that in other

towns there exists a much larger apparatus—a much larger accommodation for those who seek to gratify one of the most degrading—one of the most depraved appetites of humanity, than is provided for those who may seek to drink of the living waters of God's holy Word. While we rejoice with thankfulness in the blessed phalanx of our Sunday-School Teachers, we cannot but lament that in this city there exists at the same time a large number of persons who devote themselves to teaching young thieves. I am sorry to believe that I do not in any way exaggerate the fact, when I say that the number of the teachers of young thieves is scarcely less numerous than the whole of the Sunday-School Teachers in this city. While we think with delight on the vast distribution of the Bible throughout our country, we must at the same time remark with much pain, that books scarcely less numerous, and which are calculated to deceive the minds of myriads of the people, and ensnare them into the idolatrous errors of Popery, are circulated with all the perseverance which we know belongs to the emissaries of Rome. We think with satisfaction of so many millions of Religious Tracts, which many pious men engage themselves in distributing, and which we rejoice to know penetrate into every alley in our pent-up cities and towns, and into every hamlet and cottage in the country; but at the same time we must add to that fact the recollection that a still larger number of publications of a most pernicious and soul-destroying character are, not gratuitously distributed, but eagerly purchased and paid for by those who are almost in want of food, and who are certainly in want of clothing. If, through the goodness of God, there is at this day a large amount of Religious Instruction offered to our people, we must also bear in mind that in these days there exists a still larger amount of irreligion in this land, the most favoured of all.

[*The Same—at the Same.*]

BRITISH AND FOREIGN BIBLE SOCIETY. FORTY-FOURTH REPORT.

Introductory Remarks.

NOTWITHSTANDING the extraordinary events which are now taking place, and the deep excitement produced by them, your Committee feel persuaded that to its friends the Society has lost nothing of its interest; to the world at large nothing of its importance. And your Committee

can well suppose, that, under the present circumstances of the times, it will be asked with more than wonted earnestness, What is the Society doing? what has it in prospect to do?

Though a great part of the year has been passed in the midst of commercial embarrassments, and though the storms of political agitation have gathered around its close, yet to your Society the year has

been one of great mercy; its resources have been affected far less than could possibly have been expected; and its labours have been uninterrupted and abundant.

Patronage.

In the domestic occurrences of the year the Committee first notice the changes which have taken place in the Society's list of Vice-Presidents. Two have been removed by death in the course of the year—the late Right Hon. the Earl of Harrowby, and the Rev. Dr. Dealtry, Archdeacon of Surrey.

Other changes have taken place in the list of Vice-Presidents. Lord Sandon has succeeded to the title of Earl of Harrowby; and his Grace the Archbishop of Canterbury very kindly continues the patronage which he so long afforded the Society when Bishop of Chester; and your Committee have had the pleasure of adding to the list of your Vice-Presidents the names of Dr. Hampden, Bishop of Hereford, and of Dr. Perry, Bishop of Melbourne.

Your Committee have had occasion to lament the death of Dr. Richardson, J. C. Edelman, Esq., and G. Scrivens, Esq., who devoted to its business much thought and attention: the services of Dr. Richardson in the Editorial Department were very valuable; Mr. Scrivens took an active part in superintending the Society's Finances.

Funds.

The entire Receipts of the year amount to 90,146*l.* 8*s.* 4*d.* There is a decrease, compared with last year; it has, however, chiefly taken place either in Legacies or in the Sales. On the Free Contributions there has been an increase, compared with last year, of 451*l.* 12*s.* 5*d.* This, when the commercial difficulties of the year are borne in mind, is truly delightful.

The total sum applicable to the General Purposes of the Society is 43,956*l.* 16*s.* 11*d.* Among the Free Contributions from Auxiliary Societies, your Committee again notice with pleasure the sum of 450*l.* from the Cambrian Branch of the Liverpool Auxiliary, and 785*l.* 10*s.* from the Societies in the Isle of Anglesea. The Donations have amounted to 3181*l.* 18*s.* 8*d.*

The Expenditure of the past year has amounted to 105,042*l.* 19*s.* 1*d.*, being 14,896*l.* 10*s.* 9*d.* beyond its Receipts. This circumstance will not fail to be noted by the friends of the Society, as indicating that unrelaxed exertions are necessary to maintain it on its present scale of usefulness.

The Engagements of the Society exceed 41,800*l.*

Issues of the Scriptures.

The Sales of the year have amounted to 46,189*l.* 11*s.* 5*d.* The issues have amounted to 1,124,067; from the Depository at home, 837,361; from the Dépôts abroad, 286,706; which, though less than in either of the last two years, are more than in any previous year.

The total issues of the Society have been TWENTY MILLIONS, EIGHT HUNDRED AND SIXTY-FIVE THOUSAND, EIGHT HUNDRED AND THIRTY-SEVEN.

The decrease in the issues of the year has principally been found in the circulation at home: this is in part to be attributed to the pressure of the times, but is doubtless chiefly owing to the extraordinary efforts which had been followed by such extraordinary success in the two preceding years. It was hardly to be expected that demands like those which sprang up at Manchester, Liverpool, Bristol, and other large places, should be permanent: it was very delightful to witness them, but we must not be discouraged because they have somewhat subsided. The demand now is more diffused.

Colportage.

The system of Colporteurs having been acted on in several parts of the country, your Agents were requested to prepare a Report of the results, embodying also their own observations and suggestions on the subject. The information received from the four districts in which this mode of distribution has been adopted is, that the number of Bibles and Testaments thus disposed of within the last three years is 79,224.

Domestic Agency.

There have been 1561 Public Meetings held during the year, being 32 more than in the preceding year. The greater part of them have been attended by the officers, or deputed representatives, of the Parent Society: 332 Meetings have been held without the above assistance, chiefly through the instrumentality of the Local Agents employed by the Auxiliaries in Norfolk, Derbyshire, and Yorkshire.

Auxiliaries and Associations.

From the Report of the Domestic Agents it appears that 67 New Societies have been formed during the year; and that the total number of Societies in England and Wales, now in connection with your

Society, is 3200, viz. Auxiliary Societies 412; Branch Societies 340; Bible Associations 2448.

Gratuitous Distribution of Scriptures.

The sum of 5000*l.*, set apart a few years ago for the gratuitous supply of recently-formed Sunday and Charity Schools, to which have since been added Schools connected with Poor-Law Unions, continues to be appropriated: 1600 Schools have been assisted by grants of Bibles and Testaments amounting in the whole to 71,315 copies.

A grant of 200 Bibles with marginal references has been made to the British and Foreign School Society: 250 Bibles have been granted to the London City Mission: 264 Bibles and Testaments, in Hebrew and other Languages, have been granted to the London Society for promoting Christianity among the Jews, and kindred Institutions.

A further grant of 1000 copies of Loan Testaments and Psalms has been made to the Manchester and Salford Town Mission.

Various other Benevolent and Religious Institutions have received grants to the number of 2868 copies.

Emigrants have been supplied with 5211 copies. A considerable part have been distributed at Plymouth, through the personal and zealous efforts of a Clergyman who takes a very lively interest in this work; and 846 copies have been sent to North and South Shields, to supply emigrants sailing from those ports.

Repeated grants have also been made for the use both of male and female Convicts. Dr. Browning, who has accompanied several convict ships as Surgeon Superintendent, and whose treatment has been followed with many striking and beneficial results, has just transmitted to the Society a very gratifying donation of 8*l.* 8*s.* from the prisoners on board the last ship with which he sailed from this country.

To the Glasgow Auxiliary a grant has been made of 300 English Testaments; and to Correspondents in Scotland and Shetland 335 Bibles and Testaments in Gaelic and English. The remittances from Scotland have amounted to 453*l.* 12*s.* 1*d.*

The Hibernian Bible Society has purchased Scriptures to the amount of 1923*l.* 6*s.* 4*d.* The Sunday-School Society for Ireland has received 9000 Bibles, and 20,000 Testaments. To the Baptist Irish

Society a further grant has been made of 250 English Bibles and 1000 Testaments. The Leeds Town Mission has applied for and received another grant of 500 Bibles and 500 Testaments.

Concluding Remarks.

Look for a moment at your Society: its patronage was never more distinguished; its constituency never embraced more numerous or more warmly-attached friends of every station and rank; the humble contributions of the poor still vie with the offerings of the rich; and the pious of many communions still seek and accept its fellowship. Its Agents are devoted and faithful; its Auxiliaries, its Branches, its invaluable Associations, are active and persevering. Fellow-labourers are found in almost every country; sympathy and aid are afforded from the most distant quarters of the globe. With such symptoms of unabated strength, with such a continued capability of service, it would be as unreasonable for the Society not to feel encouraged, as it would be criminal to relax in its labours. For the task of the Society is not ended; it lies still unaccomplished before us in every direction. The ground which we already occupy demands constant and greatly-increased culture, while new openings, new fields, are presented, which we would not, we dare not neglect.

You need not here be reminded that recent extraordinary events have brought the Continent of Europe before us under a most unexpected aspect. It is not for your Committee to interpret the mysterious movements of Divine Providence; it is not for them to forecast the character which these changes may assume, or what shall be their ultimate results: but the hurricane of political revolution has already swept away barriers which have for ages impeded the free circulation of the Truth: assurances are conveyed to us from many quarters that such is the fact, and that a pathway is now before us into districts, provinces, and countries which we have hitherto in vain sought to enter; or where, having entered, we have been embarrassed at every step.

Your Committee are watching these events with deep and anxious emotion; yet not altogether unresolved as to the course which it becomes them to pursue. They do not think it necessary to wait till the sea of agitation is calmed, till the broken frame-work of society is recon-

structed, and the world is once more at rest. God has often sustained us in our work amidst jarring elements: why should we not now at once go forth, and, taking our stand among nations rocked to and fro by the storm, fearlessly hold up before them the open volume of Inspired Truth, with its decisions of immutable Law, and with its wondrous revelations of Mercy?—that the guilty, the trembling, the perplexed, those who are grasping at power and those who are losing it, may be reasoned with of *righteousness, temperance, and judgment to come*, and be invited to seek peace, consolation, and life in Christ Jesus; that so, amid the wreck of things which are seen, and which are temporal, men may learn to look with eagerness and hope to those things which are not seen, and which are eternal?

Should this embassy of peace and goodwill draw largely on the resources of your Society; should even further exertion be demanded for the replenishing and sustaining of its funds; your Committee will yield to no misgivings, well assured that you will bid them advance. A solemn obligation is upon us—self-imposed, but not the less real. It may be added, that at the present moment the promptings of gratitude enforce the dictates of duty. Britain, long favoured from on high, has again been distinguished and honoured; national thanksgivings bear testimony to the Divine Interposition and protection; and if a national memorial be demanded to record our sense of God's goodness, let the tribute of the Bible Society be found in the enlarged contributions of its members.

And now that we return to our work, may it be in the spirit of humility and earnestness, in the spirit of watchfulness and prayer! God hath come out of His place; He arises to shake terribly the earth; it is as though the oracle had again broken silence, *I will overturn, overturn, overturn!*

Yet, let not our hearts be troubled, neither let them be afraid: for it may be, that *after these things shall be heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth.*

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1847-48.

Summary View of the Society.

MISSIONARIES: in Ireland, 24—Continent of Europe, 26—Western Africa, 21—South Africa, 38—South India, 19—North Ceylon, 7—South Ceylon, 13—New South-Wales, 12—Australia, 7—Van-Diemen's Land, 5—New Zealand, 18—Friendly Islands, 9—Feejee Islands, 9—Demerara District, 22—Honduras, 2 West Indies, 67—British America, 102—Total, 401, beside 8 Supernumeraries; of whom 230 are principally connected with the Heathen and Converts from Heathenism, and 171 labour among Europeans and British Colonists.

Assistants: These Missionaries are assisted by 800 paid Catechists and Readers, and 7051 gratuitous Sunday-School and other Teachers; of whom 5232 labour in Missions among the Heathen, and 2619 among professed Christians. The numbers given are less than those actually engaged, as returns have not been received from some of the Stations.

Members in Society: in Ireland, 2839—Continent, 1714—Gambia, 292—Sierra Leone, 3632—Cape Coast, 959—South Africa, 3816—South India, 369—North Ceylon, 283—South Ceylon, 1082—New South-Wales, 1641—Australia, 866—Van-Diemen's Land, 563—New Zealand, 3778—Friendly Islands, 7303—Feejee Islands, 1451—Demerara, 13,852—Honduras, 350—West Indies, 39,528—British America, 14,703—Total, 98,021, being a decrease of 3309; which is partly in consequence of the re-union effected between the British and Canadian Methodists in Western Canada. All the Colonial Societies in that Province are now placed under the care of the Canadian Conference, and are consequently omitted from these Returns. The total number of Church Members in connection with this Society in Canada West is thus reduced 2784 below the number reported last year. From the same cause a corresponding decrease has taken place in the number of Stations, Chapels, Agents, Scholars, &c. The Indian Missions in Canada continue under the direction of the Missionaries of this Society. Of the total Members, 76,697 are chiefly among the Heathen, and 22,324 from among Colonists and professed Christians.

Scholars: in Ireland, 3951—Continent, 1486—Gambia, 354—Sierra Leone,

2718—Cape Coast, 1108—South Africa, 7938—South India, 2044—North Ceylon, 1856—South Ceylon, 3638—New South-Wales, 2882—Australia, 1345—Van-Diemen's Land, 992—New Zealand, 6663—Friendly Islands, 5731—Feejee Islands, 1906—Demerara District, 4834—Honduras, 316—West Indies, 14,105—British America, 10,713—Total, 74,580; being an increase of 2580; and consisting of 53,211 chiefly among the Heathen, and 21,369 among Colonists and professed Christians.

Missionaries sent out in 1847-48.

To France: Mr. and Mrs. Kevern, Mr. and Mrs. George Chapman, Mr. Guiton—Gibraltar: Mr. and Mrs. Dove, Mr. and Mrs. Alton—Sierra Leone: Mr. and Mrs. Raston, Mr. Hart, Mr. Purslow—River Gambia: Mr. Meadows, Mr. Lean—Cape of Good Hope: Mr. and Mrs. Goodman, Miss Nettleship, Miss Goodchild, Miss Eland—India: Mr. J. M. Cranswick—Ceylon: Mr. John Kilner—Australia: Mr. and Mrs. Benjamin Chapman—Van-Diemen's Land: Mr. and Mrs. J. B. Waterhouse—Demerara District: Mr. and Mrs. Wrench, Mr. and Mrs. Butcher, Miss Howse—West Indies: Mr. and Mrs. Aldis, Mr. and Mrs. George Sergeant, Mr. and Mrs. Simons, Mr. Phelps, Mr. Haime, Mr. George Smith (4th), Mr. and Mrs. Annear, Mr. and Mrs. Ritchie—Canada: Mr. and Mrs. John Jenkins.

Missionaries returned to Foreign Work.

Of the Missionaries enumerated above, Messrs. Kevern, George Chapman, Dove, Benjamin Chapman, Godman, Raston, Aldis, Simons, Wrench, Annear, Ritchie, and Jenkins, have been before employed in various Missions, but had returned home.

Deceased Missionaries.

In Ireland: Mr. Wm. Richey, Mr. Starkey—Ceylon: Mr. Wallace—New South-Wales: Mr. M'Kenny—West Indies: Mr. Westley—Prince Edward's Island: Mr. Webb. To this affecting record must be added that of Three excellent Females, wives of Missionaries, who have also exchanged mortality for life.

State of the Funds.

	£	s.	d.
Receipts of the Year.			
Contributions paid at the Mission House.....	2414	16	1
Auxiliary Societies.....	70520	5	6

	£	s.	d.
From Ireland	4928	18	9
From Foreign Districts & Stations, 11623	15	6	
Legacies	1135	10	6
Government Grants.....	2315	17	6
Dividends	1186	6	4
Donation on Annuity for Life ...	30	0	0
For Schools in Ireland.....	42	10	0
Interest on a Grant from the Centenary Fund for retired Missionaries, Widows, and Orphans.	450	0	0
Juvenile Christmas Offerings ...	4248	16	2
Donations for China.....	562	4	0
Lapsed Annuities.....	2150	0	0

£101639 0 4

Advances to Stations repaid ... 1980 1 5

Total.....£103,619 1 9

Payments of the Year

Missions—	£	s.	d.
Irish	4947	11	11
German	91	5	3
French	4330	16	6
Spanish	960	8	5
Western Africa.....	8915	8	3
South Africa	19241	13	9
South India.....	6261	15	9
Ceylon—			
Tamul.....2870	0	10	0
Singhalese...2778	3	0	0
Australia	4845	12	10
Van-Diemen's Land	1108	12	3
New Zealand.....	7843	17	7
Friendly Islands.....	1517	19	3
Feejee Islands.....	1321	8	6
Demerara	1452	0	8
Honduras	1059	0	2
West Indies.....	12727	10	6
British America	9023	3	4
Returned Missionaries	630	0	0
Education of Children of Missionaries	2447	7	0
Grants to Widows and Orphans..	1130	9	1
Expenses in England of Missionaries sick or on leave	1504	2	8
Medical Expenses	77	14	7
Students in the Theological Institution	1066	16	0
Missionary Candidates	12	9	10
Stock to cover Annuities on Donations	30	0	0
Annuities on Donations.....	1127	9	4
Interest and Discount.....	2513	11	1
Publications	7058	2	7
Salaries, Books, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries	3650	2	7
Annual Appropriation for Training a Native Agency.....	1500	0	0
China Fund, Invested.....	562	4	0
Total.....	£114,606	17	6

Remarks on the State of the Funds.

	£	s.	d.
The Expenditure has been....	114,606	17	6
This includes 5921.4s. invested for the China Mission.			
Total Receipts, 103619	1	9	
Balance from last year.....	4994	9	4
	108,613	11	1
Balance due to the Treasurers,	£5,993	6	5

The Expenditure of the year was large, but not larger than might have been anticipated from the extent of the work, and the many contingencies connected with it. The Caffre War, now happily concluded, occasioned the destruction of a vast amount of Mission Property, in Chapels, Houses, Furniture, and Supplies; many of the Stations were entirely broken up. The two districts affected by the War have expended upward of 5000*l.* more, during the year, in consequence of that calamity, than had been anticipated. The Island of Tobago has been desolated by a hurricane, and the Mission-Houses and Chapels involved in the common ruin. The other Missions in the West Indies, and especially those in the Island of Jamaica, have been very burdensome to the Funds of the Society, from the absolute inability of the people to contribute as they formerly did. The Expenditure has been considerably augmented by the return of Missionaries and their families, in consequence of the failure of their health, and other causes.

Turning from the Expenditure to the Income, the Committee acknowledge that they have much cause for thankfulness to Almighty God, and for gratitude to His people, for the aid which the funds of the Society have received during the year.

Early in the year 1847 the public at large, and ourselves in particular, were called upon to make large contributions for our famishing fellow-subjects in Ireland, as well as for the relief of the poor in our own country. This circumstance, together with the general depression of commercial interests throughout the year, led the Committee to anticipate a deficiency: the falling-off in the Income of the Home Districts was to the amount of 10,015*l.* 5*s.* 10*d.*; in Ireland, 1533*l.* 17*s.* 1*d.*; in the Foreign Districts, it is encouraging to record, there was only a diminution of 164*l.* 10*s.*; in the important item of Legacies, the Treasurers of the

Society received 4025*l.* 16*s.* 8*d.* less in 1847 than in the previous year.

Concluding Remarks.

In the review of the past year, and in the present state and prospects of the Society, there is much to awaken thoughtfulness and solicitude. A reduced income would be, at any time, a subject for serious consideration, for the reason, that it is impossible suddenly to adjust the expenditure of distant Missions to the diminished resources of the Society at home; but at the present juncture it is rendered especially embarrassing, by some of our oldest and most important Missions being involved in great difficulty, and needing increased pecuniary aid. Reference to the causes which led to a large expenditure last year in Caffraria and the West Indies does not afford a view of the entire case. The financial effects of those unfavourable causes still continue to be felt. With regard to Caffraria, it remains to be stated, that, unless pecuniary means can be provided for the restoration of the Chapels, dwelling-houses, and other property destroyed during the war, amounting in value to several thousand pounds, the Missions which were suspended in consequence of the war cannot be advantageously resumed; and, if not resumed, the Society must inevitably lose the fruits of many past years of labour and expense. In the principal sugar-growing Colonies of the West Indies, as, for instance, Jamaica, in like manner one of two alternatives presents itself for adoption, and the choice must be made between an enlarged grant from the general fund, or reduction of expenditure by the abandonment of Stations. Other important Mission Districts might be adverted to, as having, from various circumstances, strong claims for a greater amount of pecuniary assistance; but a reference to the prominent features of embarrassment in these two Districts will be sufficient for the purpose of illustration.

While rejoicing in the evidences which are afforded of the unabated zeal of their friends, the Committee deem it right thus to give prominence to the fact, that, with an income considerably less than that of the preceding year, they are called on to meet increased claims of much more than ordinary urgency—claims which cannot be rejected without placing in jeopardy the interests of some of the Society's most important Missions. This fact, indicative

of the present state of the Society, is momentous enough in itself to challenge attention and grave consideration; but it ought to be pondered with an especial reference to the prospects of Missionary Societies generally, in the midst of the astounding scenes which are now developing themselves on the theatre of Europe. In the presence of those mighty events which have eluded all human foresight, and baffled alike the calculations of the politician and the man of commerce, it is impossible to say that the financial resources of Religious and Benevolent Societies shall not continue, for some time longer, to experience the injurious effects of that commercial stagnation already so severely and extensively felt. Nor can the shrewdest observer be certain that other interruptions to Missionary Enterprise shall not take place.

In the state and prospects of the Society there is obviously enough for sober reflection. But the consideration is cheering, that there is nothing calculated to produce discouragement. It is characteristic of Christian Wisdom to look difficulties, and even danger where it exists, calmly in the face, and prepare to meet the emergency. The friends of Christian Missions are privileged, in times of trial, to fall back on great first principles which, like their Divine Author, remain unchangeably the same amid all the mutations of human affairs. They know that the cause of the world's conversion is pre-eminently the cause of God; that, however deeply they are interested in its welfare, it is infinitely dearer to God than to them; for He it was who planned it in the counsels of eternity before all worlds, and gave His only-begotten Son in the ages of time to secure its accomplishment. The *God of all grace* is also the God of Providence; He has all influences in both the natural and moral worlds at His command, and is able to render events the most unlikely—the most unpropitious to the eye of human wisdom—subservient to His own merciful purpose of saving lost mankind. And they have learned at the fountain of inspired truth, that their Divine Master does not hold them responsible for consequences; that in the darkest and most trying periods, it only remains for them faithfully to perform their allotted tasks, zealously to use the appointed means for the advancement of the glory of God, and then confidently leave it to Him to

make what use He may see fit of the toils which they have undergone, and the sacrifices which they have made for His name's sake.

Reposing on these imperishable principles, the devoted followers of Christ will feel that the present "signs of the times," instead of warranting despondency, only invite to loftier exercises of faith. It is theirs to rest comfortably assured that, whatever may be the apparent confusion immediately attendant on the overthrow of human institutions, and the shattering of the frame-work of European Society, the ultimate result will be found in the removal of obstacles which have for ages opposed the free progress of the Truth. In the present juncture, it is alike the bounden duty and the high privilege of all the zealous friends of Christian Missions, although placed, as some of them may be, in more straitened circumstances—with somewhat fewer means at their command—to throw themselves more fully than ever into the spirit of their Master's work, and think no sacrifice of time, or labour, or property, too great, if, by any thing they can do or suffer, existing opportunities may be improved for the advancement of the cause of pure and undefiled Religion. And while earthly kingdoms are seen to totter to their fall, it is especially incumbent upon all who know and love the Lord Jesus Christ to send forth to heaven, with greater fervour and more earnest importunity, the cry—*Thy kingdom come*; and to plead with greater intensity of hallowed desire for the accelerated advance of the Gospel of their Divine Redeemer throughout all lands; so that prophecy may speedily receive that more glorious consummation for which Eternal Truth is pledged, and a regenerated and happy world unite to "crown Him Lord of all."

Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEKUTA.

Agricultural Operations, &c.—their bearing upon the Slave-trade.

THE importance of this department of the Mission can hardly be over-rated, from its probable influence upon the Slave-trade. Mr. Crowther writes—

May 30 — I gratefully acknowledge the receipt of 20*l.*, a gift from Lady Buxton to encourage agriculture. This came very seasonably to hand, when plantations can be inspected to advantage. I have given 10*l.* to Mr. Gollmer, to be used in the Badagry District, to stimulate the people there to pursue the cultivation of their land, which they have set about, since last year, with such an earnest.

The people here are industrious farmers and active traders. They want a model farm before them, to teach them how to grow cotton, indigo, pepper, and ginger, better, and how to improve their land. They also want a market opened to stimulate them in the culture of these articles. Sugar-cane could be grown here in large quantities, would some persons of capital, interested in the welfare of Africa, make a trial to manufacture sugar in this country. Bundles of sugar-cane are brought to the markets daily, and sold in its raw state to the people, who suck out its juice. The tobacco plant is indigenous: what is wanted is only the art of curing it. When this once can be done, it is my strong persuasion that the Slave-trade will receive a heavy blow, because roll tobacco is one of the principal articles which the Natives eagerly seek after from the slave-dealers. It sells always: all the inhabitants, both old and young, use it when made into snuff. Many Natives will go without their meals a great part of the day, provided they have their tobacco-snuff in their mouth; nor can this article be dispensed with after their meals. The cultivation of this will be almost exclusively for native consumption. When they once can supply themselves with this, which to them is an indispensable article, there will be less occasion to sell their countrymen to foreign Slave-dealers to obtain this snuff.

The advantage of abolishing the Slave-trade by the cultivation of the land, over any other method which has been hitherto adopted, has been brought to the notice of the friends of Africa by able advocates interested in her welfare. How glad we should be to see steps taken to bring it to practice! I believe there is no place more favourable than that where the Chiefs, and a greater part of the people, have already seen the disadvantage of the Slave-trade, which they in former times had been most active to engage in.

July, 1849.

The following fact, repeatedly told me by persons who formerly were of the number of the kidnappers, but have since given up that unprofitable way of getting their living, and have applied themselves to the cultivation of the land, will throw some light on the subject.

A man who has caught two persons in war, whom he sells at forty dollars each, is not much richer two months after the sale. Before he set out in the war he owed debts to persons who made him some greegrees or medicines to ward off gun-shots or arrows, and to render blunt the keen edge of the sword when wielded by the enemy to wound him. Some debts, also, to the Mahomedan Priest, for charms to give him a good luck in catching many captives, must be discharged; beside other debts incurred in worshipping Ifa, whom he consulted as to the issue of the war. When these several items are settled, the drummers and bands which come to do him honour must have their share. These sing praises of his valour, by which he has distinguished himself so extraordinarily in the late war; and he, like the foolish crow, being vain and pleased with the sounding honour and praises given him by his flatterers before the people, lavishes out his cowries to shew his riches and his greatness. So he, in a short time, is emptied of his bags of cowries, and becomes as poor as before. Having no alternative, he seeks for another opportunity to go out on a stealing expedition, from which he may never return.

The following passage is extracted from Mr. Townsend's Journal—

July 12 — I went with Mrs. Townsend to Ogubonna's farm, hoping a little change might be beneficial to her health. The farm is only a short distance outside the town wall, on the side of an isolated rocky hill. The Chief, having been informed of our intended visit, was not long in following us thither, thinking that his farm was honoured by our visit. While he was conducting us through his yam field, he was overheard saying to the overseer of his farm, that no Osha, however famous, would have been believed if it had prophesied that Europeans would visit his farm; and that he hoped he should be diligent to keep it in order, that it might be worthy our inspection. In one part he had planted a quantity of ginger, called here ground-pepper, which he informed us was in the expectation

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that European merchants would come to the country and buy it. I commended his endeavours to cultivate an article of European commerce, and hoped his expectations would be realized. It is worthy of observation that it is this African Chief who has commenced the cultivation of ginger, in the hope that he will be enabled to sell it to Europeans. Now, if he do not meet with a market for it—and it will be very extraordinary if he do—can it be supposed that he will continue to cultivate an article for which there is no demand? Rather he will continue to carry on the Slave-trade, with the feeling that it is the only means of commercial intercourse with Europeans. The absence of lawful commerce is the chief support of the Slave-trade.

The following passage, from the same Journal, refers to another branch of civilization—

June 11, 1847—Two men applied to me to use my influence with the sawyers in our employ, that they might be instructed by them in the sawing business, as they were desirous of learning it. The first manifestations of a desire to become acquainted with the arts of civilized life is a pleasing token of a disposition to improve. A short time since Ogubonna sent a young man to our School, with a request that he might be taught carpentering, as well as reading, &c.; and I believe he has an intention of ultimately sending him to Sierra Leone for education. This Chief is more desirous of acquiring the notions and habits of Europeans than any other of the Chiefs: his house was burnt down by the fire in the dry season, and he purposes rebuilding a part of it in imitation of our house: if he does, doubtless others will follow in his steps.

Present working of the Slave-trade—Appeal for the increased diffusion of the Gospel.

The Journals of the Missionaries furnish many painful proofs of the sufferings entailed upon the interior of Africa by the foreign Slave-trade. The petty warfare which is carried on from time to time between the Chiefs, with all its attendant cruelties, may almost always be traced to that cause. The destruction of Abàkà, and the capture and redemption of Mr. Crowther's relatives, were mentioned at pp. 470, 471 of our Number for

November last. In his Journal, April 19, Mr. Crowther mentions that he had sent his two nieces, thus ransomed, to Mrs. Townsend's School. He then gives the following touching account—

One of the fathers of the children I believe is dead. He was very sick when the enemy entered Abàkà, and his wife heard him begging the soldiers to kill him, but they did not: he was brought to the camp, to be taken care of for sale. The last account we heard of him was, that they were bringing him to Abbekuta, carried on the back; but as it appeared he was expiring, the captors put him down somewhere in the bush, where I believe his days ended in misery. In this way many of the people of Abàkà perished. The other father was one of four persons sent as messengers to treat for peace at the camp; but under the pretence of the messengers having brought some bad sacrifices into the camp, against the Egba People, they were seized and sent to Abbekuta, where they were confined for weeks. As they were talking of killing them, and sending their heads to the camp to frighten the people of Abàkà, I went to Sagbua and interfered on his behalf; and because it was more profitable to sell than to kill them, they were permitted to purchase their freedom.

On the destruction of this town Mr. Townsend makes the following remarks—

Another town is now swept off the face of the earth! A place once full of busy inhabitants is given up to solitude! And why? That civilized man may enjoy the luxuries or necessities of life cheaper than otherwise; that a few merchants of Brazil may more speedily fill their coffers with gold; and that the war Chiefs of this country and their rabble trains may gratify their love of display and applause. The whole of this country is filled with the sighs and tears of the helpless, and her land well moistened with the blood of the slain, and given over to confusion, to supply Brazil and Cuba with slaves. The country has for ages been left unknown, unvisited by civilized man, stigmatized as barbarous, deadly in its climate, and its inhabitants but one degree removed from the brute creation, because the Slave-trade has marked it for its own. It is the Slave-trade, mediately or immediately, that has shut this country up in

its primitive darkness, having first sown the seed that should produce an abundant harvest of slaves. What has prevented Europeans having free access to the countries around Sierra Leone but the Slave-trade? And what is it that now struggles with us to prevent our having free communication with the country but the Slave-trade? It is time that more effective means should be employed to quench this monster evil.

That Christianity is producing a happy effect in mitigating the evil is evident from the following incident, narrated by Mr. Townsend in a Letter dated July 23, 1847—

A Sierra-Leone man, with his wife and two children, were captured by the Chief of Ijayè while peaceably passing through the town on their way to the interior. He was sold to an Egba, and brought hither to be sold to the Lagos traders. We immediately, on being made acquainted with the matter, informed Sagbua of it, who promised that he would send to Ikumi, the Chief of Ijayè, to remonstrate with him, but made this excuse for Ikumi—"We did so in Abbekuta before, but now we dare not. Ikumi has not heard from White Men the words we have heard. Softly, softly," he added: "when he hears, he will forsake such practices too." The burden of his excuse is, therefore, that he has not been taught better: go and teach him better, and he will forsake such evil practices. On speaking to Ogubonna on the same subject, he made, in substance, the same excuse. He said, "Ikumi has not heard the Word of God as we have heard it." We doubt not that the Parent Committee will feel the weight of these remarks. May the sympathies of England be not confined to the victims of the Slave-trade, but extended to those who, *through the ignorance that is in them*, commit such outrages on humanity!

The present number of Labourers, including those expected at Christmas, cannot sustain our present operations. We have extended to the full extent of our means, but not to the full extent of the wishes of the people.

Inland Seas.

CHURCH MISSIONARY SOCIETY.
CAIRO.

We now give Mr. Krusé's account of his

Missionary Tour to Lower Egypt.

On the 1st of July Mr. Krusé left Cairo for Alexandria, and thence proceeded to Rosetta. On the way he records the following

Encouraging Instance of a Mahomedan Inquirer.

July 11, 1847: *Lord's Day*—Early this morning we reached Metoubis, where we remained. Khaleel, my Assistant, who on this occasion accompanied me, joined me in the Services of the day. We were quite alone till nearly sunset, when I sent to the Divan to acquaint the Copts with my arrival. Khaleel told me that they all rejoiced, and none more so than the Mahomedan mentioned in my former Journal.* They soon came on board, and we had a very profitable conversation. When the Mahomedan came, one of the Copts turned to me and said, "Do you know what this man is now? He is a Jew!" "No," cried the man, in the hearing of the sailors, "I am a Christian!" He then, in a very affectionate manner, expressed his joy at seeing me again. I asked him what use he had made of the Scriptures I had given him on my former visit. He answered, "I have read them again and again." "And do you believe what you read in the Gospel of Jesus Christ?" "Yes, I believe it altogether." I said, "May your faith be not merely a historical belief, but may it tend to the saving of your soul!" I then handed to him a copy of the New Testament printed for Mahomedans. The man was overjoyed, and said he would read it as regularly as he took his daily food, and make it his principal study. On taking leave, he begged so earnestly that I would call again on my return from Rosetta, that I was compelled to promise I would endeavour to spend at least a few hours with them.

Visit to the Coptic Bishop of Rosetta.

On the 12th Mr. Krusé arrived at Rosetta, whence he writes—

We soon went to call on the Kumus (Archdeacon), whom we found sitting with the Bishop, Amba Sarabamoon. The Bishop is a very aged man, about 90, and scarcely able to speak five words together; yet he can travel about from place to place, gathering money from his people, who revere him, and give him without his asking, for they believe that his blessing

* Mr. Krusé visited Lower Egypt in May and June 1815.

maketh rich: a mere look at him is sufficient. They consider him a saint, and affirm that he has often driven out evil spirits. Scarcely had we sat down, when a number of respectable Copts came to pay him homage: they prostrated themselves on the ground, and then arose and kissed his hand. I tried in vain to keep up a profitable conversation. Had it not been for my own voice, a dead silence would have generally prevailed. Occasionally the Bishop would put his hand to his breast and say, "Are you well?" The people, touching the forehead with the hand, answered, "We thank God." Then the Bishop would add, "The Lord bless you!" This is a universal custom among the Copts, and especially among the priesthood, who endeavour to cover their want of knowledge by these friendly salutations.

Second Interview with the Mahomedan.

The next day, and part of the following, were spent at Rosetta, but Mr. Krusé was much grieved by the want of profitable intercourse with the people. On the 14th he returned to Metoubis, and the Journal proceeds—

We intended to stay only an hour or two; but the Mahomedan entreated us to remain the whole of the day, and indeed we were compelled to do so: while we were talking, our boatmen all fell asleep, and our boat was driven on the sand, and we could not get it off. The accident was, however, overruled for good: we had much profitable intercourse both with Christians and Mahomedans, distributed several books, and sold some.

July 15, 1847—This morning our Mahomedan Friend brought us a present of a lamb, and seemed quite delighted that we had been detained. He said, "This must have been ordained by Providence." We had again much useful conversation. At length I hinted to him how anxious I was to proceed; when he immediately went into the village, and, collecting some men, our boat was soon afloat: our sailors had repeatedly tried, but were unable to float it alone. I now wanted to give the men a shilling, but was prevented by the Mahomedan. "This," said he, "would indeed be a shame, when you are driven ashore on our account: I shall take care of the men." We parted with mutual good wishes, and, on my part, with a

thankful heart that God had given me this opportunity of strengthening His cause.

Liberality of Said Pasha and Mahomed Ali to Coptic Christians.

Mr. Krusé then proceeded to Fua, Cafre Zayád, Neghíleh, &c., without finding many opportunities of usefulness. On the 23d he relates—

We fastened our boat near the canal leading to Tanta. What alterations have here taken place! Below Benha-el-Assal, where two years ago stood large hills of rubbish, there is now a stately palace belonging to Abbas Pasha: a steamer of his was lying at anchor. Another steamer, in which was the Governor of Mansoura, met us; and yesterday Said Pasha passed us in his steamer. These young Pashas no longer travel about, as formerly, on horses, but visit their villages in steamboats; and, wherever they intend to remain for a season, have palaces erected for their reception.

Shortly afterward Mr. Krusé went on to Mit-Berreh, and on the way passed a palace that had recently been erected for Said Pasha. It was stated—

"Although the people have certainly much cause for complaint, yet are we much better treated than many others: this Pasha is a good-natured man, except when he is in a passion." One privilege these people have granted to them, which they gratefully acknowledge—*i. e.* six months since, this Pasha sent an order through all his villages to the effect that his clerks might keep their Sabbath, as most of them were Christians. The villages and towns under Ibrahim Pasha have no such privilege granted to them: the people there must work all the year round without intermission: neither their own Sabbath (Friday) nor ours is to them a day of rest. The old Pasha, Mahomed Ali, indeed is more tolerant: he grants his people the Friday, and on Sunday permits his Christian clerks to attend their Church in the morning, after which time he requires that they should pursue their labour.

Visit to the Kumus of Mit-Berreh.

Mr. Krusé visited the Kumus almost immediately on his arrival at Mit-Berreh. He relates—

Before sitting down I observed much whispering, and presently I missed the chief Muallem. I guessed what was to be

the result of these consultations, so I begged them not to trouble themselves in preparing food for me, as I had not come to partake of temporal food, but to converse with them about that spiritual food upon which they might feed without again feeling hunger, even the bread of life that abideth for ever. The people responded, "Amen;" and the Kumus, in a kind and affectionate manner, added, "I tell you, in the name of all here present, we are most happy to see you with us, and we count your visit a great blessing from the Lord. Indeed, I cannot express what we feel; and I hope you will fulfil our desire, and remain with us this evening, and partake of our simple supper." By this time the number of Christians present amounted to 16, nearly half of whom recognised me: the rest had settled here since my last visit. There was one among them from Cairo, and his delight was great. In a short time Khaleel joined us with the books: we distributed some, and sold a few Psalters. This was a most delightful evening: seated on the terrace, with the full moon shining upon us, we conversed on the signs of the times. While we were thus conversing supper was served. These poor people had spared nothing for our entertainment: they vied with each other in kindness. After partaking of the repast, we continued our conversation until half-past ten o'clock, when we arose to depart. It was with difficulty we got away, and not before I had insisted upon the Kumus remaining behind: they all would accompany us, saying it was a shame to allow us to return alone—we who had come so far to see them. At length I succeeded in prevailing on a few of them to stay behind, and, taking a friendly leave of the poor Kumus, who appeared to be sinking fast from a decline, we parted, thanking God for this happy meeting. On our way to the boat Khaleel told me that the people had asked whether they should make a collection for me, as they do when they receive a visit from their Bishop. Of course Khaleel prevented this.

Visit to Mit-Ghamr—Controversy between the Priest and Khaleel.

At Mit-Ghamr Mr. Krusé found the Priest much more inclined for controversy than plain Scripture Truth. After a long conversation on minor points, Mr. Krusé writes—

I arose to leave: this, however, I was

not permitted to do, but was forced to partake of their dinner. During the meal, a man, who had just got a book and a Tract from Khaleel, entered and remarked, "How well your young man reads!" Upon hearing this the Priest said, "We must send for him." When he came he was desired to read a chapter; but the Priest was too eager to examine him: he put several questions to him; among them, what he thought of the holy unction, which they use in baptism. Khaleel replied, "This is an invention of man." The Priest was exasperated at this bold assertion from a son of his Church; but Khaleel undauntedly proceeded, "I know from experience that the unction did me no good: I remained in darkness until I studied the Scriptures for myself, and thus was led by the Spirit to a knowledge of the Truth. If the unction be the Holy Spirit, as you affirm, then all baptized Christians must have the Spirit, and be holy men. But is it not evident, from their lives and works, that many have never received the Spirit?" The Priest became vehement, and committed himself by saying, "I believe the unction to be the Second Person of the Trinity." Khaleel quietly replied, "You are mistaken in your zeal. I have hitherto always heard from the Clergy that the unction is the Holy Spirit." The Priest replied, "I will die on what I believe." I here joined in the conversation, and related what a Bishop himself had told me of the making of the unction. "When the Meiroon (Holy Unction) is nearly all used, the Bishops assemble, take the rest, and put to it such ingredients as are required. This mixture is then set on the fire, and, in order that the fire also may be holy, they burn old pictures that have received the unction: so a part of the unction is burnt while a fresh supply is made. Now is not this absurd? And when you are accused of worshipping pictures, you say you only worship the Meiroon. Thus you worship the work of men's hands, like the heathen." The Priest of course would not allow this; but being confounded he turned the subject. After some further conversation, I arose to go. Several of the Christians arose also, and said, with apparent fervour, "There is but one Saviour and one faith: we are all one in Him." A few of them accompanied me to the boat. I was perfectly exhausted, and therefore begged Khaleel to read a Sermon of Macarius on Regeneration,

which pleased them very much. First one and then another begged for the book; but as we had only this copy we could not part with it. We here distributed a large number of books, and sold some.

Interesting Proceedings at Samanoud and Mansoura.

July 28, 1847—Early this morning we arrived at Samanoud, and directly went on shore. Upon visiting the School we found twelve boys, sitting in an orderly manner, learning their lessons: they had copied parts of the Scriptures on paper. We felt pleased with their appearance. We were soon observed by the Priest, from an upper window: he accosted me by my name, and, hastening down stairs, welcomed me most cordially. We soon had a little body of Christians around us, and greatly enjoyed our conversation. The Priest really seemed delighted with our visit: he repeatedly assured me that he had never forgotten me, and that he loved me much. He insisted on shewing us the repairs of his Church and house. We were mutually pleased with each other: I could not but admire the cheerful and Christian Spirit of the man. Upon supplying the School with books, I remarked, "I am glad to see your School in such good order." The Priest instantly interrupted me—"This is the result of your blessing, and the advice you gave me two years ago." I replied, "I trust you will not stop here, but go on improving your School, not merely in outward order, but by instilling into the minds of the children *the truth as it is in Jesus*. You know this is important, for it is written, *They that seek me early shall find me*." When I arose to leave, the Priest said, "I should be glad if you could remain longer; but I shall come to Cairo ere long, and there learn more from you." He added, "I rejoice to hear that our Christian Brethren daily meet in your house: it is a good work, which the Lord will bless." He, with a few others, accompanied us on board, and remained with us until we actually set sail.

Toward noon we arrived at Mansoura. We soon had a visit from an old acquaintance, a respectable Christian, the head of the clerks. His welcome was most cheering: "How long," said he, "have we been waiting for you! Three weeks ago I received a Letter from a friend of mine, who attends your Meetings, apprising me that you had left Cairo and purposed visiting Mansoura." I observed, "Your friend forgot that I was first going

to Alexandria and Rosetta." He quickly rejoined, "Praise be to God for your safe arrival! And, first of all, I would say to you, as your press at Malta is discontinued, I desire a copy of all your publications, and will pay for them at the reduced prices." After supplying him, he purchased a Turkish Bible and Arabic Bible, also the New Testament, and the Coptic Psalms and Gospels: this was a cheering commencement. Very soon afterward came a Schoolmaster whom I had formerly known: he has a School in a private house, under the patronage of the above Muallem: there were in it thirty boys, whom we supplied with books. Our arrival was soon made known, and Christians of all classes flocked to our boat: we were soon quite crowded.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

Varied Labours of the Society's Missionaries—Failure of the Rev. R. L. Allnutt's Health.

THIS large and important city, containing, as is calculated, a population of 700,000 Hindoos and Mahomedans, and forming the Metropolis of South India, has long been the scene of Missionary Labours. It is at present occupied by the following Missionaries of the Church Missionary Society—the Rev. Messrs. T. G. Ragland, J. J. H. Elouis, J. B.ilderbeck, J. B. Rodgers, and Devasagayam Gnanamuttoo.

Mr. Ragland is engaged in the duties of Secretary of the Corresponding Committee at Madras, and in the Sunday and Week-day Services of the English Congregation in the Church Mission Chapel, Black Town.

Mr. Elouis, assisted by Mr. Gnanamuttoo, who was ordained Deacon by the Bishop of Madras in April 1847, has the charge of the Native-Christian Congregation assembling in the Church Mission Chapel on the east side of Black Town. We are sorry to have to report that Mr. Elouis has been much hindered in his work, during the greater part of

the past year, by a serious complaint in his eyes; but he states that he has received most valuable assistance from his young colleague, to whom he hopes that the additional responsibility and duty which have been thrown upon him have proved of much benefit.

Mr. Bilderbeck, now permanently connected with the Society (p. 169), and Mr. Rodgers, have unitedly been engaged in ministering to the Native Congregations at Trinity Chapel, on the western side of Black Town, and at the Chapel in the suburb of Perambore. Beside the charge of the Christians, they have been occupied daily in preaching openly in the streets to multitudes of Heathen Natives, and, notwithstanding the rudeness and the opposition to Christianity prevalent in the city of Madras, they have uniformly met with attentive and well-behaved listeners.

The Rev. R. L. Allnutt, whose services had been transferred hither from Tinnevely (p. 167), has been obliged to leave India on account of ill health. He reached England in November last.

Female Education.

The Central Female Girls' School, in the centre of Black Town, and the branch of it in John Pereira's district, near Trinity Chapel, have been severally conducted by Mrs. Winckler and Miss Spencer. They are attended by about 180 Day Scholars, some of whom are the daughters of members of the Congregations, and others of Roman-Catholic and low-caste heathen parents. They are instructed in reading and writing the Tamul Language, in the Scriptures, in Arithmetic, and in Geography. Their needle-work and knitting are so well performed that there is a ready sale in Madras for as many articles as their busy fingers can make.

The following statistical account of the state of female education in the Madras Presidency, connected

with the Church Missionary Society, has been supplied in the "Madras Church Missionary Record" for January 1848.

I.—BOARDING SCHOOLS.

1. *Normal Schools.*

Tinnevely, containing.....	30 girls
Travancore.....	40 to 45
Total.....	<u>70</u>

2. *Schools at Mission Stations superintended by wives of Missionaries.*

In Tinnevely 8 Schools.....	174 girls
Travancore 6 ditto.....	124 ..
Masulipatam 1 ditto.....	5 ..
Total.....	<u>303</u>

The girls in the above Schools are, with one or two exceptions, Christians.

II.—DAY SCHOOLS.

Madras: Central, and John Pereira's, 185 girls	
Tinnevely: Village Schools.....	1383 ..
Travancore: ditto.....	195 ..
Masulipatam: ditto.....	15 ..
Total.....	<u>1778</u>

About one-fourth of the above girls are Roman Catholics, Mahomedans, and Heathen.

It is not intended to be understood that the expense of the education of the whole of these girls, amounting to about Rs. 16,000 (1600*l.*) per annum, is borne by the Society. About Rs. 4500 (450*l.*) are provided by friends here and in England for particular Schools; leaving a balance of about Rs. 11,500 (1150*l.*) per annum chargeable on the funds of the Society.

Appeal for Prayer.

On occasion of the serious deficiency in the funds of the Society last year appeals were made to the European residents in South India for increased aid, and we are thankful to say that they were liberally responded to. At the same time a further appeal was made, which we trust will be answered, both in India and in England, by the offering of many intercessory prayers to Him from whom alone cometh *every good gift*.

The following is part of the appeal last referred to—

Yet we have a still greater want than that of funds. Without the aid of the Spirit of the Lord our work must prove

mere vanity; and only in proportion to the amount of earnestness, faithfulness, and ability—and these can be supplied to them by God alone—on the part of those engaged in the work, have we reason to look for the out-pouring of the Spirit upon their hearers. While, therefore, we urge upon our friends to offer up renewed and yet more earnest and frequent prayers than as yet they have offered, that willing and understanding hearts may be given to the Heathen, so that even now multitudes of them may be converted to Christ, we further especially beg of all those who love our Lord Christ, and seek the advancement of His kingdom, that they will be particular and fervent in their entreaties on behalf of THOSE WHO ARE LABOURING, whether as Teachers, Catechists, or Missionaries. We know that their spiritual necessities are great and peculiar, and they require peculiar grace.

We now give a variety of extracts from Mr. Bilderbeck's Journal.

Effects of Popery in South India.

Jan. 3, 1847: *Lord's Day*—At eleven A.M. I went to Perambore, and conducted Service. We have now scarcely any Christian Families here, and our number is therefore generally very small; and yet, blessed be God! not so very small as to exclude us from the privilege of pleading the Saviour's promise, *Where two or three are gathered together in my name, there am I in the midst of them.* There were now about twelve adults and five children present. I read Prayers, and preached from Luke ii. 21. During the Service we had an increase of eight other adults. These, however, did not come in, but stood outside at the main door, listening all the while. After Service, as I was riding home, I overtook them, and found that, as they walked along, they were talking over what they had heard. Being just close after them, I heard one of them remark to the rest that our worship was very plain, and that we neither burnt incense nor had any candles. This led me to tell them that that was never our practice; but that, as God was a Spirit, we worshipped Him *in spirit and in truth.* The man then said he was induced to make the remark only from having seen such things at other Churches, which White Men equally attended. I asked him whether he did not remember seeing any thing else there. He replied

that he did; that he had observed images, and persons standing before them with shaved heads, and dressed in gay clothes, burning incense to these idols. I then begged him to tell me whether he perceived any difference between such modes of worship and their own practices as Hindoos. At this the man suddenly altered his tone, and, growing indignant, charged us with having borrowed it all from them; only adding, that we took away THEIR idols and substituted our own in their place. I told him that he was wrong in passing such a sweeping censure, and that we were not the persons to blame, but the Papists, whom I supposed he meant; for, according to his own previous admission, we had no candles, nor burnt incense, nor had images; and then, pulling off my hat, I shewed him, too, that my crown was not shaved. He smiled at this, and, with much courtesy, begged me to put my hat on again. After, however, gratifying his curiosity, and appeasing his wrath, I observed to him that the only God whom we worshipped was that God who made heaven and earth; that the only candle we kept was the blessed Word of that God, which was like a lamp unto our feet, and a light unto our path; that the only incense we burnt was prayer and praise, by which we made known our requests unto God, and adored Him for all His benefits to us; and that we built Churches only that we might have a convenient place wherein thus to worship Him who dwelleth not in temples made with hands, but who, in condescension to us, has still promised to be *where two or three are gathered together in His name*, and that to bless them. The man, however, maintained, that so long as there were Europeans in this country who could do as they did, he saw no harm in following such idolatrous practices. I told him there were yet many others who did not do as they did, and that true wisdom should lead him to select for an example those whom he thought to be shewing a more excellent way.

Visit to the Tinnevely Settlement.

March 8—I went this afternoon to the Tinnevely Settlement*, and saw some

* This is a new village, formed just outside the walls of Black Town by a number of Heathen Natives, who, for some years past, have been flocking from the Tinnevely District to the metropolis in search of work. They keep together just as a colony from Yorkshire might do if settled in the outskirts of London. There is a wide door opened among them for the Gospel.

relatives of a person whom I had baptized on New-year's day. They were full of complaints, alleging that, since he had embraced Christianity and received baptism, evil spirits had ceased to frequent their house, and to communicate good! I could not resist smiling at their simplicity; and yet it was truly painful to perceive how completely these poor people were kept under bondage to Satan. "Good?" said I. "Oh! what good do you expect evil spirits to communicate to you? Christ came to destroy the works of the devil; and if, by taking the prey from the mighty, He has deprived this enemy of his spoils, and so has driven him out of your dwellings, this, surely, ought to be a cause of joy and thankfulness to you, and not of fear and regret. Only pray that He may drive the devil away out of your hearts also, as well as out of your houses, and you will be more happy." Then, turning to the newly-baptized person, I asked him what he had to say upon this matter; but he looked at them and laughed, and then observed that his friends had all taken needless alarm, and would not now have him to stay in their house.

Preaching by the Way-side.

April 26, 1847—I went this afternoon to John Pereira's Gardens and its neighbourhood. Mr. Rodgers preceded me, and commenced work among a few persons, seated under a tree near the General Hospital Gate, who were employed in making baskets. While Mr. Rodgers, assisted by Mr. Catechist Chapman, was profitably engaged in conversing with these people, I procured a copy of the New Testament, and struck off in the opposite direction, nearer the Evening Bazaar opposite the Esplanade. I soon ingratiated myself with a respectable native tradesman, who kindly asked me to take a seat in the verandah of his house, which just faced the main road. As it was a thoroughfare there were many people here. Thankful to God for the kind reception I met with, I at once began to improve the opportunity by calling the attention of my friend to the precious book I held in my hand. I told him I could not better return his kindness to me than by sitting and reading to him, as he seemed to be disengaged. He gave me leave, and I read aloud a portion of the third chapter of St. Paul's Epistle to the Romans, from the tenth to the twenty-

July, 1848.

sixth verse. Attracting attention, I was soon favoured with a numerous auditory; and having read the passage, I proceeded next to crave the permission of my friend to explain it to him and those around. Obtaining liberty, I made that the foundation of a long address, taking occasion to tell them that all were sinners—that none were righteous—that the world was guilty before God—and that righteousness and redemption were to be found in Christ alone as the only propitiation for sin. I concluded by assuring them that this was a method of mercy which reflected the glory of God, and was suited to the wants of men, and that all other systems were of human origin, and fell short of the ends contemplated. I quoted some of the Hindoo poets in confirmation of certain general truths, and finally ended by affectionately exhorting them to close with the offers of the Gospel by seeking their peace and holiness in the blood and righteousness of Jesus. There was no opposition of any kind made; but all listened to the address with much attention, and observed great propriety throughout. I left them afterward amidst demonstrations of goodwill from everybody. Indeed, I felt much encouraged by this evening's work; and when I reflect on the character of the locality, and the excitement in which Madras was of late, I cannot but be very grateful to God that so much indulgence was shewn me, and that I was able so freely to proclaim His Gospel, none daring to make me afraid. Surely He makes the wrath of man to praise Him, and the remainder of the wrath He restrains. To Him be glory for ever and ever!

May 7—At six A.M. I went to Perambore with Mr. Rodgers. I had some opportunities of talking to the people, though not with much encouragement. We saw one very old and venerable-looking man, who, though long an inhabitant of Madras, actually said he had never heard of Christianity before, and seemed entertained and interested with what little we were now able to tell him of it.

TELOOGOO COUNTRY.

Masulipatam, which forms the only Station of the Church Missionary Society in the Telooogo Nation, is the chief town of an extensive district of the same name, and is situated on the sea coast, about 250 miles

north of Madras, and just above the mouth of the River Kistna. It is the most recent of our Missions in India, having been commenced in the autumn of 1841 by the Rev. R. T. Noble and the Rev. H. W. Fox.

Some Account of the Annual Festival at Mangalagherry.

March 3: *Mangalagherry*—I had a pleasant ride hither on the afternoon of the 27th, arriving at the close of the first day of the great annual festival. Mangalagherry is a small, but, for India, a well-built town: it probably contains 3000 or 4000 people. There is a large temple, with a handsome gopurum (tower over the gateway) about 120 or 150 feet high; and just beyond it rises the hill, to the height of 600 or 700 feet.

Half way up this hill is a small pagoda, where the most sacred idol is kept. It is a stone one, about two feet high, called Narasingha, and represents an uncouth incarnation of Vishnoo, half man, half lion. There are several miracles connected with it. The first is, that when a person comes to make an offering of sugar and water, and the Priest pours it into the mouth of the idol, as soon as it has received half the offering it begins to reject the rest, as a sign it has had enough. The next is, that whatever quantity may be poured into the idol's mouth—even if it be a hundred gallons—the idol, small as it is, holds it all. The manifest refutation of this is, that from all the crevices of the rock around the temple the sugared water trickles down in large quantities; but the stupid people are persuaded that this arises only from the spilling at the time of pouring it into its mouth. Another is, that if a number of vessels full of this liquid be left in the temple during the night, next morning they will be found half emptied; the idol never taking more than half. I told those who reported this miracle to me the story of Bel in the Apocrypha, which greatly amused them, being so closely to the point. The fourth miracle is, that if the sugar and water be left on the hill any time, neither ants nor flies are attracted to it.

The festival consisted in nothing more than certain nightly processions. On the night of the 28th, the Lord's Day, an indecent representation of one of the scenes of Krishna's life took place in the public street, by means of figures about two feet

high. The next night was the marriage: this consisted of a procession of an image of the god, so wrapped up in swaddling-clothes that I could make out nothing of its shape, seated upon the folds of an enormous cobra de capella, and overshadowed by its outspread hood. Along with this image—and, like it, borne aloft on men's shoulders—was a small shrine containing two brass idols, which represented the two wives of the god. The procession moved slowly about the town, pausing every now and then, while music was played before the idols, rockets were let off, guns fired, and a firework or two burned. The great night was Tuesday; but nothing else took place beyond the dragging about a great car, in which was seated a little idol.

The crowd was enormous: on Sunday the town was crammed; but on Monday all the ground round about was also covered with people, and on Tuesday it was still more closely and widely crowded. The poor people came from all directions; many of them twenty or forty miles, and some even more. Of course there was no room in the town for them, so they just lived day and night on the open plain. Each night, about seven or eight o'clock, I saw numerous groups of women and children, worn out with the excitement and heat of the day, lying all round about the temple asleep: the men were still moving about. All the main street and neighbourhood were crowded with booths, where ornaments, toys, food, or sweetmeats, were to be sold: indeed, in many respects, allowing for the difference of customs, it was like a great English fair, without its riot or drunkenness, but, instead of that, defiled with idolatry. In the place of mountebanks and wild-beast shows, were a number of people whom I might call fire-dancers. A man, three-fourths naked, would take two thick torches made of cotton rags with oil on them, and, having lighted them, he would dash them one against the other until he was enveloped in the cloud of sparks which flew from them. All this while dancing about violently, he would vary the spectacle by beating his naked breast and back with the burning end of the torches, or by holding them both before him in such a position that the flames passed close by his breast and face. Sometimes he would sit down on the ground, take a roll of rags about an inch thick, light one end of it, and put it into his open mouth, holding

it on his tongue without extinguishing it. Meanwhile another man, fantastically dressed, would be beating a small gong. I saw four or five sets of these characters in the space of 100 yards. Another man varied the amusement by mounting on stilts, and running through the skin of his back and arms four skewers of wood, the further end of which terminated in small flaming torches. On inquiring many times the cause of all this outrageous and unmeaning self-torture, I was assured that it did not arise from religion or devotion, but was simply an expedient to collect a few pence from the bystanders.

On the Lord's Day I was alone, and spent the greater part of the day quietly in the travellers' bungalow, just outside the town. In the morning and evening I spent more than an hour, on each occasion, in disputing with, and preaching to, large numbers of listeners. Unlike the people of Cullapilly, they everywhere, and at all times, treated me with great respect and civility, the immediate cause of which is probably the well-known good will of the excellent Collector of the district to the Missionaries.

On the morning of Monday, the 1st inst., I was joined by an American Lutheran Missionary from Guntoor; and morning and evening we sallied forth into the crowd. However, the better to get at the people, I pitched my tent in a grove of tamarind trees, in sight of the great temple, and just outside the crowd. Here I had crowds of listeners. As many as could find room sat down in my tent: the rest crammed all the space round about the doors on each side of the tent, and looked in through the windows. I must have had from fifty to sixty people at a time, most of them attentive, and continuing for a length of time: among them were a good many women. I continued for an hour and a half or more, at a time, to preach to them about idols, sin, and Jesus Christ the one sacrifice for sin. When I was tired I read to them the Ten Commandments, explaining and applying them, or else a Tract, commenting on it as I read. The crowd being great, the noise from the distant crowd reaching to the tent, and my audience not being so much before me as at my right hand and left, I had to exert myself much, and to shout loudly: this, with a temperature of about 94°, was exhausting; and when the two days were over I was greatly fatigued, and my throat very

sore. But it was a subject of great rejoicing that I had been permitted to preach Christ to such great numbers, who had never heard of Him before, without obstruction or opposition.

I was not a little amused at the looks of wonder which I saw continually in the crowds who looked at my companion and myself, and at the crowds which usually followed us to the bungalow; for their looks confirmed what they told us, that they had never seen a white face before. I believe this is the case with a large proportion of the villages.

Return to Masulipatam.

March 5: Wulloor—I have returned into the Masulipatam District, which I left on going to visit Mangalagerry. I pitched my tent in a clump of tamarind trees just outside the village, and for two days I have had conversations with the people much as usual. I had a variety, however, in the case of one man, a Soodra who had learnt Sanscrit, and read some of the Pooranas, and is a Vedānti, one of a sect similar to the new Platonists. He professes to reject not only idols and their worship, but also all distinctions of gods, affirming that there is only one; yet, like the Greek philosophers, he conforms to custom, by a large mark of Vishnoo on his forehead. I first met him in a crowd in the village, when I was talking to a number of Brahmins about their idols; and then he was violent and almost unmannerly in discussion. When, however, he came to my tent, he spoke more quietly, and was very much interested in the answers which I gave to a variety of his questions. Many of my answers, regarding the spiritual nature and the unity of God, quite agreed, he said, with his own views: there were others which no less pleased him, although novel, for they approved themselves to his judgment. Although he made no objections to the great scheme of redemption, yet he did not grasp it with any readiness: the reason was plain, as I afterward told him—he did not know or feel that he was a sinner, and therefore cared little for the good news of forgiveness of sin.

The village is a large one, and is the residence of the richest Zemindar, or large landholder, of this district. He lives in a good-sized house, inside a fort with lofty mud walls, erected, not for defence, but show. On the same principle of display he keeps in his service 400

men, about 60 of whom are dressed and armed as sepoys, and about a dozen as cavalry. He has seven fine elephants, and a large number of camels; and as he is fond of hog hunting, he keeps about fifty dogs for this purpose. The only useful thing that I heard of his doing was the establishment of a Native School inside the fort. I understood that his wife could read Telooگو, and even a little English. I learned this by a little boy, who is a scholar in the School, coming to me for some Tracts and books for her ladyship. The brother-in-law of the Zemindar also sent for several Tracts, which he specified, and afterward commissioned one of his chief people to see if I had got "any curious books;" by which he meant any copies of their religious books, concerning the possession of which I had been speaking in the morning.

March 9, 1847: Neddamolte Bungalow— Leaving Wulloor early on the morning of the 6th, I rode over to Weyoor, distant only four or five miles. I remained there in the bungalow all that day and the next, the Lord's Day, visiting the villages in the evening and morning. I had long conversations on either occasion.

At daybreak yesterday morning I left Weyoor for Prámarru, where I had been so well received ten days before, and whither I had promised to return. I met, on going into the village, several of my previous acquaintances, who seemed glad to see me: they had many questions to ask me about Mangalagherry, so that two or three times I had to go over the account of the trickery of the Priests, and the story of Bel. It was excessively hot all day in my tent, and I had not so many visitors as before; but to several of those who came I had the opportunity of repeating the Gospel, and of pressing upon them the danger of delaying to come to Christ.

I found the Brahmin in whom I had been much interested before (p. 206) still professing the same belief in Christ, and distrust in Vishnoo, Siva, and all other idols. He did not conceal from me, however, that he received four rupees a month for singing Siva Hymns in a neighbouring village. He had a long conversation about how he was to get his livelihood in case he should turn Christian, and wanted me to promise that I would support him. I told him I could not promise to do that; but that God's promise was true, and consistent with reason, that He will pro-

vide for those who come to Him. "Oh!" said the man, "that won't do for me." I said, "If you cannot trust God's promise for support in this life, how can you trust His promise for what is so much greater and more difficult, eternal life in the world to come?"

On both occasions I have pressed him to take a Tract or a Gospel; but he has, with unusual pertinacity, declined. On my pressing him to take and read a copy of St. Luke, and asking him how he could expect to know the way which leads to life if he did not read regarding it, he said, pointing to the book, "How can I understand it? Perhaps it has sixteen different meanings; and how am I, even though I sit all day over it, to find out the right one?" His notion is an authorized Hindoo one, viz. that the sacred books are purposely so written, that every sentence may be capable, not of one meaning only, but of many, and a teacher or a commentary is thus required to understand the text. In ingenuity this exceeds the Pope's reasons for keeping the Bible from the people. In regard to the variety of meanings capable of being drawn from one set of sentences, it shews that there is nothing new under the sun. Yet who would have expected the principle of Tract No. 90 to have been forestalled in an obscure Hindoo Village! I still have hopes of there being something at work in the man's mind.

I had intended to remain at Prámarru two days; but the heat was so great that I judged it better not to remain in my tent any longer.

Missionary Work at the Station.

*March 27: Masulipatam—*I have been here rather more than a fortnight since my return from the villages. My employment is, to go out before sunrise into the town, which is close to my house, and there spend an hour or two in conversing, preaching, and disputing, with a crowd of people in some corner of a street. I get ready listeners, though not so favourable ones as in the villages: nevertheless, I make the name of Christ known to many, and give away a few Tracts. Nearly the whole day I am engaged with visitors in my house: many boys from the English School come and spend hours with me; and I have visits from many grown-up Natives, with whom I hold long and interesting conversations.

I have adorned the walls of my prin-

cial rooms with pictures — portraits and views, birds and animals—and on my tables I have placed a variety of nicknacks and curiosities, little mummy figures from Egypt, chimney ornaments from England, a small globe, &c. These form grand attractions to my visitors, who are as delighted to see them as a child is to see a raree-show. Beside this, fame has made known that I possess some magnetic fish and ducks, and a camera obscura, and other wonderful things from Europe. I often find, after a long conversation on matters of a higher kind, that I have been honoured with the visit in consequence of my visitor's curiosity to see the wonderful things which I possess. I of course gladly exhibit them, and so, I hope, prepare the way for more confidence and kindly acquaintance with my native neighbours, beside conveying to them as full statements as I can of the way of salvation through Christ.

With the younger part of my visitors I find that so simple a thing as a magnetic toy goes to shake their confidence in their heathen miracles, as exhibiting to them the existence of natural wonders greater than those which their people tell them regarding the gods. The fish and the duck that will come when they are called, and have the semblance of life, although they are manifestly only tin toys, afford a ready comparison with the idols, which can neither stand nor walk, nor hear, nor see, and yet are said to be alive.

A few days ago, while conversing with a crowd of people in the street, some of them asked me the common question, "Suppose we join your Religion, how shall we get our livelihood?" While I was endeavouring to shew them that those who committed their souls to God would be found far from losers in regard to their bodies, I used the illustration of the Prodigal Son. "Suppose," I said, "a little boy was to leave his father's house, and go to a far country. Surely he would soon find himself in want: then, half-starved as he would be, if he were to return home and humbly ask for food, would not his father most joyfully receive him, feed him, and clothe him, as a recovered lost one?" "No," said the man to whom I spoke; "the father would have nothing to do with the lad: how could he tell what he had EATEN while he had been absent from home?" mean-

ing, that as the father could not tell whether the boy had not eaten food prepared by people of inferior caste, and consequently lost his caste, he would count him as unclean, and drive him away. I was scarcely prepared to hear so unblushing a statement of the hard-heartedness to which the system of caste reduced people. The speaker was not a Brahmin, nor apparently any thing more than an ordinary Soodra working-man.

On several occasions, of late, I have had the low morality of the Hindoo religious books brought out in common conversation. Pressing on the people the fact of their having sinned, which some deny, but which they commonly evade by asking, "Who knows the difference between right and wrong? What is sin?" I have asked them, "What is lying? what is theft? are they right, or wrong? are they sins, or not?" I have been answered, several times, "Why, that depends on the occasion. If a man lie or steal to satisfy hunger, of course there is no harm in it." Sometimes they say, "Of course everybody tells lies: how could the world go on without lying?"

I was much shocked, one morning, by the bold wicked statement made to me by a farmer just come out of the country. I was asking him, as above mentioned, whether he had not sinned—whether, for instance, he had not told many lies. "And if I have," said he, "who is it that made me tell them? who else but God? It is not my fault." I told him that thus he was charging God with being a liar; for if I were to send my servant into the bazaar and make him steal, I should be just as much a thief as he was. "Well, what then?" said the man. "God is a thief and a liar: if not, how does it happen that some men are born rich and others poor?" I turned away from him, saying that I dared to speak no longer with such a blasphemous man, and began to express to the bystanders my horror and grief at these expressions. They only laughed; but the man seemed a little ashamed, for he presently came back to justify himself; saying, that in his religion, his god, Krishna, was related to have both committed thefts and told lies, and, as he believed all this, he was surely right in saying what he did. The worst of it is, that it was not the man's own idea, but the systematic doctrine maintained by a large proportion of the Hindoos—that men are mere puppets,

and that God is the immediate instigator of all their actions, both good and bad.

General View—Return to England of the Rev. H. W. Fox.

The Station is at present occupied by Mr. Noble and the Rev. J. E. Sharkey. Mr. Noble's time is chiefly occupied with a superior School for the scriptural and general education of the upper ranks of the Natives through the medium of English. The small Congregation of Teloo-goo Christians is also in his charge. He is assisted by Mr. J. W. Taylor and Mr. J. Coombes, East-Indian Schoolmasters. Mr. Sharkey gives himself to the vernacular preaching to the Heathen Natives in the streets of the large town, and in the populous villages in the surrounding district. In July last he was joined by Mr. T. Darling, a late student in the Madras Church Missionary Institution, and is already receiving assistance from him, as his knowledge of the language increases.

We are sorry to say that Mr. Fox, who had returned to his work in Jan. 1847, was obliged to leave Masulipatam, in consequence of severe illness, in November, and finally (p. 170) left India in February of this year.

Occupations of the Rev. J. E. Sharkey.

Our information on this subject is contained in a Letter from Mr. Sharkey, dated July 1, 1847. He writes—

Ever since my arrival here, I have either accompanied Mr. Fox or gone myself into the Pettahs.* With few exceptions, and those occasioned chiefly by illness, I have, both morning and evening, endeavoured to preach *Christ and Him crucified* to the Heathen around. After my return home every morning, which is generally at about nine o'clock, and throughout the day, I have my servants to read and pray with; to converse on the subject of Religion with such other of the people as call on me; and to prosecute my Sanscrit and Teloo-goo studies. In addition to this, I am engaged, in con-

junction with Messrs. Noble and Fox, in revising a Teloo-goo Translation of our Liturgy. Mr. Fox and I are also drawing up, in simple Teloo-goo, and in Scriptural Language, a summary account of some of the vital and leading doctrines contained in the Word of God. We are desirous of having this printed in the form of Tracts, so as to admit of easy circulation, and in some measure answer the grievous want of a Teloo-goo Translation of the Scriptures.

Mr. Sharkey then describes the

Religious Condition of Heathen Hindoos.

After tracing the chief outlines of Hindooism as practised in Masulipatam, Mr. Sharkey proceeds—

There is indeed, at the bottom of all this variety of the Hindoo Creed, a thorough ignorance of the very first principles of truth. Of God, however magnificent their description, and however full their praises, they are totally ignorant. There is not one Hindoo, here or elsewhere, who does not, in his notion of the Supreme Being, either altogether omit or miserably mutilate God's glorious attributes of justice, holiness, and mercy. They will not admit, or rather wish not to admit, that there is any analogy between this world and the world to come: they will therefore not allow any argument that is drawn from human affairs illustrative of the economy of Religion. Their information, too, is so scanty that they are not able to appreciate historical facts or scientific truths. Their moral feeling is so blunted that any appeals to experience are appeals in vain. It is now that I feel, a little more than I did, what Missionary work really is, and the conflict that is daily going on strengthens in me more and more the conviction that it is God alone who can make us able ministers of His Word. He can dispel the ignorance from their understandings, as well as the rebellion from their wills, and enmity from their hearts. He can breathe upon these dry bones that they should live, and stand upon their feet an exceeding great army.

Lastly, Mr. Sharkey notices the

Commencement of a Girls' School.

My wife has opened a School for Native Females. She has already six girls—two Protestants, one Roman Catholic, two heathen Pariahs, and one Mahomedan. At present it is a Day School; but

* The divisions or parishes of the native town.

it is our wish to convert it into a Boarding Establishment. We feel, however, that we cannot, without the information and advice necessary to help us, carry out the plan. What we are longing to have is a Girls' School for CASTE children; but so strong are the prejudice and feeling against female education, that, were it not for the success which has attended such labours elsewhere, and the sure word of promise, we should despair of attaining to the end in view.

New Zealand.

Progress of Endowment and Buildings.

THE following are extracts from Letters from the Bishop of New Zealand. In reference to the endowment and permanent buildings, the Bishop says—

I am working hard to fulfil my promise of a gradual reduction of expense; but every one must see that the years which I have spent in New Zealand have been the leanest of the lean—so far as the possibility of obtaining assistance in the country itself. Yet my successor would find himself in no very uncomfortable position, in a good stone house with sixteen fire-places, beside a large kitchen and bake-house, with a fine estate of 800 acres in a ring-fence attached, about seventy or eighty acres of which are already in cultivation; and more than 300 fenced in, and ready for the plough—with a nucleus, at least, of a Native and English College, wanting only a few more years of Divine Blessing and of Episcopal Care to bring it to maturity—with nine Churches and Chapels of wood or stone on the English Settlements, and comfortable Parsonages at Wellington, Nelson, and Taranaki. The sums already received to meet the Society's grants from other quarters are—

New Zealand Company	£7500
Whytehead's Scholarship.....	600
Meyrick (in land).....	600
Marsh.....	500
Appleyard	500
Lady Margaret.....	700
College Subscription	5000
Special Donations (in land).....	5000
	£20,400

By far the larger portion of the above is invested in real securities of land in good situations, or substantial buildings for Church or Collegiate purposes. I think,

therefore, that it must be admitted that the Gospel-Propagation Society's endeavours have fructified to no small extent, and that they may bear with me a few years longer, till the Colony is in a more solvent state.

The present state of feeling would enable me at this moment to bring a thousand native children into my Schools, if I could undertake to maintain them.

The Bishop gives the following graphic account of the buildings for the College, School, and Hospital:—

The buildings at present completed are the School Dormitories, in which we are all now living, and the kitchen (now used both for kitchen and hall). By the side of this, the Hospital, with stone foundations and wooden superstructure, has risen to the height of the eaves. Farther on, materials are lying ready for the Native Schools. Three little wooden cottages on the other side of the road are the dwellings of the College Servants. In the valley is the College Barn, now used for the Native Schools, but shortly to be applied to the purposes for which it was designed.

Our walls of volcanic stone, two feet thick, defy the winds, which whistle round us in our lofty situation. Though the hill on which we are situated is of volcanic origin, yet the fire seems to have died away, as is evident by thirteen or fourteen extinct craters which may be counted from the College Grounds. In front, through my latticed casement window, I have a noble sea view over the bays and islands, among which the Flying Fish cruises on her Missionary Errands. On the right, eight acres of wheat are just now beginning to be green, when your English harvest is safely stacked. This is the work of our Native Schools, and has occupied forty spades, great and small—the adults and boys all working, the older digging, the younger breaking up and pulverizing the soil. On the left, is the English Valley, where the English Schools have subdued from the waste two acres of garden ground, in which vegetables of many kinds and several flowers are just beginning to shew their spring shoots. Our little army of seventy spades, working regularly two or three hours a-day, soon changes the appearance of the land, with the aid of the College Team of six bullocks to break up the stubborn surface, and make it more tractable for hand labour. Next

year we hope to eat no bread that is not the fruit of our own land.

BRITISH AND FOREIGN BIBLE SOCIETY.
Benefits of Scripture-Distribution.

In proof of the benefit arising from the dissemination of the Scriptures, the following facts were adduced by different speakers at the Meeting of the Auckland Auxiliary:—

A book, lately published, says, that the worst Natives are always those who have received Missionary Instruction; and that the crime of stealing was almost unknown among them before they had Missionaries. How a man could write such a barefaced falsehood I am at a loss to conceive. Why, Sir, what was the custom of the New Zealander some twenty-five years ago, in reference to vessels that happened to be wrecked on their coasts? Did he not rob, and plunder, and murder? And what, I ask, would have been the consequences, at that period, of the same number of Europeans taking up their abode in New Zealand, and bringing such a large amount of property to these shores? Would it have been prudent, would it have been safe, without a very large military force to protect them? I believe not; and if the Bible had not preceded, colonization could not have been accomplished.

The diffusion of Scripture knowledge done no good! What has terminated the sanguinary wars of the New Zealander? William Naylor, a powerful Chief of Wangaroa, known to some of you, told me that it was an argument drawn from Scripture that first induced him to give up fighting. He was on the eve of departing on an expedition of war, to seek revenge for some of his friends who had fallen in a previous contest. A Missionary arrived at his "kainga," and, just as they were going to start, reasoned with him, and tried to dissuade him from his purpose; and it was this argument that prevailed: "Leave it," said the Missionary, "till the day of judgment, and the Great God will avenge the death of your friends; for He will judge every man, and reward every man according to his works." That fastened on his mind. He called to his friends, "Listen! the Pakeha says, that God will *utu* the death of our friends; let us leave it with Him!" and from that time to this he has never engaged in war. What saved the few remaining Aborigines

of the Taranaki District, that had been well nigh utterly depopulated by successive years of war and bloodshed? The diffusion of Scripture Principles has preserved them alive. Some may say that war has not entirely ceased. It has not. New circumstances, into which the half-civilized New Zealander has been thrown, have, in some cases, led to war; but I am fully persuaded that their late wars have been much less sanguinary than they would have been, if they had not had the Scriptures among them. I was struck with this on one of my visits to Manukau. During the late quarrel, when on my return from the Ngatiteata to Bunting's Camp, I found them all on their knees, in solemn prayer to God that he would interfere, and prevent the threatened *kino*. Instead of charging their muskets, with which to receive the other party, they commended the affair to God, and met them with empty guns; and who can tell but that Divine Providence, in answer to their prayers, prevented bloodshed on that occasion? What was it that taught them this, but the Word of God?

CHURCH MISSIONARY SOCIETY.

Interest of the Governor in the Society's Operations.

His Excellency Governor Grey has manifested a very lively interest in the Society's operations, having visited many of the Missionaries at their Stations, and encouraged them by his counsel and by pecuniary assistance. He has frankly communicated to the Society his views of what seemed to him to have been objectionable in the conduct of some of the Missionaries with reference to land purchases; but at the same time bears this honourable testimony to the labours of the Society, and to the great results which, under God, have been accomplished through its instrumentality, in a Letter to the Honorary Clerical Secretary dated April 12, 1847—

I am delighted to hear that the Society do not intend to withdraw from the great and good work which they have entered upon in New Zealand. I shall always cheerfully bear witness to the great amount of good which the Society has effected in New Zealand, and reflect with

pleasure that there are many among its Missionaries whose character and labours must long live in the recollection of all who take an interest in the human race.

Correspondence on Education between His Excellency and the Rev. R. Maunsell.

The following correspondence between Governor Grey and one of the Missionaries will still further evidence the interest taken by His Excellency in the social and religious improvement of the Natives, and will, at the same time, afford some deeply-interesting facts connected with the same. On the 25th of January 1847 the Rev. R. Maunsell wrote to His Excellency—

SIR—The urbanity with which you condescended, in my late visit to Auckland, to explain to me some of your views respecting the native race, and the kind offer you made of assisting me in any way that was in your power, have encouraged me to write this Letter to your Excellency. The subject will, I trust, commend itself as deserving attention, and will also be an apology for my thus trespassing upon you.

I believe I am right in concluding that you assented to the remark that I took the liberty of then making to you, that the position in which the New Zealanders should be regarded was not very dissimilar from that of a ward in Chancery—from this simple reason, that, no matter what moral advance they may have made, their character, until properly disciplined, will always exhibit a strange mixture of the craft and spirit of the man, with the improvidence and fickleness of the child. If, therefore, left to themselves, there is reason to fear that they would soon alienate their lands for any bauble that might at the time excite their desire; and though they got a fair equivalent in money, yet, when they found hereafter that nothing now remained to them, and that their properties thus sold were increasing in value, it is more than probable that a strong feeling of discontent would arise in their minds, particularly against the Government, whom they are taught to consider as their friends and guardians.

That the Government should therefore maintain a check upon their sale of lands is, I think, most desirable.

It will, I trust, be also admitted, that, while the Government remunerate themselves for their expense and trouble by a
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share of the produce of the land sales, they are also bound to provide that the Native should get a fair benefit from this disposal of his properties.

What should be the nature of the good thus derived to the Native is the question on which I desire now to offer a few remarks.

I admit that the making roads, and carrying out other such useful works for the benefit of the country, is, in a certain sense, a good rendered to those of the Aborigines who are owners of property in the neighbourhood of those improvements, or who are employed in works connected with them.

Still it is not, I consider, the good now most suited to their present condition; for—to keep up the original idea of guardianship—we should not consider that those guardians were best consulting the interests of their ward who simply aimed at increasing the value of his estate, without preparing him for its proper enjoyment.

What the Aborigines now most need is, education—education, not only for their own sakes, but for that also of the Colony.

They need it for their own good; for it is clear this state of nonage ought not always to last; and the only reason why they are considered unfit to use their properties is, because they are uneducated.

It is needed for the sake of the island at large; for who cannot see how intimately connected it is with the interests of a country, whether nine-tenths of its population continue to be wild, lawless, roaming warriors, disturbed themselves, and disturbing others, or whether they be induced to settle down as useful members of society, fearing God and respecting lawful authority.

That neither fear, political management, nor the prospect of gain, can produce this result, is, I am satisfied, well known by yourself, from the intercourse you have already had with a people more easily daunted, and perhaps of less impetuous passions, than the New Zealanders.

The great nations of Europe have taught us a lesson which I trust will not be forgotten in the government of this deeply-interesting country. They shew, by the efforts they are making to promote education, that they are of opinion that it is the interest and duty of the State to help forward the moral culture of its subjects.

A chief reason, I suspect, why so little has been done hitherto toward the educa-

tion of the Aborigines, is from an impression that there are Religious Societies in operation which will adequately attend to that duty. This opinion, I am sorry to say, is far from being correct.

That a great deal has been done is as much a source of wonder as of gratitude. On this head, however, I shall not enlarge, after the high terms in which your Excellency was pleased to speak to me in reference to our labours. Still, a statement of the case will, I am sure, evince how deeply we need a large and immediate increase to the means we have now in operation. I will confine myself to the labours of the Church Missionary Society, with which I am connected, and with which I am best acquainted.

The field of labour of this Society may be described as being all that portion of this island, excepting a few places occupied by the Roman Catholics, which lies to the eastward of a line drawn from Cape Maria Van Diemen down by Kaitaia on to Waimate; thence nearly direct to Auckland; from thence to the mouth of the Waikato River; up the Waikato; on to Taupo; down the Wanganui to its mouth, and along the Western Coast to Port Nicholson. That is to say, we occupy upward of five-sixths of this island, an island nearly as large as Great Britain. We occupy it with twenty-four men, ordained and Catechist, two of whom are unable from sickness to continue any longer in the field, and others are unable, from the same cause, and age, to attend to their heavy duties.

On the Mission 10,000*l.* is spent annually by the Home Society, and this sum is appropriated to the providing and maintaining residences for the Missionaries, to the salaries of the Missionaries, to their travelling and all such contingent expenses; to the building, repairing, and maintaining Places of Worship; and to the keeping in operation a press for printing the Scriptures, and other useful books in the Maori Tongue. More than 500*l.* also of this sum is devoted to the maintenance of Schools.

All the Stations, except two, are occupied but by one Missionary, and the average size of his sphere of labour is larger than an English diocese. On him alone rests every kind of duty connected with the Station, secular and spiritual, and more than a third of his time is occupied in visiting the different Native Settlements.

With so many distracting cares, it is

clear that he cannot pay steady attention to any one locality, or to any School on that locality. The Native Teachers, it is true, are useful; but their characters are too unstable, and their knowledge too scanty, to enable us to look for any thing that is permanent or solid from them. To add to our difficulties, the people are, in the majority of the districts, so scattered and so migratory, that the instances are but few in which Day-schools of any magnitude are capable of being conducted with regularity. The only satisfactory way in which education can be brought to bear on this population is through the medium of Boarding-schools. In establishing these we are met by the insuperable difficulty of heavy expenditure and contracted means.

Though many attempts have been made, no system has been yet brought into action by which a School can be maintained at less than six pounds per annum for each child. The school at Kaitaia is the only exception I am aware of. In that Institution twenty children are maintained and boarded at an expense of two pounds per child; but this is owing to there being two Missionaries on that Station—men not only active, but skilled also in manual occupation; and thus able to avail themselves of local advantages.

To what source we are to look for the support of Schools is a question that has been for some time anxiously discussed in this Mission. From the Home Society, considering the heavy demands upon them from other, and densely-peopled, quarters of the world, we cannot expect any increase of their grant. Indeed, they have more than once intimated a desire to be relieved from the burden of this Mission, that they might bend their attention to new fields, in which the need of Missionary Labour is more urgent than it is even in this island. Our local resources your Excellency is, I dare say, well aware, are very scanty, while the calls for instruction are more urgent. Our present position may therefore be not unaptly described by the homely, but strong proverb, of the Jewish King—*The children are come to the birth, and there is not strength to bring forth.* We have brought the people into condition for receiving instruction, and are now unable to administer it. What the coming years will witness is a matter of deep anxiety. The fear is, that circumstances, now so favourable, will not be found to continue if unimproved.

Under these feelings I have taken the liberty of bringing this question before your notice. I have been told that my labour would be lost; but, as I believe your desires are with us, I venture to hope you will make an effort to have that done to the Aborigines which is but common justice on the part of their protectors and guardians—the British Government, who have (mainly through Missionary influence) obtained from them the voluntary cession of such a large measure of controul over their properties, and who are now receiving 20,000*l.* per annum from them in the shape of taxes; a sum of which I was not aware until I heard it from your Excellency, and on which I leave it with your Excellency to say whether my memory has misled me.

How much should be given, and how it should be given, are two questions which, if properly settled, might perhaps open the way to our receiving the assistance we need. I am in great hopes that in this matter but little difficulty will be found; and that we have, in the proceedings of the Government at home, a sufficient basis for a satisfactory arrangement.

Fearing, however, that having thus intruded upon your attention I have exhausted it, I will not enter upon these and other questions connected with this subject, until it be ascertained that the Colonial Government are ready to lend their aid toward the civilization of a people in whom we hope they are as deeply interested as ourselves.

Begging, therefore, from your Excellency a favourable consideration of this question, I remain,

Your Excellency's obedient Servant.

(Signed) R. MAUNSELL.

To this Letter His Excellency, on the 12th of February, returned the following reply—

Government House, Auckland.

MY DEAR SIR—I have not so much time as I could wish to reply to your very interesting letter of the 25th ult. I can perhaps, however, in a few words convey to you the substance of my views, and of my powers to act, in reference to the subject to which you allude.

Firstly, I think that we shall shortly receive from the Natives 20,000*l.* a-year in the form of taxes; but at present I doubt if we receive from them more than from 12,000*l.* to 15,000*l.* per annum.

Secondly, I quite agree with the main features of your ideas respecting the necessity for educating the Natives; and my most earnest desire is to introduce a good permanent system of education into New Zealand; but this can only be done by having a fixed and unfailing fund devoted to this purpose. At present such a fund could not be obtained from the revenue; but if the Colony continues to prosper, and the revenue to increase, as at present, in two or three years' time a considerable annual amount might be voted for that purpose. I need hardly say that I anxiously watch for the moment when I can safely do this.

I quite agree with you that the land fund should be partly expended for the good of the Natives in some other mode beside making roads; and this is provided for by the Government. Fifteen per cent. of the land fund is to be devoted to the good of the Natives, half of the remaining portion to emigration, and the other half MAY be devoted to public works, or to the good of the Natives. When we have again a land fund, I will, if I am here, take care that a fair proportion of it is devoted to educational purposes; but it will require a year or two of peace and prosperity before people will purchase much land.

In the meantime I must beg you to accept my thanks for your letter, and my excuses for so hurried an answer. In fact, the subject alluded to in your letter could be only satisfactorily discussed in a long conversation, which perhaps we may contrive to have upon my return from the South, where I proceed to-morrow.

Believe me, &c.

(Signed) G. GREY.

NORTHERN DISTRICT.

The Northern District lies in the peninsula which forms the extremity of the northern island of New Zealand, and, of its five Stations, four—Kerikeri, Paihia, Waimate, and Kai-kohi—are within twenty miles of the Bay of Islands: the fifth, Kaitia, lies about fifty miles to the north-west. Tepuna has been relinquished as a Missionary Station, its eligibility for that purpose having materially suffered of late years. From the same cause, the Kerikeri will likewise be given up.

General View.

During the year ending June 1847 the District was free from war and disturbances; but suffered most severely from the effects of those which had previously taken place.

All the Missionaries speak in decided terms of a marked falling off among their people from attendance on Public Worship, from habits of private and social Prayer, and from the strict observance of the Lord's Day: some had even returned to heathen rites and superstitions.

Most of the district had been suffering from a scarcity of food, arising from the unusual circumstance of a drought, which had injured the potato crops, and also from diseases of different kinds, which had in many cases proved fatal. In connection with this, it is painful to observe how the aboriginal population seems to be diminishing. On this head Archdeacon H. Williams says, May 1, 1847—

The decreasing state of the Natives is truly distressing, and appears to threaten their total extinction within a given period of years, as the deaths far exceed the births. The fact is too evident to admit of doubt. We have been recently taking a census of the people, which exhibits a fearful number of persons married, yet no prospect of any family. This can only be accounted for by the very loose mode in which they herd together from infancy, without any constraint over their natural passions; and since this late disturbance there has been a general disposition to carry their daughters to the troops and the shipping.

Notwithstanding, however, these unfavourable features, there are two very encouraging facts often referred to by the Missionaries, and regarding which we give some extracts from their Journals below; viz. the truly consistent and Christian piety of many INDIVIDUALS in the Native Congregations, shewing that Christ has not a few chosen ones, whose light shines all the brighter for the falling away of their neighbours, and the decided progress which the Natives are making in civilization.

KERIKERI.

This Station is situated at the head of the navigable part of the river of the same name which flows into the west side of the Bay of Islands. Mr. J. Kemp gives the following account of the Station in his *Report for the Year ending June 30, 1847.*

Small parties of Natives, from the interior, and little villages on the banks of the Manganui River, occasionally spend the Lord's Day at the Station, which affords an opportunity of conversing with them on religious subjects; and many, to obtain medicine and food for the sick, often come from distant places.

To the native villages of Takou, Waiana, and Ti, I have made frequent visits to give religious instruction. The Church Service is held on the Lord's Day at the above places, but is not so well attended as formerly, and I fear the work of the Gospel is not on the advance among them. I am sorry to say that some have turned to the native customs of taking up the dead, and moving their bones with all the forms and ceremonies observed during their heathen ignorance. The enemy of souls has gained great influence over the minds of the Natives, in consequence of the late war. This is more and more visible, from the demoralizing effects which it continues to manifest. I am thankful, however, to say, that there are some who are steadfast in their Christian walk and conversation, and who will, I trust, be made useful in bringing back some of the wandering sheep to the fold of God. The Lord has permitted these trials to come upon His infant Church, and we hope and pray that, in His own good time, He will overrule all for the good of His children, and cause them to come forth like gold purified seven times.

PAIHIA.

Paihia lies at the south-west end of the Bay of Islands, and is only three miles distant from the English Town of Russell, from which it is separated by an estuary. Archdeacon H. Williams' accounts are, on the whole, of a gloomy character. In his Letter of May 1 he thus notices the

Difficulty of forming Schools—Revival of Heathen Customs.

The difficulty of forming Schools is a

very melancholy fact with which we have to contend. I can scarcely imagine that in any other country such reluctance is shewn by the aborigines to the Schools. There is a strong desire to acquire knowledge; but the opposition to allow their children to board at a School, as in England, is very surprising. There is great difficulty in collecting any number of children together, and greater to keep them when collected.

It is distressing to see that their ancient custom of holding their heathen feasts has been revived, as also that horrible practice of laying out the bones of their deceased relatives; at which ceremony large assemblies of people are gathered together, and every evil and angry passion is stirred up to hatred and revenge by the relation of old grievances and wrongs. These had all for several years been laid aside; but owing to the late disturbances they have been revived, to the destruction of every correct feeling.

And in his Report for the half-year ending June 30, 1847, after mentioning various Out-Stations which he had visited, he writes—

At all the places where I found those who had been actually engaged in the late war great disaffection still exists, and consequently their religious feelings are in a very insensible state. By many the old superstitions are resumed, which has a pernicious influence around. Their Lord's-Day duties are generally set aside, and also their Schools. One principal reason assigned by them for this disregard of the Lord's Day is the fact that the troops took possession of Te Ruapekapeka on the Lord's Day, Jan. 11, 1846. We might yet hope for much improvement, and restoration of their religious duties, could they have more regular attention than can be given under present circumstances.

WAIMATE.

This Station lies inland, about ten miles west of Kerikeri. It is situated in a fine plain, fit for agricultural purposes, and is surrounded by picturesque hills. The Rev. R. Burrows gives the following account in his

Report for the Year ending June 30, 1847.

Our Native Congregation is composed of those who reside in and about the Settlement, and the believing Natives of four

villages, all within four miles of the Church. The average attendance at the Morning Service is 200, including the School-children, and in the evening from 80 to 100. There has been an increase of late in the attendance. We wish we could say there had also been an increase of spirituality among the members of our Congregation; but we fear that many have a name to live while they are dead. It is a matter for rejoicing, however, to find, after such a sifting time as we have had, so many who still come within hearing of the Word of Life.

The children in the Girls' School are progressing slowly, but we hope steadily. Our greatest difficulty is with the parents, who exercise no control over their children, but in most cases allow them to do as they please. The consequence is, when a child is corrected, or becomes tired of the School, she will often embrace the first opportunity to run away; which act is more frequently applauded than censured by the parents and friends. But, annoying as this is, it should act as an incentive to greater diligence; for the fact of the parents doing nothing for their offspring, but rather hindering their moral and spiritual improvement, is a powerful argument for increased energy on behalf of the young of our charge. The present number in the School is 29, and they are fed, clothed, and educated at the Society's expense. They attend every morning at the Church, with the Natives of the Settlement, for Morning Prayers.

An Adult Sunday School is held every Lord's Day between the English and Native Evening Service, and is generally well attended. We sometimes number 60.

Our Monday-Morning School, which is held immediately after Morning Prayers, varies from 20 to 50, according to the weather and other circumstances. We have also a Monday-Evening School, which consists chiefly of the Native Teachers of the different villages, and the Natives of the Settlement. We are now going through Genesis, in which they are much interested.

Notwithstanding, therefore, that we have our discouragements—arising from the worldly spirit of many of our baptized Natives, the backsliding of others, and the hardened state of those who are Heathen by profession as well as in practice—we trust we may still thank God and take courage; especially as we have

the Word of Truth, *a light that shineth in a dark place*, as a sure word of promise and support.

North-West America.

CHURCH MISSIONARY SOCIETY.

MANITOBA STATION.

HERE the Rev. A. Cowley has continued his unwearying labours, in humble confidence that *the time to favour* even the obdurate Saulteaux will yet come. In the former part of the year now to be reviewed the Station was visited, in common with nearly the whole country, by fatal sickness, many of the Indians being carried off by it; although *the good hand of God upon* the Mission Establishment preserved all its Members for future labour in His cause. More distressing, however, than any visitation of sickness, has been the indulgence of the Indians around the Station in intoxicating liquors, by which several hopeful Natives have been seduced from what appeared to be their setting out in civilized and Christian Life. But notwithstanding all that has occurred to discourage, Mr. Cowley is of opinion that his present position is "at least more cheering than at any former period." The information given below confirms this remark, and leads to the belief that ere long our devoted Missionary and his wife will see, yet more manifestly, the fruit of their long-tried *patience of hope*.

General View.

In a Letter dated July 21, 1847, Mr. Cowley writes as follows—

When the Indians assembled in the spring, I took an early opportunity of calling them together for conference on the best things; hoping thereby to elicit the workings of their hearts, and find some avenue to them. They readily acknowledged that our object was their welfare, and that what we had done and were doing was for their good; and stated that it was their intention to join us, so far as to build and farm; but that they were too old in the Indian Religion to become "praying-men" now. They would, however, give up their children,

and we might teach them to pray. Of these we have since received eleven into School. They continue to farm with earnestness, and three of them have gone into the woods to procure timber for building. A youth has purchased, by labour to be expended on the Mission Establishment, the now uninhabited house across the river which was built for J. Garrioch. Their attachment to domestic cattle and pigs continues, and indeed, I think, increases.

Their attendance upon the Means of Grace—which this year have been the same as last—has been, upon the whole, better of late.

Of the School I am happy to report more favourably. Those who continued with us during the past year have made considerable advances in their several branches of learning. Some read the Bible quite fluently, have learned all the Catechisms we have here, and know a great deal of the Scriptures. Others are following close after them in reading; but are more backward in writing and arithmetic. The remainder are progressing favourably. They have also carded and spun a considerable quantity of wool during the year, which is now at the Red River for the purpose of being woven into cloth for their winter clothing.

Although, in the early part of the year, several children were violently taken away through caprice, yet nearly all of them have returned, and others, I believe, have wished to do so. We have had also, in addition to those who have thus returned, a considerable accession to our numbers, under circumstances not to be disregarded. Nearly all the other children have been placed at School when stern winter stared them in the face; but these in the spring, when plenty everywhere abounded, and clothing could be no inducement to the parents to give them up. I hail this fact as the harbinger of better things. We have now 27 boarders—13 boys and 14 girls; and 15 day-scholars—6 boys and 9 girls; making a grand total of 42.

We now give a few extracts from Mr. Cowley's Journal.

Baptism of an Indian and two of his Sons.

Aug. 8, 1846—On the 2d inst. an Indian from Swan River, with his wife and six of their children, arrived here, and have remained the whole week under our instruction.

Aug. 9: *Lord's Day*—This was the first

time our visitors had ever attended either School or Divine Service, and yet they have heard something of Jesus and His salvation. How true is it, *a little leaven leaveneth the whole lump!* They have heard the Gospel principally, I believe, from the Cumberland Indians, and have a growing desire to be further instructed, and to receive Baptism. This last wish, however, is confined to the father of the family personally; but both parents relatively desire the same in behalf of two of their children. The mother has been already baptized by a Wesleyan, and some of the children by a Romish Teacher.

Aug. 15, 1846—The family from Swan River have continued under our regular instruction, and I have also bestowed particular instruction upon them relative to Baptism, and have examined them upon the subject. Their knowledge is far less than I wish; but I am satisfied with their sincerity, of which their having come about 200 miles to seek Baptism, and remaining a fortnight under preparatory instruction, I think is sufficient proof. Believing them, therefore, to be in earnest, I have engaged to baptize them to-morrow, upon the understanding that they shall settle down and live a Christian Life where instruction may be had both for themselves and their family. I told them distinctly, again and again, that I would not dictate where they should locate themselves; that they were free to settle wherever they chose, only I wished that it should be where they might obtain religious instruction. They say they will come and settle here.

Aug. 16: *Lord's Day*—Immediately after the Second Lesson in the Morning Service, I baptized Peter Brass and two of his sons, Thomas and William, and then married the old couple, Peter and Susette Brass, who had been living together many years.

Interviews with Heathen Indians—Roman Catholicism.

Nov. 20—I left the School to the care of Mrs. Cowley to-day, and visited some Indians in the Upper River. Upon our arrival, we saw them sitting around a fire, which was burning at the end of a newly-formed grave. The dejection of their countenances, the prostration of two of their number, and the prepared feast of which they were about to partake, in such a place, assured us that death had thinned their ranks. A little boy of about six years of age, the second

son of Wācase, alias Shoninnepenape, and grandson of Acuscoocat, our Chief, had fallen a victim. I took occasion to speak at some length upon the subject thus painfully brought before us, and to declare the doctrine of a judgment to come, and an eternal state beyond the grave; seriously urging upon them, at least, the consideration of these weighty and momentous truths. They patiently listened; but, as usual, made no reply. I afterward proceeded to the tent where the Chief lay sick, and despairing of life, and entered into conversation with him. He told me that all he used to trust to, that which had guided and supported him through life—meaning his religion, his gods—had now left him, so that he did not know what to do, or say, or expect. I addressed him solemnly upon the awful realities of our future existence, and tried to direct his mind to Jesus, of whose salvation he had heard from time to time for the space of four years, and added counsel and advice. While I was occupied with the Chief, the party left the grave, amid the very distressing cries and lamentations of the bereaved parents: the mother made the woods resound with the melancholy accents of her loudly-uttered grief—a sad spectacle of mourning *without hope*.

Feb. 27, 1847—During the past week I have visited Kakepis's encampment, distant from our house some 40 or 50 miles. I found six men, six women, and a number of children, and spent one night and part of two days with them. They listened with considerable attention to *the word of life*, but did not seem to feel it deeply. One thing, however, shewed that they respected either us or our message. Two days before our arrival, one of the young men erected a new tent for our reception, lined it nicely with brush, and prepared some firewood for our use; alleging, as his reason for doing so, that we should want to pray, and that we should not be able to do so in their dirty tents, amid so many noisy children. A poor sick woman, whom especially I went to see, seemed to be particularly anxious for the salvation of her soul, and for this purpose wished to be conveyed to our house as speedily as possible.

Mr. Cowley accordingly made arrangements for the invalid's removal to the Station; but she died on the way.

April 10, 1847—During this week the place has been visited by a considerable number of Indians, and I am happy to observe that they have attended our daily lecture and prayers more regularly, and in greater numbers, than I have before witnessed. What distresses me very much is the fact that they will not, or cannot, see that they are sinners before the Lord. I do not remember more than one instance since we have been here of an Indian directly acknowledging his sin. They generally think their own way as good—and nearly, if not quite, the same—as that which we

read to them from the Bible. Their knowledge of the idolatrous practices of the Romanists in this country tends greatly to confirm them in these views, and to quiet their consciences in their own idolatry. Oogemah said to me the other day, "I have been to the first Church from the Bay"—a Romish Establishment on the Assineboine, a short distance from the southern extremity of Lake Manitoba—"and seen their worship; and I think those images which they use as likenesses of the gods they call upon very similar to the ones we use."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. H. Townsend and Mrs. Townsend (p. 287), and the Rev. C. A. Gollmer, left Badagry on the 19th of April; and arrived in London on 26th of June—The Rev. J. J. Mühlisen left Bombay in May last, and arrived at Cairo in June, on his way to England—On the 24th of June, the Rev. E. Jones and Mrs. Jones left Gravesend for Sierra Leone (p. 287).

London Miss. Soc.—On the 3d of June, the Rev. George Wilkinson, accompanied by Mrs. Wilkinson and family, and Mrs. Dickson, arrived in London, from Jamaica. Mrs. Philip, widow of the late Rev. William Philip, of Hankey, South Africa, arrived on the same day, with her three fatherless children.

Wesleyan Miss. Soc.—The Congregational Collections connected with the late Anniversaries, together with the Collections at Exeter Hall, on Monday, May 1st, and at Great-Queen-Street Chapel, on Monday, May 15th, amount, as nearly as can be ascertained, to 1097l.; which, added to the Special Donations and Legacies reported at the Exeter-Hall Meeting, will make a total of about 2468l.

CONTINENT.

Canton de Vaud—We learn by a Letter from the Rev. M. Gallienne, dated Lausanne, May 20th, that after a long and animated debate on the whole subject, the Grand Council of the Canton, in its Session of that date, rejected the Laws which had been proposed to it, in favour of Religious Toleration and Freedom of Worship, by a majority of Eighty votes against Forty. "It follows," says M. Gallienne, "that the persecuted Ministers can have no redress, and that peaceable worshippers can have no protection, either from the Legislature or the Courts of Law; their assemblies being again declared illegal."

WESTERN AFRICA.

Wesleyan Miss. Soc.—The Rev. Robert Lean, who had recently arrived at the Gambia, Western Africa, and had commenced his Missionary Career under circumstances of great promise, was seized with fever at Macarthy's Island, on the 11th of March, and died on the 23d of the same month.

INDIA BEYOND THE GANGES.

American Bapt. Board—The steamer has

brought intelligence of the arrival of Mr. Jencks and family at Singapore Dec. 2. Mrs. Jencks we understand, is not in a dangerous state, but some time and much attention may be requisite to effect a cure.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. F. A. Kreiss and Mrs. Kreiss, who left Gravesend for Calcutta in December last, arrived there on the 5th of May.

Amer. Presbyt. Board—The Rev. A. A. Hodge and wife, and the Rev. C. W. Forman arrived at Calcutta on the 17th of January—The Rev. J. M. Jamieson and his wife, and Mrs. J. Wilson, reached Allahabad on the 10th of January, on their way to their Stations—The Rev. J. H. Morrison and family reached their Station at Sabathoo in January last—The Rev. J. Porter had arrived at Bombay.

SOUTH SEAS.

Wesleyan Miss. Soc.—We have received the afflictive intelligence of the death of Mrs. Cross, widow of the late Rev. William Cross, of the Feejee Mission. Mrs. Cross, subsequently to her lamented husband's death, had removed to Paramatta, in the Australian District, where she died, November 14, 1847.

UNITED STATES.

American Board—On the 4th of December the Rev. Charles Little and wife embarked at Boston for Madras—On the 29th the Rev. J. Edward Ford and Mrs. Mary E. Ford, and Rev. David M. Wilson and Mrs. Emeline Wilson sailed for Smyrna. They are destined to the Syrian Mission.

American Bapt. Board—Mr. Vinton and family arrived in this country March 21. Mrs. Vinton's health has been improved by the voyage, and though still infirm may be ultimately restored. In company with them are a Pgho and a Sgau Karen, Christian Brethren, with whose assistance Mr. Vinton is carrying forward his revision of the Karen New Testament in both dialects.

Amer. Presbyt. Board—The Rev. H. A. Brown arrived from Amoy at New York on the 8th of May. He has not derived much benefit from the voyage, so far as his sight is concerned.

Missionary Register.

AUGUST, 1848.

Biography.

OBITUARY OF TWO PIOUS ARMENIANS,

IN CONNECTION WITH THE CONSTANTINOPLE STATION OF THE AMERICAN BOARD OF MISSIONS.

THE Rev. G. O. Dwight gives the following account of the death of two pious Armenians, with a view to illustrate the true nature of the work which God appears to be carrying on in the East, and the character of the persons who have been the subjects of so much persecution.

Mr. Oscan was an aged pilgrim, suffering much from the infirmities of age. For several months past he has been exceedingly feeble, and at different times appeared to be just on the point of dying. Before the Church was formed he had one of these severe attacks.

After he had rallied a little, I asked him, one day, to tell me what his feelings were in regard to his having forsaken that way in which his fathers had trod and embraced what are called "the new doctrines" of Protestantism, when death seemed to be very near; and whether he had felt any misgivings on the subject. With an expression of the greatest surprise that I should think of asking him such a question, he exclaimed, very emphatically, "This is the only way of the truth. It is the Gospel that I have received in the place of human inventions." I asked him if he felt the foundations under him firm and secure, when heart and flesh seemed to be failing him. He replied in the affirmative with the greatest promptness, and added that he wished to die, and that heaven seemed to him a most desirable place.

In the good providence of God he was almost miraculously strengthened, so as to be present when the first Evangelical Armenian Church was formed in Constantinople, and subsequently, when the first Pastor was ordained; and his cup of joy seemed to be overflowing. It was to me one of the most affecting sights of that most interesting day, to see the good old man, bending under the infirmities of threescore years and ten, with the tears

August, 1848.

trickling down his cheeks as he witnessed, what he never expected to witness, and apparently saying, with aged Simeon, *Now lettest thou thy servant depart in peace.* And he did soon depart. He was the oldest member of the Church, and the first of that number to join the General Assembly and Church of the first-born in heaven.

I saw him a short time previous to his death; and his first remark to me, articulated with great difficulty, was, "I am soon going to leave all my brethren and friends here; but I am going to join other equally dear friends in another place."—I asked him, "Where are you going?" He replied, "I am going to heaven." On this occasion he was so exceedingly low that I could not have much conversation with him; but he had before expressed, in the most satisfactory manner, his faith in Christ alone as his Saviour. His views of evangelical truth were very clear, and his abhorrence of the whole system of salvation by human deeds was peculiarly strong. For the last six or seven years he has been the bookseller of our Station, having his shop in the midst of the bazaars of the city, where he has ever retained his ground in the midst of much reproach and persecution.

The Armenian Patriarch having refused the very urgent request of his son to bury him, he was buried by the Protestant Armenians, in their own way. The funeral was attended by most of the male members of the Congregation, and the Services at the grave were conducted by Mr. Apisoghom, the Pastor. An im-

mense mob of Armenians, of the lowest kind, had assembled at the burying-ground; and the moment we began to move from the place they began to press close upon our heels, rending the air with their shouts, using the most filthy language, and throwing stones among us with all fury. I myself received two blows from the stones, and several of our Armenian Brethren were also struck, though, providentially, no one was seriously injured.

The name of the second individual was Hosep. He was a shopkeeper in the city, a man of some little property, and for some time past he has given very pleasing evidence of piety, although he was once an immoral man and an opposer of the Protestants. At the beginning of the late persecution he was forcibly thrust out of his shop, like many others, and for two months and more was not permitted to transact business. He was also driven from his father's house, and remained an exile until the time of his death. He was once, at least, violently attacked in the street by some of the Patriarch's zealous coadjutors, and knocked down and beaten for daring to be a Protestant against the Patriarch's orders. We may say with truth that he was persecuted even unto death; for his last sickness was brought on by a shock which he one day received, while sitting in his shop, by the sudden appearance of a ruffian who had a day or two previously shewed a dagger, and threatened to take the life of a brother Protestant Christian merely for his religion. Hosep, supposing that this man had come to his shop with the same murderous purpose, was so suddenly startled that the effect was a profuse hæmorrhage from the lungs, which returned every day for a week or more, and, in the course of a little more than a month, terminated in his death.

I was sent for to see him soon after his first attack. He was aware of his dangerous condition, and yet I found him perfectly calm and composed, nay, even joyful in view of death. I asked him if he felt that he could now trust wholly in Christ. "Yes," said he, "He is my only Saviour, and my only hope."—I asked him how his past life appeared to him. "Full of sin," he replied; "but Christ is an all-sufficient Saviour."—I asked him whether he felt now that he could do any thing toward saving himself. "My sins," said he, "my many and grievous sins!

What can I do to wipe them away? I am perfectly impotent; but, blessed be God! he has made known to me the Gospel of His Son, and my hope is in Him alone." He then exclaimed, "Glory to God, that He has condescended to call me to the light of His glorious Gospel! Blessed be His Name, that I have been seasonably made acquainted with my former errors, and that the True Gospel has been made known to me!"

At another time, after he had been expressing the most firm and joyful confidence in Christ that He should soon open his eyes upon the full glories of heaven, he remarked, "But there is yet a warfare remaining for me."—I inquired to what warfare he alluded. He said, "The warfare with bodily pain."—I replied, "Yes, the pain of death must come on all, for that all have sinned; but Christ has abolished death for believers, and brought life and immortality to light through the Gospel." At this he looked upward, his countenance beaming with heavenly fulgence, and said, "Glory to thee, O Lord! glory to thee, O Lord Jesus!"

During the last week of his illness I visited him very frequently, and found that as his bodily powers failed his immortal spirit seemed to be growing in strength and beauty. He spent much of his time in prayer, and would never suffer me to be long in the room without asking me to pray with him. The last time I saw him was about an hour before his departure. He was then already in the midst of his struggle with the last enemy; but although he could hear with difficulty, and could not articulate at all, yet his mind was evidently as vigorous as ever and without a cloud. It was a deeply-interesting and instructive scene. There stood his affectionate brother—a godly man, who had watched over him with the tenderest assiduity during his whole sickness—bending over the bed, with his eyes suffused with tears, and his tender heart ready almost to burst with anguish at the certainty of a speedy separation; and yet earnestly engaged in exhorting the dying man to hold fast his confidence in Christ to the very end, with the full assurance that he would soon be ushered into the glorious scenes of the heavenly world. As I entered the room the sick man saluted me with a smile; it was all that he could do. In answer to my inquiry whether his hope

was still firm in Christ, he replied by lifting up his eyes and his hands simultaneously toward heaven. I again prayed with him, and left him, thinking that I should see him once more before his spirit took its flight; but in this I was disappointed. Within an hour from the time I departed he was called away to enter—as I most fully believe—the joy of his Lord. *Precious in the sight of the Lord is the death of His saints!*

Mr. Dwight remarks—

The character of these two departed brethren, while they were alive and among us, did not differ in any important respect, so far as we can see, from that of the great body who have been persecuted as Protestants in this land. And as they are called away, one by one, we shall confidently expect to hear them bear the same testimony to the truth of the Gospel, and to exhibit the same precious faith. What an insult to God's Spirit would it be, to say that men who are thus sustained by the Christian Hope in the hour of death are mere hypocritical hirelings, brought over to the profession of Protestantism by the gold of foreigners, and in reality only "radicals and infidels!"

By these examples I am sure you will be encouraged to press on in the blessed work of furnishing the Means of Grace to all who will receive them in this part of the world. What is all the treasure which has been expended, and what are all the sacrifices which have been made, compared with that *exceeding and eternal weight of glory*, which has been secured to these two individuals alone; to say nothing of others who have gone before them in this field in the like precious faith, or of the hundreds who, so far as we can judge, are already prepared to follow in their steps? The funeral of our brother Hosep was attended on Sunday last. The body was followed by

Mr. Apisoghom, the Pastor, then by some of us and a few American Friends, and then by a long procession of Protestant Armenians. Mr. Carr kindly furnished his kavass for the occasion, and some six or eight other kavasses (armed constables) were very readily supplied by the police; and although, as before, a great mob had assembled at the grave, evidently with the most hostile intentions, yet the presence of so strong a police force restrained them from violence. An immense crowd of all classes of people listened to a short but earnest, eloquent, and very appropriate address from Mr. Apisoghom at the grave; and I am quite sure that a good impression was left on at least some minds. Several very respectable Catholic Armenians were present at the grave; and there were also Greeks, Frank Catholics, and Russians. From their general appearance, as well as from remarks which I incidentally heard, I feel quite persuaded that many of them went away with a very different impression of what Protestantism really is, from what they had when they went there.

There is another respect also in which Protestantism has gained by these two funerals. It has been publicly exhibited, so to speak, to thousands of people and to the Government, as having actually an existence in the country. A native Protestant Funeral Procession composed of 120 or 130 men, passing through nearly the whole length of the most public street in Pera under the protection of police guards, is certainly a new thing for Turkey. The moral influence of such a spectacle cannot be fully appreciated by those who are not intimately acquainted with the circumstances of this country; but to those of us on the ground it has an importance which we cannot properly express. We must not look to outward appearances, however, nor suffer ourselves to become elated; otherwise we may very soon meet with a painful fall.

OBITUARY NOTICE OF THE REV. HENRY HELM,

MANY YEARS MISSIONARY OF THE LONDON MISSIONARY SOCIETY AT THEIR SOUTH-AFRICAN MISSION.

THE death of the Rev. Henry Helm, at the advanced age of sixty-eight years, took place at Pacaltsdorp on the 20th of March 1848. The solemn event is communicated in a Letter from his son, who writes—

My esteemed father was fully prepared for the solemn event: for himself

he felt no solicitude. The adversary was never permitted to assail him with doubts

or wavering. He enjoyed uninterrupted assurance of his interest in the Saviour; speaking of his approaching departure with a composure that denoted inward peace, and a well-grounded hope of a blessed immortality. Christ was in him *the hope of glory*. Often he exclaimed "I am a poor unworthy sinner; my poor, imperfect, sinful services are of no value to me; but" (he would add with emphasis) "Christ—Christ—His merits—His precious blood—He is my all-sufficient Saviour—He is all in all—in Him is all my hope—from Him is all my expectation."

A week or two before his removal he seemed to have had a blessed season of refreshment to his soul. He spoke with much tenderness of the love and grace of the Saviour, and of the strong sense he had of an interest in His merits and mediation. On Sabbath the 19th, the last day he spent with us, after Service we called in to see him, when he was asked how he felt, and he said he had been meditating on the 23d Psalm. Mr. Anderson remarked that perhaps he was then in the valley. He replied, "Yes;" and after a pause added, "I have a sure and certain hope. *Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.*"

In the evening of the same day, when suffering from oppression on the chest, he fervently prayed, "Come, Lord Jesus—come quickly—take me to thyself!" In this state he continued till the following morning, when he peacefully, without a groan or struggle, resigned his spirit into the hands of his Redeemer; and his happy soul joined the glorified throng in singing everlasting praise to Him who loved us, and gave Himself for us. His remains now lie beside those of his early friend—the late devoted Pacalt.

His removal is a severe loss to us, as well as to the people among whom he laboured for the last twenty years, and who were affectionately attached to him.

The Rev. T. Atkinson, of Colesberg (p. 31) bearing testimony to the character, labours, and memory of

the Rev. Henry Helm, says—

By his death the Society has lost one of its most faithful, laborious, and useful Missionaries in South Africa, and the Station and Church at Zuurbraak (Caledon) a most devoted superintendent, and a holy and justly-beloved Pastor, who for about twenty-one years had laboured, *in season and out of season*, for the temporal and spiritual welfare of the people of his charge. They feel deeply the loss which they have sustained; and they have reason indeed to weep over his removal from among them. To many of them he was a father in Christ; and to all he was a faithful and affectionate minister, who sought by all means to save their souls from death. It is not too much to say, that as long as there are followers of Christ at Zuurbraak, or any who love the cause of Missions in South Africa, the name of Helm will be had in lively and sweet remembrance.

I was called, in the providence of God, to supply the Station at Zuurbraak for a time; and I spent eleven weeks among the people there with much pleasure to myself, and, I trust, with some measure of profit to them. I shall never forget the burst of sorrow which I witnessed at the first Public Service that was held after the melancholy tidings reached us of the death of the beloved Pastor. On the following Sabbath I endeavoured to improve the mournful event. There was an unusually large Congregation, and many were in tears. I addressed them from the words of the Apostle, Heb. xiii. 7, *Remember them that have (had) rule over you, who have spoken to you the Word of God*. And again in the evening from Rev. vii. 14—17. May the solemn Services of the day prove not in vain! While the bereaved flock will not fail to remember their shepherd with warm affection, may they be enabled to remember his preaching and counsels, his prayers and holy example, and to follow him in his holy course and his happy end! And may all of us who are still spared to labour in the work of the Lord have grace given us, like our beloved brother, to be faithful even unto death, that so, like him, we may finish our course with joy!

OBITUARY NOTICE OF THE REV. JOHN MONRO,

MANY YEARS THE LONDON MISSIONARY SOCIETY'S MISSIONARY AT CRADOCK,
SOUTH AFRICA.

MR. D. MONRO, in communicating the death of his father, writes—

He lingered long, and suffered severely, his complaint being dysentery; but his resignation to the will of our Divine Redeemer, and his dependence on him, was firmly fixed to the last. About twenty minutes previous to his death I asked him if he knew me. He answered, "Yes."—Again I asked, "Can you place implicit confidence in your Redeemer now, while on the brink of eternity, and passing through the dark valley of the shadow of death?" He emphatically answered, "Yes! oh, yes!" These were

the last words he uttered. After this, he appeared to suffer a considerable degree of pain or uneasiness, but which gradually passed off, and he died without a groan or murmur, "relinquishing his spirit into the hands of his God who gave it."

It is needless for me to enter into any lengthened observations respecting my dear father. He was meek and humble—a most devoted servant of Christ and of the Society, while trusting entirely to the Rock of Ages for strength and salvation.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 298 of our Number for July.)

UNITED KINGDOM.

Principle of Action adopted by the Privy Council for Education.

I do not wish wholly to omit the present opportunity of endeavouring to disabuse the mind—I will not say of this assembly, because I trust that such an endeavour would hardly be necessary—but the mind of the public at large, of a mistaken impression which I think has been somewhat industriously instilled into it, that it is, or has ever been, the wish or the intention of the Government to mould the education of the country—to give it a special bent devised by itself—to forge, as it were, a groove into which it was hoped it would run, and afterward bring the now rising youth of our people into subordination to any uniform canon of instruction, to any predominant cast of feeling or of thought, to any State-patented or stereotyped form of principle or of impression.

Such I know has been alleged to be the spirit and tendency of the system established in Prussia. I can only say, that if such a description is correctly applied to that system, the State Artificers of it perhaps have no very good reason to be pleased with its practical results, because contemporary events may be shewing that the public mind will not so easily or smoothly run in any such grooves

as the rulers have desired. But I wish to say, in behalf of the intentions and wishes of the Government with which I am connected, in the first place, that assistance is only given to those who seek it; and next, that it is always given in strict subordination to the purposes of those who apply for it, and with a full recognition of their entire independence. It is not intended to controul, but to co-operate; it is not wished that it should supersede, but that it should enable; and with respect to any great influence which the Government of the day may wish to exercise, or any predominant character which they endeavour to impart, I can only say that their wish is merely to secure that the Teachers, whom this or any other Institution shall send forth among our unprovided population, shall be persons on whom some reliance can be placed that they will act under the guidance of common sense, and with the appliances of competent instruction; and that the teaching to be given, and the principles to be imparted, shall be in conformity with the teaching and with the principles of the Holy Scriptures.

Even on this last head the Government has been so anxious to guard against the most jealous susceptibilities, that they have provided that the character of the religious instruction should not be made,

if objection is felt to it, a matter of inquiry on the part of any State-appointed Inspector; though they certainly must hold it their duty to take care that the aid of the State is not given either to men or to systems which disregard Religion, and set the Bible at naught. As, however, it is indisputably manifest that we cannot hope to secure a universal acquiescence in any uniform line of action, or in any identical interpretation of principle, I must be allowed to express my ardent hope that all well-wishers and friends of popular and universal education would regard their respective convictions—the conscientious scruples of the one—the unfearing liberty of another—with candid allowances, and mutual deference; and that they should leave each other to pursue—if it needs must be so—their separate careers of usefulness and benevolence, with a hearty aspiration that all alike may be efficacious, that all alike may be a blessing, and all alike be blessed.

[Lord Morpeth—at the B F School Soc. An.

CONTINENT.

Openings in France.

France is now entering on a new field of life and action. The new political situation introduced into that country makes it quite another field, because Christian Exertion will find there new space, and new facility: therefore it seems to me to be quite a proper time for this Society to strengthen its hands, and for its friends and patrons to close their ranks, and to march, as one man, to the conquest of the country. From the new political forms introduced into France more is now to be hoped from the action of the Bible upon the people than at any preceding period. I will not pass any judgment on any political subject here; but I will merely say, that an individual in France occupies at this day quite a different position from what he did a very short time ago. Now every man's feelings may tell on the public opinion, as you may have seen during the last few days; and therefore the acting on the feelings of each individual in the country, the working on them in a Christian Way by the light of the Gospel, now becomes, not only a duty, but a hopeful task. There is nothing lost now. Every thing will tell in the result, and every effort will be crowned, if it please God, with corresponding success. As to liberty, for the present it is boundless. Our Agents, our Labourers go

through the country, and everywhere they can speak, they can preach. In some parts, the Catholic Priests having left their parishes, our Agents were called on to come to the Catholic Church and there to speak about the Word of God, and there to propose their books for sale, and to expound that book to the attentive crowd. Indeed, every thing seems to be going on at such an increasing rate, that really we must also acquire, in our exertions and in our motion, an increased speed, otherwise we shall not keep up—the world will get the advance of us and leave us behind. And who has a right to be first in the race, if it is not those who have the light of God's truth with them to light their brethren through the darkness of this world? Let us, then, light the torch of truth, hold it high above our heads, and go on, in the name of the Lord, through the multitudes of the world: it will not be in vain: the Lord will be with us.

[Prof. La Harpe—at B F Bible Soc. An.

Example of Colporteurs an Encouragement to Perseverance.

We ought to be encouraged by the devotedness with which our beloved Colporteurs go and spread the Word of God. I have been with them in the field, in the small towns and villages, and have seen how they were treated and how they persevered. Two of them were going through a district where they found the people entirely prejudiced against them. The Priests had been telling their people that they should beware of these forerunners of Antichrist, who, under pretence of selling the Word of God, came selling dangerous books: so every door was closed against them; they everywhere met only with harshness and refusal. The people had been instructed even to refuse them food and lodging; and it was with great difficulty that, after a harassing day of fatigue—more distressing by seeing every heart shut against the Word of God—they were obliged at last to take their refuge in a hayloft; and to go to sleep without food, because no one would give them or sell them a supper. In another case, the Colporteur came home with his garments all patched in a curious way, and a friend of our's, who was at that time directing that part of the labour, said to him, "Why, my friend, you seem to have been a good deal among the brambles." "Oh, sir," said he, "these are no

brambles."—"What was it then?" "I will tell you what, Sir. In the country where I came from there are about all the farm-houses two or three large dogs, and they are very fierce; and so I have been obliged to mend my garments a good deal. But I know what I will do the next time I go there. I will get hard leather which the dogs' teeth will not do any execution on." These are the men who are willing to go and serve the Lord Jesus Christ; they will go and offer their limbs to the dogs' teeth.

[*The Same—at the Same.*]

Religious Prospects of France.

It has been my lot to have observed the great changes which have occurred recently in the Capital of France. I had the opportunity of mixing with the population of Paris in the most excited scenes in the streets or in the clubs; for I deemed it my duty to go wherever I could safely go, to observe, as far as I might, the state of the public mind and the indications afforded as to the probable influence on the Gospel of the Son of God by the vast changes which I was called to witness. And while it would be impossible, and very undesirable, to attempt to say what may be the whole, or even the chief political and social results of these great changes, I believe that there is no difference of opinion among Christian Men who have been among the Parisian Population during these changes, as to the fact that a very considerable opening has been made on every side for the Word of God in that country, and that by a state of public mind not easily accounted for, certainly anomalous in itself, and, as far as I can judge, exceedingly unlike anything hitherto discovered as generally pervading the French Mind—by a definite impression on the minds of the people generally, that, in the present course of political events, there is a power at work that politicians do not controul, have not originated, which even men who, previous these changes, never seemed to think of a Providence, now without hesitation ac-

knowledge to be the hand of God working changes which no man could have foreseen; and, in the midst of these changes, controlling, subduing, and, in some respects, really dignifying an infuriated populace, by principles which no man could have conceived able to have controlled these people with such power in their hands, and such inflammatory principles acting on their minds; and I have discovered more of the impression that God is, and that God acts, that God looks on the world, and rules the world, far more since these great changes, than ever I discovered in that country before. This may appear little to us, who from infancy have been accustomed to attach ideas of active providence to every event, either of public concerns or private life. But as an element of public power, as a new feature in minds reared, not in professed but in practical Atheism—for the most part, I believe, learning from their youth up a horror of Atheism as avowed, but a habit of Atheism as practised—to these minds, I can conceive nothing more important than a startling feeling that God is, and that God acts. I believe that independently of these preparations of the public mind, which I think I have myself recognised, there has been through the pervading agency of this Society in France, for several years past, a work preparatory to something grand in the religious history of that country; a work singularly analogous, if I mistake not, to that blessed work which silently proceeded in England from the death of Wickliffe to the days of the Reformation; a work in which the Word of God seems to be the sole agent, and is, in a very considerable degree, the sole agent. But that Word is pregnant with all its own agency; for where a man reads the Prophet he will soon begin to desire some man to teach him; and where the Word is really attended to the ministry of that Word will very soon be desired.

[*Rev. W. Arthur—at B F Bible Soc. An.*]

CHURCH MISSIONARY SOCIETY.

FORTY-EIGHTH REPORT.

At pp. 257—259 of our Number for June, we gave several extracts from the Report: we now lay before our Readers a further portion of it.

Patronage.

During the past year it has pleased God to deprive the Society, by death, of

their Most Reverend Vice-Patron, the Archbishop of Canterbury. Two of the Vice-Presidents, the Most Rev. the Archbishop of York and Sir T. Baring, Bart., have also been removed by death.

The Most Rev. Dr. J. B. Sumner cordially accepted the office of Vice-Patron on his appointment to the See of Canterbury; and the office of Vice-President has been accepted by the Lord Henry

Cholmondeley, the Bishops of Cape Town and Melbourne, and Gen. Sir P. Maitland.

Summary of the Society.

Missions, 12; *Stations*, 102—being in Western Africa 14; Abbekuta 2; East Africa 1; Mediterranean 3; China 1; North India 21; Western India 4; South India 18; Ceylon 6; New Zealand 23; West Indies 3; North-West America 6. *Labourers* (including wives) 1619; consisting of 118 English, of whom 9 are at home; 7 Lutheran, and 14 Native or Country-born Clergymen, of whom 106 are married, and of whom 1 is in England; 34 European Lay Assistants, of whom 32 are married, and of whom 1 is at home; 9 European Female Teachers; 1131 Native or Country-born Male, and 168 Female Assistants—*Communicants*, 13,010—*Seminaries and Schools*, 551—*Scholars*, 23,965, of whom 15,129 are boys, 5188 are girls; of 1020 the sex is not mentioned, and 2628 are youths and adults. The number of Schools and Scholars does not include those in New Zealand; and of some of the other Missions the returns included are those printed last year.

Remarks on the Finances.

At pp. 231, 232 of our Number for May we gave an account of the Receipts and Expenditure of the Society. In reference to the excess of 6426*l.* 7*s.* 9*d.* of Expenditure over the Income of the Society, the Committee remark in their Report—

This excess has been necessarily met by dipping into the Capital Fund of the Society—a fund which was expressly intended to meet the variations of Income during each year, and which the Committee are bound, by the terms on which the Capital Fund was instituted, to make up to its original amount with as little delay as possible.

The excess has been caused partly by the falling off of the Income, and partly by unexpected demands from abroad.

When, at the commencement of the year just expired, the Committee fixed their scale of Expenditure, they had reckoned upon the permanent Income of the Society being sustained; whereas it has suffered a diminution of nearly 4000*l.*

The excess has also been partly caused by unexpected demands from New Zealand and West Africa. In New Zea-

land a heavy amount of commercial bills appears to have been kept back during the previous year, while the islands were in a state of warfare, and has this year been presented for payment. In West Africa, the expense of building the Fourah-Bay Institution, beyond the Special Fund, and the return home of Missionaries, have caused an unexpected amount of Expenditure.

The Committee think themselves bound to enter into these explanations, because they fully admit their obligation to endeavour to limit their Expenditure to the Income; and to keep faith with the Subscribers to the Capital Fund, by replacing the sums withdrawn from it as soon as it shall be in their power to do so.

The serious diminution of the working Capital of the Society must be retrieved. On the 31st of March 1847 this Fund consisted of 25,000*l.* Consols and 5000*l.* Exchequer Bills. On the 31st of March 1848 it consisted only of 20,000*l.* Consols. The diminution, therefore, consists of 5000*l.* Consols and 5000*l.* Exchequer Bills, beside the depreciated value of the Stock. The last year has shewn the importance of the Capital Fund. Such is the inequality of the receipts of the Society, that in the course of the year the whole of the Capital Fund was employed to meet the Expenditure, and the Society's Bankers were also overdrawn to a considerable amount. Without such a Capital Fund the Society, during the last year, would have been wholly unable to meet their engagements.

Decease of Missionaries.

The following Labourers of the Society have been called to their rest during the past year. Of the Bombay and Western-India Mission, Mrs. Muhleisen, wife of the Rev. John J. Muhleisen, who died at Jooneer, on the 11th of December—Of the Madras and South-India Mission, Mr. John Matthew Weiss, who died at Palamcottah on the 26th of May 1847, of fever, after a few days' illness; and Mrs. Peet, wife of the Rev. Joseph Peet, who died in London, on the 9th of August, of fever, after a few days' illness, and having given birth to a child.

Return Home of Missionaries.

Western Africa—The Rev. J. F. Schön and Mrs. Schön, the Rev. I. Smith and Mrs. Smith, the Rev. E. Jones and Mrs. Jones, and Mr. John C. Müller, left

Sierra Leone on the 12th of March 1847; and arrived at Cork on the 10th of May. They were accompanied by Thomas Macaulay, an African from the Fourah-Bay Institution, with a view to his further preparation for Missionary Employment. Mr. W. Parkin left Sierra Leone on the 10th of December; and arrived at Portsmouth on the 20th of January last. The Rev. N. Denton and Mrs. Denton, accompanied by Mr. T. Maxwell and Mr. G. Nicol, left Sierra Leone on the 2d of March last; and arrived at Cork on the 18th of April.

Calcutta and North India—The Rev. J. F. Osborne, and Mrs. Osborne, left Calcutta on the 14th of February 1847; and arrived in London on the 30th of May. The Rev. J. Long left Calcutta on the 7th of April 1847; and arrived at Southampton on the 28th of May.

Bombay—The Rev. C. P. Farrar, and Mrs. Farrar, left Bombay on the 29th of May 1847; and arrived at Dover on the 1st of October.

Madras and South India—The Rev. J. Tucker, B.D., late Secretary of the Corresponding Committee, left Madras on the 14th of March 1847; and arrived at Southampton on the 28th of April. The Rev. J. H. Gray, A.B., left Madras on the 14th of April; and arrived at Southampton on the 28th of May. Mr. Gray was accompanied by Mr. W. Thomson, one of the Students from the Madras Institution. The Rev. G. Pettitt, and Mrs. Pettitt, left Madras on the 23d of February 1847; and arrived in London on the 22d of June. The Rev. R. L. Allnutt, M.A., left Madras on the 14th of October; and arrived at Southampton on the 26th of November. The Rev. H. W. Fox, A.B., left Madras on the 14th of February; and arrived at Southampton on the 30th of March.

Ceylon—The Rev. G. C. Trimmell, and Mrs. Trimmell, left Colombo in March 1847; and arrived in London on the 17th of June.

New Zealand—Mr. J. Telford left Auckland on the 23d of September 1847; and arrived at Southampton on the 3d of January.

West Indies—Mr. H. Taylor, and Mrs. Taylor left Jamaica on the 14th of May 1847; and arrived in London on the 15th of July. Mrs. Butler, widow of the late Mr. D. Butler, left Demerara in July last, and arrived in London on the 1st of October.

August, 1848.

Ten of the individuals above mentioned are not expected to resume their Missionary Duties abroad, through the failure of their health, and other circumstances.

Departure of Missionaries.

Western Africa—The Rev. N. C. Haastrop and Mrs. Haastrop, and the Rev. J. Warburton and Mrs. Warburton, on their return to the Mission, accompanied by Mr. J. N. Ashwood, Surgeon, the Medical Adviser of the Mission, sailed from the Downs on the 8th of October for Freetown, Sierra Leone, and arrived there on the 21st of November. The Rev. J. U. Graf and Mrs. Graf, on their return to the Mission, and the Rev. S. W. Koelle, Student from the Institution, sailed from Gravesend on the 3d of November for Freetown, and arrived there on the 8th of December.

Abbekuta—The Rev. I. Smith and Mrs. Smith, and the Rev. J. C. Müller and Mrs. Müller, sailed from Cardiff on the 20th of December for Badagry, their services having been transferred from the Western-Africa to the Abbekuta Mission.

China—The Rev. R. H. Cobbold, M.A., of St. Peter's College, Cambridge, and late Curate of Melton Mowbray, Leicestershire; the Rev. W. Farmer, B.A., of Trinity College, Dublin, and Mrs. Farmer; and the Rev. W. A. Russell, B.A., of the same College; sailed from Liverpool on the 10th of November for China.

Calcutta and North India—The Rev. S. Hasell, Student from the Institution, and Mrs. Hasell, and the Rev. J. Fuchs, Student from the Institution, and Mrs. Fuchs, embarked at Portsmouth on the 5th of August for Calcutta, and arrived there on the 22d of November. The Rev. M. J. Wilkinson, B.A., Student of the Society, sailed from Portsmouth on the 10th of August for Calcutta, and arrived there on the 22d of December. The Rev. F. A. Kreiss, on his return to the Mission, and Mrs. Kreiss, embarked at Gravesend on the 20th of December for Calcutta.

Bombay and Western India—The Rev. T. Jerrom, Student from the Institution, sailed from Portsmouth on the 14th of August for Bombay, and arrived there in December.

Madras and South India—The Rev. E. Johnson, B.A., and Mrs. Johnson, whose services were transferred from the North-India to this Mission, sailed from Portsmouth on the 25th of August for Madras,

and arrived there on the 26th of November. Mr. J. Bensley, Superintendent of the Society's Press at Palamcottah, with Mrs. Bensley, embarked at Portsmouth on the 4th of November 1847 for Madras, and arrived there on the 7th of April. The Rev. J. Harding, Student from the Institution, and Mrs. Harding, sailed from Portsmouth on the 4th of March for Madras.

Ceylon—The Rev. J. T. Johnston, and Mrs. Johnston, embarked at Southampton on the 20th of July for Galle, on their return to Ceylon, and arrived there on the 27th of August, and at Cotta on the 4th of September. The Rev. I. Wood, Student from the Institution, and Mrs. Wood, embarked at Gravesend on the 2d of August for Colombo, and arrived there on the 29th of November.

West Indies—The Rev. J. H. Bernau, on his return to British Guiana, Mrs. Bernau, and Mr. John Sheldon, Student from the Institution, sailed from Southampton on the 2d of June for Demerara; and arrived there on the 27th of that month. Mr. J. Sheldon's health having failed, he left Demerara on the 18th of January last; and arrived in London on the 22d of February.

Changes among Missionary Labourers.

From the foregoing statements it will be seen that, during the year, 1 European Layman and 2 Wives of Missionaries have been removed by death; 12 Clergymen and 4 Laymen have left their Stations, principally on account of ill health; 2 Labourers, one a Clergyman and the other a Catechist, now in Holy Orders, who had left their Stations with the view of being transferred to another Mission, have gone to their new scene of labour; 10 other Clergymen and 2 Laymen have been sent out; and 7 Clergymen, whose arrival in this country had been reported in former years, have returned in recruited health to their respective Stations. The number of Missionary Labourers who have been sent from Europe, now at their Stations, or on their way thither, has thus been increased only by three.

There have been added 5 Clergymen—2 East-Indian and 3 Native—to the Labourers in South India, and 2 Clergymen to those in New Zealand.

Islington Institution.

In his Annual Report of the Institution, the Principal remarks that its "ge-

neral state was never more full of promise." The usual Annual Examination of the Students was undertaken by the Rev. Messrs. W. Jowett, J. Tucker, and C. J. Elliott, and their Report was of a satisfactory character.

The number of Students resident at the commencement of the year was 27; of whom 9 have left for their respective spheres of labour, and 3 from other causes. The number admitted during the year for examination and probation is 17, of whom 9 remain; so that the present number is 24.

Ordination of Missionaries.

Of the Society's Students at Islington 10 have been admitted to Deacons' Orders by the Bishop of London; 1 European Catechist to Deacons' Orders by the Bishop of Calcutta; 2 East-Indian and 3 Native Catechists to Deacons' Orders by the Bishop of Madras; and 1 European Catechist to Deacons' Orders by the Bishop of Colombo.

State and Prospects of the Society.

The Committee have not been able to report great accessions to the class of Inquirers or Catechumens in any one of the Missions, yet in every one there has been not only an advance and consolidation of the Christian Churches, and of the Educational and other Benevolent Institutions, but an increase in the number of baptized persons and Communicants. There has also been abundant evidence of an awakened spirit of inquiry, and of a favourable disposition toward Christianity among the surrounding Heathen. That which one Missionary reports respecting New Zealand may be said of almost every other Missionary Field—it seems as if the whole population would soon become nominally Christian, either as Protestants or Papists.

The number of Ordained Missionaries now upon the field is larger than in any previous year. Fourteen Native Clergymen are included in the number.

In the last Annual Report the Committee described the gathering of hostile forces for a mighty contest between light and darkness; and now, at the close of the year, they are able to report that the band of warriors forming our Missionary Body has been materially strengthened; and that the Missionary Camp was never more efficient, nor better prepared for a fuller developement of its resources.

But here the Committee are checked, in

the anticipations which would naturally arise, by the Financial Position of the Society.

In the last Report the Committee congratulated the Members on a most favourable financial position. This year our position has been reversed; partly by a falling off in the Income, partly by an unforeseen increase in the Expenditure, and partly by the depreciation of public securities. Christian fidelity and prudence suggest a contraction, instead of an enlargement, of the Foreign Operations of the Society; for the Committee conceive it to be their first duty to take measures for replacing this year's diminution of the Capital Fund, and for increasing its amount. For this purpose they must withdraw a part of the funds which would otherwise have been devoted to Missionary Operations abroad. They have therefore resolved to appropriate all the Legacies to this object, until the Capital Fund shall have been made up to a sufficient amount.

Again—As the Income of the Society is barely sufficient to keep up its present establishments, it will be impossible, until there be a prospect of a permanent increase of Income, to send out any fresh Missionaries, except to supply actual and pressing vacancies. The Committee are prepared faithfully, economically, and diligently to distribute the funds placed at their disposal. But here their commission before God and man ceases. Beyond this limit they cannot knowingly advance. They cannot incur liabilities, or contract debts, which they have no means of meeting.

Such is the position of the Society at a time when its success is rapidly augmenting; when the Divine Blessing is poured out more largely than ever upon its operations, and when there is on every side the most urgent and affecting demand for an enlargement of those operations.

LONDON MISSIONARY SOCIETY.

FIFTY-FOURTH REPORT.

Summary View of the Society.

The number of the Society's Missionaries has received an increase of 8 during the year: it now amounts to 173, exclusive of their wives and children, many of whom are most effective coadjutors in various labours of love. The number of Native Agents, including Evangelists, Pastors, and Teachers, so far as the re-

turns enable us to ascertain, is upward of 700.

The aggregate additions to our Missions cannot be stated, as the Reports from some distant Stations, with which the means of communication are uncertain and not frequent, have not come to hand; but, from the returns actually received, the Directors are thankful in being able to state generally that the increase has been large; while the character of many of the Converts, in contrast with their former habits, affords a striking confirmation of the faithful saying, *that Jesus Christ came into the world to save sinners*, even the chief.

Deceased Missionaries.

Of the numerous body of European Agents in connection with the Society, one only, the Rev. John Rodgerston, of Borabora, has died during the year. But the cause of Missions in India has sustained a serious loss in the departure of the Rev. Samuel Flavel, a most laborious Evangelist, and Pastor of the Tamul Church at Bellary.

To the long and honourable list of faithful women who have closed a life of Missionary Toil there have been added during the year the names of Mrs. Paterston, of Berhampore; Mrs. Hill, of Calcutta; Mrs. Mead, of Travancore; and Mrs. Ross and Mrs. Philip, of South Africa. Mrs. Philip had been a most devoted and efficient coadjutor with her venerable husband, Dr. Philip, throughout his protracted and eminently useful course as the Superintendent of the Society's Missions in that colony; and by the entire body of Missionaries, to whose happiness and usefulness her life was devoted, her character was held in the highest respect and affection.

The Directors have testified their love and veneration for the deceased by resolving to erect a Tablet to her memory in Union Chapel, Cape Town.

Return of Missionaries.

Six male and four female Missionaries have returned to England, generally from the pressure of personal or domestic suffering, which did not admit of any other remedy; but of these, five entertain the purpose of soon resuming their beloved labours for the salvation of the Heathen; and for those who may be compelled henceforth to exercise their ministry at home the Directors entertain the most cordial respect and esteem.

Missionaries sent out.

Thirty individuals, including both sexes, have been sent forth by the Society during the year to various fields of Missionary Service. Of these, eleven are tried Labourers, returning with renovated strength, and nineteen are additions to the Missionary Band. There have gone to the West Indies 3, to Polynesia 8, to India 4, to China, including 3 Native Evangelists, 15.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions.....	45984	5	4
Ditto at Missionary Stations...	15484	6	0
Legacies.....	4464	2	10
Dividends on Stock.....	3	3	10
	65935	18	0
Contributions for Special Objects,	11678	18	5
Received from the China Mission Fund.....	5218	9	5
Sale of Premises at Surat.....	630	0	0
Total.....	£83,463	5	10

Payments of the Year.

Missions—			
South Africa.....	8001	6	2
Mauritius and Madagascar...	837	9	4
China and India beyond the Ganges.....	7899	0	9
Northern India.....	10051	9	1
Southern India.....	14314	12	1
South Seas.....	13695	4	7
Demerara.....	3414	9	3
Berbice.....	4889	12	9
Jamaica.....	3531	5	9
Missionary Students.....	577	16	6
Missionary Families.....	5241	5	11
Publications.....	1119	2	11
Salaries.....	1669	10	0
Travelling Agents.....	990	0	0
Sundries.....	3033	0	0
	79265	5	1
Invested for Special Objects, and Legacies received in Stock...	5107	10	7
Total.....	£84,372	15	8

Remarks on the State of the Funds.

For seven years past the average Expenditure has exceeded the ordinary Income by 9000*l.* per annum. This large and continued excess in outlay has arisen chiefly from the extension of the Society's Missions in Polynesia and the West Indies; the former under the delightful and stimulating details of the devoted Williams; the latter from the urgent claims arising from the abolition of Slavery. Although these enlarged efforts

have involved a degree of financial embarrassment, which has sometimes awakened the painful anxiety of the Directors, the blessed results not only forbid regret, but demand thanksgiving. Thousands of miserable Savages in the Isles of the Pacific are now rejoicing in the love of God, and living in love with one another; and thousands of emancipated Negroes in Jamaica and British Guiana are triumphing in the liberty wherewith Christ hath made them free.

This large and continued excess of Expenditure, amounting during the last seven years to more than 63,000*l.*, has been met—as every Annual Report and Balance Sheet of the Society shew—by the sale of Funded Property, the amount of the Jubilee Fund, and the produce of occasional special efforts. But these sources of extra supply are nearly exhausted; and this fact, accompanied by the unprecedented commercial vicissitudes of the past year, induced the Directors to adopt precautionary measures.

From the unusual stagnation of trade the London Missionary Society has suffered, but less than many kindred Institutions, and the decrease in its ordinary receipts has, through the gracious providence of God, been supplied from other sources.

A Special Meeting determined that an urgent appeal should be made forthwith to its attached and generous friends for special contributions. That appeal has been liberally answered by contributions to the amount of 6347*l.* 0*s.* 2*d.* Of this sum there has been received from contributors in the metropolis 3582*l.* 0*s.* 6*d.*, and from friends in the country 2764*l.* 19*s.* 8*d.* The Directors, with feelings of peculiar delight and gratitude, record the munificent contribution of Miss Fleureau of Highgate, amounting to 4248*l.* 15*s.*, the interest of which is designed for the permanent support of an unmarried Missionary in China; with the additional sum of 284*l.* 19*s.* 4*d.*, the annual produce to be applied to the support of a Native Preacher in India.

Refitting the “John Williams,” and providing adequate supplies for her triennial voyage to the South Pacific, though very heavy, is, as compared with any other means of conducting the Society's extensive Missions in Polynesia, really economical. But, apart from the question of expense for the purpose of securing regular intercourse between the Society and its Agents, self-exiled to those distant

islands, the importance and value of a Missionary Ship cannot be over-estimated. Impressed with this conviction, the Directors did not hesitate to incur the necessary expense; and the "John Williams," having on board a goodly band of Missionaries, was despatched in the month of October, in the charge of her tried and faithful Commander, Captain Morgan, on her second voyage of mercy.

The entire Fund contributed for the special object of China has been held sacred—not a shilling has been applied to any other purpose; but after discharging the expenses already incurred, the Balance remaining will not be more than sufficient to meet the increased permanent charge on the Chinese Mission for a single year.

Although neither the present nor the prospective condition of the Society's Finances would justify distrust or foreboding, the Directors are sensible that it demands the most serious consideration; and they earnestly commend it to the thoughtful attention and generous sympathy of their enlightened constituents.

Two years since a reduction in the Annual Expenditure was confidently anticipated, and, as the issue proved, prematurely announced, to an extent of 10,000*l.* per annum. This result was hoped for, not from any diminution in the Society's labours, but chiefly from the completion of Chapels and other Missionary Buildings in the West Indies, the erection of which had necessarily involved a large expenditure. But, since that period, these Colonies have been subject to social and commercial changes which no sagacity could foresee: both labour and property have been greatly depreciated; and Congregations which had previously been able to support their Minister have lost this power, and laborious Brethren have again become partially dependent on the Society, who formerly had good ground to expect that their Churches would aid in the augmentation of its Funds.

In South Africa, also, it was expected that the Mission Churches would be able to make some further exertions toward self-support; but this hope has been frustrated. War has desolated the Colony; and many of the people at the Missionary Settlements have been among the chief sufferers, having literally lost all.

But notwithstanding the partial failure of former calculations, a considerable reduction in Expenditure has already been made: as the result of measures now in

operation, a still further decrease may be expected; and whatever can be accomplished by perseverance in a watchful system of rigid economy, the Directors pledge themselves to secure. But these measures can only be gradual, and even slow, in their operation; while, on the other hand, the extension of our Missions in China and India will augment in the same, if not in an increased proportion, the demands on the Funds.

The recent Special Appeal was made with great reluctance: such a measure, they think, can only be justified on rare occasions, and by the strongest necessity; and while they are much gratified with the issue, they are constrained to state—as the result of deliberate calculation—that to continue and carry out, on the present scale, the ever-extending operations of the Society, a permanent augmentation of its Income, to the amount of from 8000*l.* to 10,000*l.* per annum, is indispensable. But, if this be not accomplished, the alternative is inevitable: faithful Labourers, ready to spend and be spent in their Redeemer's Service, must be recalled; and fields already white unto the harvest must be abandoned.

The Contributions of the Samoan Churches, in oil and arrow-root, brought home by the "John Williams," produced the sum of 2500*l.*; and the Directors need only remind their Constituents, that, for the last seven years, the amount of Contributions raised at the several Mission Stations toward their own support has exceeded 15,500*l.* annually, being nearly one-fifth part of the Society's Income.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

FRANCE.

Encouragement to Perseverance.

M. DE PRESSENSÉ in a Letter dated July 20, 1848, reports—

One of our friends met with a very cordial reception from the Curé of a parish, with whom he held a long and interesting conversation; in the course of which the Priest declared that the work of Colportage appeared to him to be a very laudable work. On hearing this unexpected avowal, the Colporteur addressed him thus: "If this is really your opinion, you have now an opportunity of assisting me in the prosecution of this

work; and perhaps you will conduct me to some of your parishioners." "That I would willingly do," replied the other, "were I not apprehensive of being looked upon as a Protestant, from my joining in a Protestant work."—"Well, then, you can at least purchase a few copies of the Testament, and in disposing of them yourself you will scarcely incur any great inconvenience." Upon this, the Curé bought a copy; but this did not satisfy our friend. "A single volume," said he, "will not enable you to make so many of your parishioners happy as might be wished. I have at this moment seventeen others in my knapsack, and they are all at your service." "No!" exclaimed the other, "seventeen are too many: beside, by distributing them I should run the risk of committing myself." The Colporteur, without seeming to notice the objection, proceeded to enlarge on the happy effects produced by reading the Scriptures, and in a few minutes the Priest begged that he might have another Testament, observing that he might easily dispose of two copies. "Take it," cried the Colporteur; and then, without loss of time, he continued his address on the blessings always vouchsafed by the Almighty to those who, from a love to His Holy Word, seek to disseminate it around them. The more feelingly he dwelt on this subject, the more deeply affected was the Curé; so that from time to time he interrupted the speaker, by entreating him to spare him one copy more, until at length he ended by taking the whole seventeen volumes which the Colporteur had retained in his knapsack; who, on his part, bade adieu to the Curé, under an impression that he would carry out the work in his parish in a much more satisfactory manner than he himself could have done, and with the encouraging conviction that it would be attended with a blessing both to the vender and to the purchasers.

Inland Seas.

EGYPT.

Conversation with the Natives.

We generally do not think it necessary to give the particulars of Mr. Krusé's conversations with the people; but at this place the usual topics were brought forward in so pleasing

a spirit, that we give a somewhat full account of what passed. It will serve as a specimen of the discussions at other places. Mr. Krusé writes—

An hour before sunset the Kumus came to invite me to his house. On our former visit we were received in the court; but now I was shewn up stairs into the best room of the house. Many Christians collected, and we entered into conversation. The topics discussed were the usual stumbling-stones—the Virgin and her intercession, the saints, fasting, transubstantiation and sacrifice, baptismal regeneration and unction, and a book which they say contains the Apostolical Constitutions. These topics have been so often mentioned that our arguments were mere repetitions of the like occasions; but I am happy to add, that here our discussion was not, as is too often the case, carried on for the sake of controversy and animosity, but purely for the desire of gaining knowledge. In the course of our argument they conceded that the mediation of saints was nowhere to be found in Scripture; but as regarded the Virgin I found the same tenacity here as elsewhere: she is the first in their estimation, and is ever the last that they will give up. In extenuation of saints' worship they plead their own unworthiness, and say that they use the intercession of saints in the hope of being accepted for their sakes: they cannot yet believe that Christ invites to come to Him, that He will be their Mediator, and that none other will be needed or accepted. As to fasting, they maintain the impossibility of subduing their sins so as to lead a godly life without it. I endeavoured to shew them that this must be the work of the Spirit, whose office it is to lead sinners to repentance. Here is always a difficulty. Like the Pharisees of old, they cling to their works, and think that something, at least, must be done by themselves. The subject of transubstantiation was sooner settled. When I pointed to Matt. xxvi. 26—28., and 1 Cor. xi. 26., and spoke of the institution of the Supper by Christ Himself, I was not a little surprised to hear the Kumus say, turning to his people, "True: it must be taken in a spiritual sense." This is the first time I ever heard this concession made by a Coptic Priest. After this, I continued to point out to them their mistake in calling the Lord's Supper a sacrifice. I turned to Heb. ix. 24—28., and especially remarked, that Christ hav-

ing once become a sacrifice for us there needed no other—Heb. x. 14. This doctrine seemed to be too difficult for their comprehension: they were silent. They did not venture to contradict, yet they did not enter into the sense of it. We then turned to Baptism, which, I reasoned, could not in itself be regeneration: the unction was not the Spirit, but only an outward sign of an inward spiritual grace—an entire new birth. “This,” I said, “must be the work of the Spirit; for how can sinful man effect so great a change?” The last topic, the Apostolical Constitutions, we soon despatched: I merely said, in a few words, “How can a book beginning with a falsehood be a work of inspiration?” I then concluded with a few additional remarks. The Christians apologized for the trouble they feared they had given me; but I assured them, as I felt, that it was to me a privilege to be permitted to make known to them the Gospel of Truth, and that my daily prayer for them was, that their eyes might be opened to see their errors, and that they might embrace *the truth* as it is in *Jesus*, without any of those corruptions which gave the vantage ground to the great enemy of our souls. The Kumus pressed me much to remain with them over night; but I declined, promising that I would see them in the morning, when we intended to distribute books in the School. Many of the people, and the Kumus himself, accompanied me to the boat with lanterns: it was late, and quite dark, when we reached it.

July 29—A busy day this has been. Quite early our boat was beset by young lads soliciting books: they said they wished to be supplied ere they went to their work in the Divan. They had scarcely been supplied when the School-boys came: these we speedily dismissed by telling them we intended to come to the School. By this time we had many other visitors: Khaleel sold a few books to some of them, while I conversed with the rest. We afterward went to the School. When we arrived near the Church, the street was literally filled with boys: I heard some exclaiming, “Here he comes,” and then all rushed into the School. I followed, and found the Masters quite unable to manage the boys. I forced them to take their seats; but upon the arrival of Khaleel with the books, and a crowd of other boys following, all order was at an end. I endeavoured

to select a few for examination, which with difficulty I succeeded in doing, until I gave to the best scholars books according to their capacities, when another rush ensued. Before I quitted I tried to be heard; but my voice was drowned. On our return to the boat we found several clerks, who said, “We have no rest: while we write we think of you, and whenever we can we will get away and come here.” They all seemed to enjoy Christian converse; but, feeling extremely tired, I begged of Khaleel to read to them a Sermon of Macarius. These sermons, or homilies, I hold out to them as a witness of their own against their present errors—a striking proof which they cannot gainsay: they plainly shew that, in the fourth century, the doctrines of their Church were consistent with the Gospel. In the evening many Christians stayed to a late hour in the boat. It was hard to part with them; and ere they left they so earnestly begged me to devote the next day to their instruction that I at length yielded. They then left, manifesting much joy at the hope of coming again on the morrow, in which joy we participated most sincerely.

July 30—Very soon this morning my visitors of the previous evening made their appearance: joy lighted their countenances, and they exclaimed, “Oh, how happy we are to see you! we will spend the day here.” After welcoming them, I said, “This is a Saint’s day: therefore you do not work;” when all were eager to assure me that on my account alone they had taken this holiday, and added, “We always work on our Saints’ days.” Others soon arrived, so that the deck was filled. I began by reading portions of Scripture, shewing that repentance and justification by faith were absolutely necessary to salvation. We then read a Sermon of Macarius on the regenerating and sanctifying influence of the Spirit. During the whole time a total silence was maintained: this is a remarkable thing with the Copts. When our reading was over, many came for books: Khaleel was employed almost the whole of the day in selling and distributing them, while I lost no opportunity of conversing with the people.

For the last two days our time has been so much employed that I could neither write nor rest. I am pleased to find that many of the Copts here have more enlarged and correct views of Religion than

formerly: they readily acknowledge that they are wrong, and that the English are in the right way. "The truth is with you," I repeatedly heard. Some have given up a measure of their old superstitions, yet retain many legal observances: others, again, feel convinced that the mere ceremonies and innovations of their Church are insufficient for salvation, though they cannot yet give up the intercession of the Virgin. I could perceive that many had diligently read our books, and had compared the doctrines therein contained with the Word of God. One instance was particularly cheering. During my last visit of five or six days to this place, a clerk from one of the Divans used to be my daily visitor, earnestly desiring to be taught the Truth. This time we met again, and I found he had utterly given up all the superstitious observances of his Church. He declared that fasting and good works could not procure salvation for him; but that he rested all his hopes on the merits of Christ his Saviour and sole Mediator. A Roman Catholic, who has a temporary abode here, called on me to-day. I found in him an old acquaintance, who, when in Cairo, attended our Meetings. He rejoiced to see me, and earnestly begged me to go and see his mother, an invalid, who wanted advice and consolation. I at first hesitated to leave the Copts; but, upon being assured that none would leave the boat until my return, I accompanied him to his home, where I received a most affectionate welcome. He shewed me his Bible, which he had received from me in Cairo, and said, "This is my daily reading." After having read some portions of Scripture, and comforted and encouraged them as far as in me lay, I returned to my boat, where I found the Copts still waiting for me. Shortly afterward, we bade farewell to each other: it was an affectionate parting, and I could not get off until I had promised them to call again on my return, and devote at least half a day to them.

Encouraging Fruit of Mr. Krusé's previous Visit to Mansoura.

We here interrupt the narrative to give a pleasing instance of usefulness resulting from Mr. Krusé's former visit to this place. He writes, in a Letter dated June 25, 1847—

I sometimes feel inclined to despond; but on these occasions I am generally shewn my error: when I think the seed

has been sown to the winds, I am often surprised by a report that some good has been done. One Lord's-day I observed a stranger attending the Arabic Service, and the next day he came, for the first time, to our Meeting-room. Before I had time to inquire who he was, another Native entered into conversation with him on the state of their Church. The stranger, not being a man of many words, opened the Bible, and, turning to 1 Tim. iv., said to his neighbour, "Read this." When he had done so, he asked him to read also 2 Tim. iii. "Here," said he, "you have a true picture of our Church, written by the Apostle, inspired by the Holy Spirit: who can contradict or deny it?" He added, "Our Head"—meaning the Coptic Patriarch—"is sick, and the whole body is spiritually dead." I then asked him to give us a reason for his assertion. He replied, that he had seen me at Mansoura two years ago, and had then obtained a few books, which he had read. Through the grace of God his eyes had been opened, so that he could see the errors of his Church; and this made him study the Holy Scriptures, which were blessed to his own soul. "Formerly," said he, "I frequented the Church; but to no profit: now, instead of going to Church, where I do not understand anything, I find it more profitable to read my Bible at home. In your Church," he added, "it is quite different: I could understand all, and was edified." After some lengthened conversation on the abuses of the Coptic Church, the man emphatically said, "We want a man to rise up from among our own people like your Luther, bold enough to stand fast in the faith, and to reform our Church. I remarked to him, that it was not merely a Luther we required, but that we should make it a matter of fervent prayer that the promise of the Lord by Joel should be speedily fulfilled.

Second Visit to Mansoura, on returning from Damietta.

On the 1st of August Mr. Krusé arrived at Damietta, and remained until the 5th, nothing remarkable occurring during his stay. On the 7th he writes—

We arrived at Mansoura, on our return to Cairo, early this morning. The Christians had been looking out for our boat, and immediately came on board. While we were sitting conversing together, about eight o'clock, we felt every

thing moving: it was a severe shock of earthquake, the strongest I ever felt in Egypt. We could distinctly see the minarets shaking, and some houses fell; but during our short stay we did not hear of any lives having been lost. Soon afterward I was invited to a Meeting of the most respectable Christians, at which the Kumus presided. Toward evening we left, and reached Cairo on the 11th.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

Account of a baptized Convert.

OF one of the Converts baptized in Trinity Church Mr. Sandys gives the following interesting account, in a Letter dated Calcutta, July 1, 1847—

On Monday evening, May 31st, Bho-bani Churn Chowdry, a Native Convert, nineteen years of age, was admitted by me into the Church of Christ by baptism. This young man has been for about four years a pupil in our English School here, and for the last two years he has been in the first class. For some time past he has been looked upon as a hopeful character, and now at length, through the grace of God, he has sought and obtained admission into the fold of the Good Shepherd. The following account, drawn up by himself, may not be uninteresting—

In the year 1843 I was placed by my friends in the Mirzapore Church-Mission School, which was then under the superintendence of the Rev. J. Long, as a Student; not with a view to learn any thing about Christianity, but only to get such sufficient knowledge of the English language as would enable me to be useful to myself, as well as to my parents and friends. For some time I had little or no knowledge about Christianity, and was not inclined to know much about it, until I had the Bible as my class-book, when I pursued the study of it, like other books, to learn the facts. But in the course of my studying it, although I did not inquire, or believe in the truth of it, yet it had some happy effects upon my mind, because it fully laid open to my mind the fallacy of the Hindoo Religion, and estranged my heart from the love of it, which I so long blindly loved, and upon which I vainly built my hopes of salvation. But notwithstanding this, I had neither the courage to throw up (off) that openly which is not the Truth, and for which I had no regard, nor did I feel the necessity of searching after the Truth,

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and of depending upon that. Thus, for a while, I remained without any religion, and consequently without any fixed principles, except what my sinful heart suggested, and I was quite unconcerned about my present dangerous situation, and the fearful consequences of it hereafter. But happily for me, I still pursued the study of the Bible, the Holy Word of God, which reflected in my heart the awful and forsaken state in which I then stood before an offended and Holy God, and led me to feel, myself, the necessity of some means which will reconcile me to Him. To gain my soul's salvation, I thought the Bible to be the book in which the means I required was(were) graciously revealed by God to man, and I pursued the study of it more diligently and heartily than I did before, and found its words, though simple, yet sublime, and full of such proofs of its divine authority, that all my doubts and prejudices against it soon vanished from my mind, and I was fully satisfied it was such a truth as I required, and is worthy to be embraced. But now was the time when I had to overcome all the difficulties which appeared to me so insurmountable, particularly the affections and kind love of dearest parents and friends, from whom I must be separated, and the scoffs and sneers of men, which I must suffer. I delayed to embrace the Truth, and I sought for an opportunity when it would be less difficult to me; but the more I delayed, the more difficult it appeared to me, till I found it would never be less difficult than it is now. This thought excited and encouraged my mind to overcome every difficulty, and I hesitated not any longer, but gave myself up under the protection of that merciful and loving Heavenly Father, who is a Father to the fatherless, and ever ready to succour those that truly seek His assistance, and that Saviour who invites all that are weary and heavy laden to take rest, and to drink from the fountain of life, and live for ever.

And now may God, who hath brought me into His Gospel light, strengthen my love and faith toward Him by His Son, through the Holy Spirit, that I may continue through all the days of my life in His love, and the true hope of salvation which is in Jesus Christ, the Saviour of the world, who shed His innocent blood for the redemption of man! Amen.

(Signed) BHO-BANI CHURN CHOWDRY.

BENARES.

In April 1847 the Rev. D. Hechler was removed to Chunar, of which Station he now has the charge; and in January last the Rev. W. Smith left India on a visit home. The Rev. P. L. Sandberg, also, will be

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removed to Jaunpore, the Rev. R. Hawes being about to rejoin his family in this country on account of the unfitness of Mrs. Hawes's constitution for the climate of India. On the other hand, the Rev. Messrs. Fuchs and M. J. Wilkinson (pp. 112, 159) have been added to the Benares Establishment; so that the Missionary force consists of the Rev. Messrs. Leupolt, Fuchs, and Wilkinson, with Mr. Mackay.

We have now to present various extracts from the communications of Messrs. Smith, Leupolt, Sandberg, and Mackay, who laboured at the Station during the year 1847.

Christian Village at Sigra.

Concerning this interesting portion of the Mission Mr. Leupolt writes—

The village now numbers forty-four houses, sixteen new ones having been erected during the past year. The Congregation at Sigra has, however, not increased during the year, because nine families have removed to our new village—*vide* the next page—three families have gone to Chunar and Mirzapore, seven girls were sent over to Goruckpore, nine lads went to Calcutta, and several have died.

The spiritual and social state of our people is gradually improving. Our Prayer Meetings are more frequently visited, and they have proved a blessing to us and to our people. Cornelius, of whom I spoke in the last Report, has been a blessing to the village. He was lately grossly insulted by a member of our Congregation, and reported the case to me. I was surprised that the offender, who was otherwise a quiet young man, could so far forget himself as to use the language that he did. I had made arrangements for investigating the matter, when Cornelius said, "We have made up the difference, and are better friends than ever." I was glad to hear this, and asked "How so?" A third party replied, that on the day after the Sacrament had been announced by Mr. Smith, and the exhortation read, Cornelius went to —, and spoke to him on their difference, at the same time asking forgiveness. When — heard this, he was so much taken with Cornelius' Christian conduct, that he exclaimed, "You are the offended party, and come to me ask-

ing forgiveness!" and, throwing himself at Cornelius' feet, he asked forgiveness in his turn. Thus the matter was settled at once, and the effect was very good, for others followed their example.

Our people have also in another way evinced a nice Christian spirit. When I lately mentioned to them the distressed state of the Irish, they immediately shewed a willingness to contribute something for their relief. I sent a paper round, and they collected among themselves upward of eighty rupees.

About six months ago the first adult died in our village. His name was Ulasi, and he was the only survivor of fifty-one boys who were sent to us together, from Futtegarh, in the most emaciated state. He was never strong. For three years he was engaged in the carpet room; but often complained of pain in his chest. He regularly attended our Prayer Meeting, and I often enjoyed his simple and devout prayers. He suffered for about three months from consumption. I visited him frequently, conversed, and prayed with him. His hope was fully fixed upon Christ his Saviour, and I trust he died *in the Lord*. I was with him the evening before he died. He was very ill; but calm and resigned. About noon the next day he sent for me, and I was just in time to engage once more in prayer with him, or rather for him, for his soul left its earthly tabernacle while we were so engaged. During his illness his wife attended him day and night, till about a week before his death, when she felt herself no longer equal to the task. Soon after his death, she likewise shewed symptoms of consumption, and the disease gained fast upon her. Toward the close of October she fell asleep in the Lord. Her end was peace. She had walked with God, and she died *in the Lord*.

Orphan Boys' Institution.

This is under the charge of Mr. Lenpolt, who states—

The present number of boys is fifty-five. In the course of the year one boy died, eleven were taken off the list, being able to earn their own livelihood, and eight were admitted. The boys are divided into five classes, three English and two Hindoostanee. During the last six months, the progress in their studies has been very satisfactory, one reason of which is, that—the Church being finished, as many houses in the Christian village

as are needed being erected, and the carpet manufactory considerably reduced—Mr. Broadway and I have been able to devote more time to them than before. All the boys, except the first class, devote half the day to manual labour. The conduct of the boys has been good, and although our progress in a spiritual point of view has been small, yet I trust we have advanced, and I hope, through God's grace, we shall press forward.

We have advanced a step toward the end which we originally proposed to ourselves, having set aside five boys to be trained for Readers and Teachers. Three of them we believe to be pious, or piously-inclined, lads, and they are intended for Readers: the other two are more clever, but less steady, and are to be trained for Teachers. They are engaged in carrying on their studies, and learning the theory of Mission work, during the day, and in the evening they accompany us to the city to learn the practical part of the work.

Mr. Leupolt then states that the carpet manufactory has been greatly reduced, as it has been found to be injurious to the health of those who engage in it. By this change several families, willing to work, were thrown out of employment. They begged to be made agriculturists, and a suitable village—*vide* the preceding page—having been offered about the same time, the Benares Association have taken it on lease, and several families from Sigra are already located there.

Jay Narain's College and Free School.

Messrs. Sandberg and Mackay have continued to conduct this Institution, and the following extracts from Mr. Sandberg's Report will give a general view of its present state—

That this Institution has conferred great temporal benefit on the native community here and in the neighbourhood is evident from the fact, that there is not a public or private office or employment which is not filled, more or less, by young men who have received their education in Jay Narain's School. Most of the Teachers now employed in Schools established by other Societies were once pupils in our Institution, and in this manner it has extended its beneficial influence far and wide.

Last year I had the privilege of baptizing a young Brahmin. He had been a Student in our Institution for about three years, when he came to the resolution of embracing the Truth and being baptized. He conducted himself most consistently for five months, and gave evidence of the working of the Holy Spirit in his heart, when he suddenly disappeared. We at first thought that he was kept under restraint in the city, but soon had reason to believe that he had left with his mother, who had come on purpose to get him back. A year had nearly elapsed when he wrote to one of his countrymen, also a convert, by whom we were informed that he continued steadfast in the faith, and that, in order to be able to do so, he was obliged to make his escape from his relatives, who had at first carried him off. This was afterward confirmed by a note from the Missionary with whom he now resides, in which was also the following gratifying account of his character—"Since he came, his conduct has been very good indeed. He is alike careless of every insult for Christ's sake." He is employed by the Missionary as a Reader, and hence, I suppose, he has to bear persecution when he goes to the bazaar to read and explain the Scriptures. Thus our Institution has commenced sending forth Readers and Teachers of the blessed Gospel.

There is also at the present time a Christian young man training for the work of the Lord, and I am happy to say respecting him that his conduct and progress, since he has been under my care, have been such as to enable me to recommend him to our Society as one of their Catechists.

There are about 320 Students in the Institution, a few more than last year. Our examination for Scholarships last year was more than usually interesting and satisfactory, as the boys shewed great intelligence in their answers.

The usual studies have been pursued in the School, and Mr. Sandberg instructs a Normal Class for one hour every day. The class consists of all the English Native Teachers, whether Christian or Heathen, and the first English College Class.

Preaching to the Heathen.

This department of labour has

especially devolved upon Mr. Smith. He writes—

I am thankful to say that I have had more encouragement in my work this year than ever I had before. *When the Lord turned again, says the Psalmist, the captivity of Zion, we were like them that dream.* Such indeed has been my case. I have had Brahmins, young Pundits—three in number—kneeling with me in prayer at the feet of Jesus. Thanks be to God! who has at length vouchsafed to give some testimony to the Word of His Grace. Kashi (Benares) must, sooner or later, bow before Him who is *heir of all things*. There are certain symptoms of a shaking among the dry bones.

One of the young men alluded to above is N., whom I have mentioned before. He has been a constant visitor for the last two years and a half; first as a cool and clever disputant, and latterly as an earnest and anxious inquirer. I feel assured of his perfect sincerity, of which he has given a decisive proof in his sufferings from his relatives, and the way in which he has borne them. His prayers shew great humility, and a deep sense of sin and need of Divine help. There are two young friends of his about his own age—23 years—whom he has brought several times to visit me, and with whom he seems to have taken a great deal of pains. He hopes they will join in taking what to them is, emphatically, the awful step. Of one of them, indeed, he feels quite confident, "because," he says, "I know he prays;" but the other, he fears, does not. I earnestly beseech all Christians who may read this, while they thank God, to pray for them and for Benares; for the time for the Lord to have mercy upon her, I do believe, is approaching.

During the last cold season I itinerated as usual, accompanied by Triloke and one of our Christian Boys. We visited altogether between 200 and 300 towns and villages, and saw no cause for discouragement.

In my city work I have gone on much as usual, and have often found great cause for encouragement.

Under this head Mr. Leupolt writes—

My preaching in the city has been limited of late to one evening in the week, and occasionally I have been able to go twice. The work is encouraging. Among the inquirers whom I had during

the year, there was but one really sincere. He is a Mussulman, an inhabitant of Lucknow. He was anxious for baptism, and I would have baptized him; but, as he wished to have his wife and child with him, I advised him to go and fetch them before his baptism, and he has now gone to Lucknow on this errand.

CHUNAR.

This Mission has been placed upon a more satisfactory footing, during the past year, by the appointment to it, as already mentioned, of the Rev. D. Hechler. He was received with the greatest joy by the Hindoostanee Congregation, and has met with abundant encouragement in every department of the work. The attendance at Divine Worship varies from 60 to 70, and there are about 40 Communicants. Seven Schools are connected with the Mission; and Mr. Hechler has introduced the important measure of throwing the support of the largest, containing upward of 70 boys, entirely upon the native flock, who pay the Master and defray all other expenses connected with it, under Mr. Hechler's superintendence.

JAUNPORE.

This Station has continued under the charge of the Rev. R. Hawes, who is, however, as already stated, about to return home. He has been assisted by Mr. J. P. Cæsar.

Report, by the Rev. R. Hawes.

After stating that the work at Jaunpore must at present be regarded as preparatory, Mr. Hawes proceeds—

The regular routine of our Missionary duties has been somewhat broken lately by the erection of new Mission Premises, which has occupied much time and attention; but this work is now nearly completed, and will give stability to the Mission. The Mission House stands at the entrance to the Station, the first object to meet the eye of the traveller. It is also only a short distance behind the Church which has been transferred to the Society.

Our city work is still conducted as

stated in former Reports, and I believe that a work of preparation is going on. We frequently preach to an auditory evidently impressed with the truths we proclaim, and part from our hearers with the persuasion and conviction that our labour has not been in vain.

During the last cold weather I visited, in company with my Catechist, many villages in the district, for the most part near the boundary of Oude; and although in some cases we seemed to be preaching merely as a testimony against the careless and the bigoted, still we also met with much to encourage us to redoubled activity in this branch of our operations.

The scholastic department of the Mission is much enlarged since our last report, not merely by the increased number of boys in our Schools already established, but also by the addition of the late Government School at Azimgurh, making in all five Schools under our management, and 495 boys under Christian instruction.

The boys in the Jaunpore Free School, under the charge of Mr. Cesar, have increased to more than double the number of November 1845, there being now 178. Their studies are much the same as stated in former Reports, and their progress on the whole satisfactory. At the Annual Examination in April the Judge and Collector were present, and expressed themselves pleased with the state of the School.

Of the Azimgurh School Mr. Hawes gives the following additional particulars—

This School, though the last opened in connection with the Mission, ranks next to the Jaunpore School in numbers, there being now above 140 boys on the books. Azimgurh forms a connecting link between Jaunpore and Goruckpore, it being forty miles from the former and sixty miles from the latter place. The liberality of the School Committee at Azimgurh, by the guarantee of upward of 100 rupees a month, has enabled me to place the School in connection with the Jaunpore Station.

The Zufferabad Branch School, Mr. Hawes reports, contains nearly twice as many boys as last year.

GORUCKPORE.

The Rev. J. P. Mengé has continued to carry on the work at this

Station, and Mr. Acheson has superintended the Christians at the Farm, the strictly ministerial duties there being performed by Mr. Mengé. Arrangements have been made for the residence of Mr. Acheson on the Farm, with a view to his exercising a more constant and careful superintendence of the Christians than is practicable from Goruckpore, where he has hitherto resided. A dwelling-house is being built on a part of the Farm which it is believed will prove healthy, and a Christian village is being formed in the same neighbourhood, to which, as the houses are finished, the Christians will remove from the very poor and dilapidated dwellings in which they at present reside—and which are situated, too, in an unhealthy locality.

We now give the

Report, by the Rev. J. P. Mengé.

Our Mission, though there is still much to be desired, has been progressing. My work may be divided as follows—

Preaching in the Bazaar—This has been carried on regularly three times a week. Charles Dass, the head Catechist, and Raphael, my Reader, assist me in proclaiming the Truth to the benighted Hindoos; and as our Chapel is situated in a great thoroughfare, an opportunity is constantly offered of preaching the *unsearchable riches of Christ*. Many of these simple villagers have listened to the *glad tidings of great joy* with evident interest, and several of those who could read have carried home with them Religious Tracts, promising that they would read them carefully. Beside the preaching in the Bazaar, I carry on religious conversations with many, both Hindoos and Mussulmans, who are in the habit of calling upon me.

Orphan Girls' School—The past year has been a trying one to the poor girls. It pleased God to visit them with the awful scourge of this country, the cholera, and, of 7 who were attacked, 4 died. At present there are 18 girls in the School, who, with the exception of the three smallest, are taught what will be useful to them when they are married and settled in life. Especial care is taken to instruct them in the truths of our most holy Religion; and during the

illness of some of the girls, and of one especially, who did not expect to live many hours, I was greatly rejoiced to perceive strong faith evidently cherished toward the Redeemer.

Spiritual superintendence of the Native Christians at the Farm—I am sure that any person, who is able to look upon these poor people as they are at present without prejudice, and at the same time considers what they once were, must rejoice and, thank God that He has done great things for them. If any one, acquainted with the vernacular languages of Hindostan, were to enter the Church on a Sunday and listen to their singing, as well as to the responses they make during the prayers, and observe the close attention they give to the address of the preacher, as well as their general decorum during Service, he must be struck with astonishment at the change which, through the Lord's blessing, has been effected in these poor people, who but a few years ago were ignorant, starving, creatures. During the past year I have every Sunday evening had a full Hindoostanee Service in the Basharatpore Church; on Tuesdays I have gone out to examine the children on the Sermon of the previous Sunday; and on Thursdays I have conducted a Catechetical Lecture.

Itinerating—This is a very important branch of my work. The villagers generally listen with pleasure to the Gospel, and appear to feel that we come among them, not to please ourselves, but to teach them good things, even the way by which God can be just, and the justifier of them that believe in His dear Son.

Report by Mr. A. Acheson.

Mr. Acheson has furnished a Report of the present state of the Farm, from which a few extracts are subjoined. Mr. Acheson says—

On my first visit to the Farm I was introduced to 30 families, consisting of 98 souls; to which number if I add the orphan boys, some of whom are on the Farm, and others in the Station, the total will be 129. It was indeed gratifying to me to behold the pretty white Church, standing close to the jungle; but it was far more gratifying, and is still so, to observe the regular attendance, orderly demeanour, and cleanly appearance, of the poor Native-Christian agriculturists, who are found in their places Sunday after Sunday in this House of God.

Some of the orphan boys—a few of the many who were rescued from starvation and death during the great famine—are learning agriculture at the Farm. Those now in the Station live with me, and I assemble them morning and evening for Family Worship in Hindoostanee, and keep them as much as possible under my own eye. Mr. Mengé assembles them twice a-week in his study, when he examines them in Scripture. All these boys will soon be placed at the Farm, to provide for themselves.

TINNEVELLY.

General View—Educational Establishments.

The whole province of Tinnevelly contains a population of above a million souls; but the strictly Missionary Portion is not co-extensive with the political division. The southern half of the Missionary District—that is, a country 30 or 40 miles wide by 60 or 70 long—is sandy, and covered with extensive groves of the palmyra; the northern half, of a similar extent, is composed of a stiff black clay, and is more under cultivation. Nearly the whole of it is a dead level: on the western side it possesses fine views of a magnificent range of mountains, called Ghauts, and on the south and east it is washed by the sea.

The Mission is now conducted by sixteen ordained Missionaries. The country is carefully parcelled out into eleven districts, in each of which there are, on an average, forty villages entirely or partially Christian, beside many more towns and villages altogether inhabited by Heathen. The Catechists, Readers, and Schoolmasters, in all, amount to 365 persons.

There is an Institution for the education of Catechists, with the prospect of their becoming more efficient in their present spheres, or of their being presented to the Bishop for Deacons' Orders. This has been recently established at Suvisesha-pooram.

The Seminary for the education of the more promising Christian

Boys, who have been selected from the village Schools in the various districts, is held in one of the Mission Compounds at Palamcottah.

An account of the half-yearly examination, held on the 7th of January last, has been forwarded by the Rev. J. T. Tucker, who—together with several other Missionaries, and their wives—was present on the occasion. He speaks very favourably of the progress made by the boys, who are forty-five in number, and who were examined in a variety of subjects, including Arithmetic, Euclid, Geography, English and Church History, English Grammar, and the Scriptures.

An English School, for giving a good English Education to young Natives, is situated in the fort of Palamcottah, which is inhabited almost entirely by Heathen of various castes. Most of the pupils are Heathen, and the Word of God has already begun its work among them. It is under the charge of Mr. W. Cruickshanks, who is assisted by two other Masters. A brief account of the examination, of a very satisfactory character, has been forwarded by the Rev. E. Newman.

The Normal School for girls is established at the Missionary Station of Kadatchapooram, and is conducted by Miss Giberne, who will by this time have been joined by Miss Hawkins from England. The Rev. J. T. Tucker has forwarded a Report of an examination of the School which was held in June 1847. The education seems to be conducted through the medium of the Tamul Language: singing and sewing form prominent parts of their instruction. Mr. Tucker states, in a Letter dated July 3, 1847—

It is only those who have the privilege of witnessing the difference between an uneducated Heathen and an educated Christian Woman in Tinnevely who can at all appreciate the very great importance of giving to the present rising generation of native girls a sound Christian Education. The uninstructed wo-

man is careless, shy, proud, dishonest, and withal a slave to her husband; whereas the well-instructed Christian Woman shows her superiority over her neighbours at once by her neatness, openness, and general behaviour. Moreover, I believe it has pleased God, in many instances, to bless the instruction given to children to the salvation of their souls.

Referring to the infant scholars Mr. Tucker says—

But you will say, perhaps, that it would be difficult to persuade the parents to give up their children so young. I can assure you, however, there is no difficulty on this point. The only fear is, a lack of sufficient funds to carry on this good work. It is to be hoped, therefore, for the sake of these little ones, and for the good of the Mission Work in general, that the treasury of the Kadatchapooram Normal Female School will be always overflowing with thank-offerings to the Lord Jesus Christ, whose commandment it is that little children should be brought unto Him.

For the half-year ending June 30, 1847, we have Miss Giberne's own Report, in which the following passages occur—

Y— [one of the elder scholars] was married, according to the English Fashion, with a ring, instead of a taly,* which caused much amusement to the Natives; but they were still more astonished to see her and ——— conversing with each other, and sitting together to eat at my table, before their marriage, because, according to the native custom, the bride and bridegroom are not allowed to see or speak to one another before the marriage ceremony has been performed.

I am endeavouring to commence my Infant School; and though their Teacher is far from all I could wish, and I find it impossible to make her understand the system thoroughly, yet she has accomplished making the dear children think more; and they do not now answer a question at random so often as before. I have been absent six weeks, and their improvement during that time is very perceptible.

One new plan I have adopted this half-year with my School generally—that of having a Teacher with my girls all day and night. When the rest go home

* A small piece of gold suspended to the bride's neck at the time of marriage.

to eat, one remains, and takes her turn when the others come back. By this means evil conduct is prevented; and consequently we have seldom to punish.

Again, on the 22d of January last she writes—

I gave the Normal School a month for their vacation, and the infants a week. I allowed the girls to take home with them, on trial, their baskets of cloths and their bag of books, which they each have to take to Church. This has never been done before, on account of their being so dirty and careless that half of their things might be lost or given away. But on their return this time every thing was brought back as clean and neat as when sent away; and whenever I saw them in the holidays, except in one instance, they looked just as neat as when with me.

There are two ladies in Tinnevely who have accomplished making their girls wash their own cloths. I have just followed their example in adopting the same plan.

My head Schoolmistress has been appointed to a village School in this district, and the girl who was supported by "Friends in Bath" I now employ as Assistant Schoolmistress.

I am re-commencing School with 60 pupils, 30 in each School; and there are 22 children whose parents wish me to take them in. This I am afraid to do, till I know what my expenses will be. Many of the infant children have been taught in the village Schools to read little words; but until they can read the Bible I employ them as Monitors in the Infant School.

Having such an increase in my numbers, I begin to look forward, and knowing that my expenses will be nearly doubled, I also begin to hope that some kind friends of early education will come and help me. I therefore earnestly appeal to all such in India, and America, and England, who may happen to see this Report; and entreat those, who have already kindly undertaken to support children in my Normal School, to endeavour to interest their friends in the INFANTS, who, when they know how to read the Bible, will be transferred to the Normal School. With this appeal I close my Report, and earnestly request that our Schools may still be remembered at a throne of grace.

Of the examination at the close

of 1847 the following report is given by the Rev. J. Thomas in a Letter dated Dec. 13, 1847—

Miss Giberne's primary object in having an Infant School connected with the Normal, is, to give her an opportunity of training her elder pupils in the art of teaching; and certainly, judging from the specimens which we witnessed, the Infant School is a very admirable auxiliary. The Rev. C. Rhenius examined the pupils of the Infant School, many of whom appeared to be sharp, intelligent children, and answered very nicely. There cannot be a doubt as to the feasibility of establishing Infant Schools among our Christian People in Tinnevely to almost any extent, provided we had a sufficient number of Native Teachers working under European supervision. The other classes were examined in reading, writing upon ollas* and paper, in accounts, and in the historical and doctrinal Catechisms; after which the Rev. J. Spratt examined them in Bible History, and Mr. Sargent in Geography, and in the second Reading Book, which he has published; more particularly in the chapter on the form of the Earth, its diurnal motion, succession of the seasons, &c. Specimens of needlework by the girls were exhibited; and at the close suitable rewards were given to such children as had distinguished themselves.

The Missionary Districts.

As most of the Missionaries are married, at almost every Station there is a Girls' Boarding School; while in the villages there are many Girls' Day Schools, of an inferior order, which are taught by Mistresses who have themselves been instructed by the wives of the Missionaries. There are also many large Boys' Schools in the villages; so that in some of the districts the children at School amount to a fifth or a sixth of the entire number of persons under Christian Instruction.

Review of Missionary Labours in Tinnevely.

The whole Mission, with the exception of the West Nulloor District, has been in a state of peace during the past year, and the progress of Christ's cause is steady and decided.

* The leaves of the palmyra-tree.

The Rev. Devasagayam Gnanamuttoo, himself a native of the district, who revisited it last year, arrived at Palamcottah on the 9th of July, and states—

From this date to August 17th, on which day I left Palamcottah again for Madras, I had the happiness of visiting, in Tinnevely, eight principal Mission Stations, together with several villages belonging to them, and ten Missionaries, beside many Catechists and Schoolmasters. I saw abundant cause to thank God for having graciously looked upon my native place, and upon my countrymen. For, in the first place, there is a great change in the general appearance of Tinnevely. During the past ten years I have travelled between Madras and Tinnevely five times—that is, three times to and twice from Madras—by different roads, and I am pretty well acquainted with Madras, having been a resident in it for several years. I have seen at Madras, and on the roads which lead from Madras to Tinnevely, many heathen temples, both large and small; but none of these places is so famous for idolatry and superstitions as was Tinnevely about sixteen years ago. Then, in a village containing hardly thirty houses, there would be no fewer than six devil-temples, some of them roofed, some inclosed with a small parapet, and others having neither of these, situated in the open field; where the people, at the appointed seasons, used to worship, and offer sacrifices to devils. But now, instead of devil-temples, the country is interspersed with good-looking Churches and Prayer-houses, where the true God is worshipped, and with School-rooms where children are taught to fear God. In villages whose inhabitants are partly Christian and partly Heathen, one or two devil-temples still remain, but miserably forsaken and neglected: the Heathen themselves have very little regard for them. And in those villages where the people are all Heathen, though the devils are worshipped, and the devil-temples are still standing, they are much decayed. The people have not much faith in their Swamies. The general talk among them is, that devils have now forsaken their temples, owing, as some do not hesitate to assert, to the introduction of Christianity. Many worship neither devils nor the true God; but are a kind of atheists.

August 1848.

Another cause of thankfulness is, the increase of education. Tinnevely was once remarkable for its ignorance. A few years back, one among twenty-five males could hardly be found who could read his own name; but now, not only men and young women, but even many old women, can read the blessed Word of God. Those who were once deceiving the ignorant people are now at a loss. The people now begin to inquire into the truth of the things proposed to them. The secret, as I conceive, of the many complaints made by influential Heathen against the Missionaries and their people is, partly, that while the people were ignorant these Heathen used to oppress them, unjustly deprive them of their property, and treat them just as they liked; but since the prevalence of education, the people, having become capable of thinking for themselves, and understanding matters as they are, have, in consequence, learned to plead their own cause, and stand against their oppressors.

A third cause of thankfulness is the improvement of habits and moral conduct. Whatever claim the Hindoo religion may have regarding the former of these two, it has no claim whatever for the latter. A well-educated Heathen will utter such filthy and indecent words that a Christian would be obliged to shut his ears. Their dishonesty, their lying, cheating, swearing falsely, and numerous other vices, remain with them as entire as ever. I know a case of a Heathen addressing a Native Christian, and saying, in connection with a certain matter, "You would not tell lies as we do, but relate the matter just as it happened." This man would never have said so, I mean sincerely, to an educated Heathen.

A fourth, and chief cause of thankfulness, is, the advance of spiritual Religion. The main object of the preaching of the Gospel is to bring perishing souls to Christ. To bring them to the communion of the Church, or to the assembly of Christians, is of very little consequence, and serves no purpose, unless they are brought to Christ, the Physician of souls. But, *my Word shall not return unto me void* is the assurance given by the Lord, and accordingly it has produced many fruits in Tinnevely. Although I did not remain long enough to know the spiritual state of Tinnevely thoroughly well, yet the anxious attention of the Christians to the precious Word

of God, their obedience to it, and the good report given about many of them, compel me to come to the above conclusion. Although we cannot search into the heart of any one, yet when a person hears our Lord's words attentively, and follows Him, according to the description given by Him of His sheep, Christian Charity teaches us to believe that that person belongs to the fold of Christ.

The enmity of the human heart to Christ, the hatred of the good by the evil, has by no means ceased; and many cases of persecution occur, some of which are illustrative of the state of the Hindoos. In his Report for the year ending Dec. 31, 1847, Mr. Tucker writes, after stating that about 200 Heathen had been added to his inquirers—

These new Converts are not without their trials. Most of them live on Zemindars' land, and it is with very great difficulty that they maintain their Christian Profession. The usual method adopted by the Heathen now, in persecuting the Christians, is to make a false complaint to the Tahsildar. He of course sends out a summons to take up the supposed offenders. A peon (police-officer), comes to the village, saying he has a summons to take up about ten or twelve Christians. He does not state the reason, nor shew his order. The parties refuse to go, without the peon producing his order: he then goes away, and makes another complaint, stating that he has been beaten, and deprived of his belt by the Christians—a very serious complaint if true. The consequence is, that a warrant comes out from the Magistrate to take up perhaps sixteen or twenty of the Christians, who are perfectly guiltless; and these poor people are kept at the Talook perhaps ten or twelve days, fined, and told that if they will rub ashes on their foreheads no more complaints of the kind will be made against them. It is not to be expected, therefore, that these poor people, weak in faith, will remain firm, if this state of things continue.

Ceylon.

CHURCH MISSIONARY SOCIETY.

COTTA.

General Missionary Work—Adult Baptisms.

Our information under this head is

chiefly derived from Mr. Gordon's Letters. He writes, June 10, 1847—

I am happy to say that last Sunday, exactly a twelvemonth since my arrival, I was able, for the first time, to read the Service in Singhalese, and to help Mr. Haslam at the Communion. To a Missionary there is something deeply affecting in this simple circumstance—much more so, indeed, when he can PREACH unto the people Jesus, and in their tongue exhibit *the wonderful works of God*; but it is soul-stirring even to join in calling upon one and the same *Abba, father*, through the merits of the same common Saviour, though it be in a new and strange language. And when, at the Communion, I observed around our little table some of three different languages, my thoughts spontaneously rose to that glorious scene when the ransomed shall be gathered from *all nations, and kindreds, and people, and tongues*, to feast with Abraham, and Isaac, and Jacob, at the marriage supper of the Lamb; an earnest of which blessed day was now before me. You may well conceive the encouragement which the occasion afforded to devotedness in our sacred cause.

During the Lord's-day I have continued to find employment by interpretation. Beside my turn with Mr. Haslam in the English Sermons at Cotta, I have generally taken two, and sometimes three sermons in the Out-congregations. Instead of ministering regularly to the Gaol and Borella, as before, I have thought it right, when practicable, to go round each District, and take the duties of fresh Congregations. By this means I hope to become acquainted with all our Out-congregations, and hope they will be brought into closer connection with the Parent Congregation, and so with one another.

I have continued, up to the present time, the week-day catechetical Services at the neighbouring villages. Though I have had many discouragements, and the work has been unsatisfactory, yet I have been, through it, gaining a knowledge of my work, and of the people. One great difficulty in these Services, and indeed in all our Out-congregations, would be removed by supplying bells to summon the people; for, living in scattered parts of the village, they are never punctual, and often waste their own time and ours also.

And again, Nov. 11—

My progress in Singhalese enabled me only last week to preach for the first time, and even this was a Sermon translated for me, and under my correction, by my Teacher Johannis. But I feel thankful even for this, and trust God's blessing may continue to rest upon my study of it, till I can also speak and write it fluently. It is well that we should be reminded, at the very threshold of our Missionary Experience, that it is not by wisdom alone that the Gospel is to be proclaimed. This *labour of love*, even as regards the preparation for it in the study of the language, requires *the work of faith* and the *patience of hope*.

I am able to say, however, that I have sufficiently advanced to baptize, reading the whole Service myself. On Lord's Day the 7th inst., at the village of Mirihane, I thus admitted to the Christian Church 6 adults; and on Lord's Day the 14th, at Talangama, 9; at Corvatte, 7; and at Walpola, 8. These 30 adults I had previously examined and met frequently for the purpose of explaining the Catechism, and the nature of the Baptistal Covenant. The standard of attainment in religious knowledge is necessarily very low; but I have reason to hope that they came to the sacred Service with seriousness, and an intelligent acquaintance with the rite itself.

The Girls' School is under Mrs. Gordon's care, and we hope the girls are somewhat improving in industry and cleanliness. We are very much in want of another supply of needles, scissors, thimbles, cotton, and other articles for presents and rewards to the deserving. Nothing of the sort can be got in Colombo worth having, except at considerable expense. The average daily attendance is 38, being an increase of five on last year.

Character of the People—Need of more Labourers.

Of the general state of the Mission Field around Cotta Mr. Gordon writes, in his Letter of Nov. 11—

Difficulties of various kinds lie in the path of the evangelization of the people of the south of the island; but I am firmly persuaded that the chief difficulty consists in the total absence of constant and personal visitation of the villages, arising from their distance from Cotta. Opposition of a serious kind scarcely ever meets us: the apathy of the people is an evil often alleged to explain the want of fruit

in the field, when it ought rather, in too many instances, to be grieved over as the result of the imperfect instrumentality employed. The position of the Natives of this island is very peculiar. Unlike the Mission of Abbekuta, or even those of Benares and Burdwan, we have not to speak to Heathen of a new religion, and to proclaim the precepts of Christ as of one unknown to them. The majority have not only heard of Christ, but have even received, through Missionaries and Government Proponents, the initiatory Sacrament of Baptism; while the rest, professed Buddhists, have long been familiar with Christianity as a mere name, inefficacious in those who bear it for moral improvement; and, what is more, unvalued and totally disregarded as a mark of distinction between the worshipper in a Christian Schoolroom and the frequenter of a Buddhist Temple. The necessary conclusion from this is, that the Christianity of Ceylon is of the very lowest kind, yea, even in the fold of the Church Missionary Society. The remedy for this is in the hands of the people of England. You must not look yet to Ceylon for an efficient Native Ministry. You cannot, at that distance, form any conception of the weakness of the native character, even when it has been, in some measure, cradled by European care. England must send out more Missionaries. The Cotta Station is large enough to find work for at least six.

KANDY.

No change has occurred in the Labourers at this Station. The Rev. W. Oakley has now been in Ceylon nearly thirteen years, and we are thankful to say that his health is still good. With regard to the state of his work he gives, in the last Letter received from him, dated Oct. 13, 1847, the following

General View.

Our Congregation on the Mission Premises, on the Lord's-Day Morning, continues very good, and those who attend appear to be very attentive. On Sunday Morning last the Congregation was larger than could well be accommodated in the present building. The number of children who attend our Schools is still small, nor is there a prospect of its being increased at present. But although I am

not yet able to write in very glowing terms of the state of things here, I think I may with truth say that the Station is, upon the whole, in a more healthy state than I have seen it since I have been here. May the Lord continue to prosper our efforts in His cause, and may He grant that a still greater blessing may rest upon our people, that many more around us may soon be turned *from darkness to light, and from the power and service of Satan unto Himself!*

Instances of the nominal Christianity of Kandy.

Our readers will remember the rules, referred to in our last account of Kandy, which had been issued "in the hope of bringing about a more just appreciation of Christian Privileges and responsibilities." In a Letter dated June 4 Mr. Oakley thus refers to them, in his account of a painful instance of backsliding at the Station—

I am happy to say that my new rules of discipline have hitherto been productive of quite as much good as I could possibly have anticipated. Many persons are, of course, offended; but the more serious portion of the people are glad to see a distinction made between those who are endeavouring to live as Christians and those who, though Christians in name, are Heathen in practice. I have this morning been informed, by my School Visitor, that a man, nominally a Protestant Christian, whom I married about a year since, was guilty of a gross act of heathenism on Saturday night last. He prepared, at some considerable expense, a shed, or room, and collected a large number of people together, to listen to the reading of passages from heathen books, which, among the Heathen, is considered to be a very meritorious work. This took place late on Saturday night; yet he, with his wife and child, were in Church on Sunday Morning, only a few hours after he had returned from worshipping and serving the devil! What a state of ignorance and hypocrisy is here! The man can read well, and is pretty well acquainted with the principles of the Christian Religion. He is also a very intelligent man, and has professed a great regard for the Services of Religion, and the prosperity of the Church Missionary Society. He is living at the little village

of Gatambe, where I am erecting a small Church, and his name is down among the list of subscribers for *Gl.*, which, for a native, is a very liberal contribution. In former years he was accustomed to join in heathen and devil ceremonies; and, from his conduct on the present occasion, it would seem that his old heathenish propensities have not yet been entirely rooted out. Nor is it any thing less than the power of the Holy Spirit that can do this. It is easy for a man to change his profession of Religion, to break off from some of his old sins, and to conform to some of the outward forms and ceremonies of Religion with apparent seriousness, while the heart is still unchanged and at enmity with God.

As the man was not a Communicant, Mr. Oakley was somewhat at a loss how to act in the case; but eventually referred it to the Bishop. In the Letter of Oct. 13 the sequel is thus related—

By his Lordship's permission, the man was required to confess his sin in the presence of the Congregation, and promise, by Divine Assistance, never to indulge in such abominable practices for the future. After due instruction on the subject, the man stood up in the Congregation, acknowledged his guilt, and requested to be re-admitted into the Congregation, under promise of avoiding such practices in future. He was accordingly re-admitted, and has conducted himself properly ever since.

Present Condition of the People—Decay of Idolatry.

The following particulars are given in Mr. Oakley's Letter of June 4—

In the midst of our trials and discouragements, we are not left without signs of good, and causes for rejoicing. But we learn, from past and painful experience, to *rejoice with trembling.*

It is perhaps not easy, in the present day, to form a correct estimate of the positive results of Missionary Labour in India. From all I can learn and see, I am inclined to the opinion that the general result of education has been to place an immense multitude of the rising generation in a kind of transition state; that is, they have given up Heathenism externally, they no longer prostrate themselves before an image of mud or stone, but they are not Christians. Atheism, or an entire disregard of Religion, seems to be the real

state of very large multitudes in the present day; and this is perhaps what might naturally be expected. Any system of education, which at all expands the mind, will lead persons of reflection to reject the grosser forms of idolatry; but nothing less than the grace of God can lead men to truth and holiness. This doubtless accounts for the fact, which is somewhat remarkable, that by far the greater part of the children educated in our Schools—I speak more particularly of Ceylon—seem to live quite as regardless of Religion as those who have not been favoured with a religious education. I can imagine that this is not the case in the 'Tinnevely Mission; but the cause, I suspect, is this. There, the people—those living in the Christian Villages—are not only under the constant inspection of Christian Teachers, but are, to a certain extent, dependent upon those Teachers. They must conform to the rules of the village, or they will forfeit their asylum. The Morning and Evening Prayers, the appointed seasons for instruction, &c., they are expected to attend with the same regularity that their children are expected to attend the village School. All this is admirably well suited for the wants of the people. The Christian Village is quite the "city of refuge," and the result of this system is perhaps quite equal to what might have been expected. But how different is it here! We have no "cities of refuge" for our people: they live among the Heathen, and learn their ways. The Singhalese, again, are a very independent race, and, unlike the people in South India, are an irreligious people; or, in other words, a people who care nothing about Religion. The Hindoos and Mahomedans are not so. The present state of India is one which should call forth the best energies, and the most fervent prayers, of God's faithful people. Heathenism has received a blow from which it can never recover. It is fast losing its hold of men's affections. The priests themselves admit it. We occasionally see a bold display in its favour, as if to raise the spirits of its votaries; but it amounts to nothing, and soon dies away again. There has been something of this kind within the last fortnight in Kandy. Several villages joined together to make what they now consider a *GRAND* offering at the chief Buddhist Temple in this town. It was paraded through the streets with elephants, and torches, and banners,

and music; but the next morning all had passed away, and it seemed to be almost forgotten. Scarcely eighty years since an offering made to Buddhu within a few miles of this town was the formation of a temple, about forty feet long and twenty feet wide, containing a number of heathen deities, the chief of which is a figure of Buddhu, thirty-six feet long and well-proportioned, and the whole is an excavation of a solid granite rock! Such offerings to the Devil have, we would hope, passed away for ever. In proportion as education spreads, the temples seem to fall into ruin, and the people have now great difficulty in keeping them in repair. New ones, except on a very small scale, are nowhere seen. I was very much struck with this some years since, when travelling in South India. Several new pagodas were visible; but they were all small ones, and would bear no comparison with the ancient ones. We now wait for the refreshing bread of Heaven. When the Spirit shall descend upon us from on high the dry bones around us will live, and there will then appear an *exceeding great army*.

Erection of a Church at Gatambe.

The name of Gatambe will be recognised as having been long in connection with the Kandy Station; and we now have to give some interesting particulars of the new Church to which Mr. Oakley has referred above. He writes, in a Letter dated March 11—

I am making preparations for laying the first stone of a little Church at Gatambe, three miles from Kandy. We have had a small School there for the last fifteen years, and a small but very attentive Congregation has been accustomed to assemble in the School-room every Lord's-Day Morning. The Natives in the neighbourhood have now come forward with contributions to the amount of 100*l.*, and this, with the assistance granted from the funds of our new "Native Church-Building Society's" fund, and a few additional subscriptions which I hope to receive, will enable us to erect a very neat little Church, capable of accommodating about sixty or seventy people. The spot of ground upon which the Church is to be erected is the property of the Church Missionary Society by a grant from Her Majesty's Government some years since.

The following particulars are added in the Letter of October 13—

With reference to the small Church, forty feet long and eighteen broad, which I am now erecting at Gatambe, I am sorry to say I have considerable difficulty in raising funds sufficient to complete it. Through the liberality of one of the members of the Congregation, who has advanced money for the purchase of materials and payment of the workmen, I hope to have the building so far completed as to be able to open it for Divine Service in the beginning of next month. But the debt which I have thereby incurred amounts to about 80*l.*, but a small portion of which I see any prospect of raising here at present. The circumstances of the Kandy Station are peculiar. The expense of building, as compared with other parts of this Island, is very great, and the number of European Residents is very small. Subscriptions are needed also in other parts of the Island for similar purposes, which renders it difficult to raise money at other Stations to be expended here.

The sum already expended on the Church is about 290*l.*; but I have not yet purchased glass for the east window. the other windows will be without glass. I have also to procure a bell. In addition to these, I must add a small pulpit and reading-desk, and at the western end I must put up a small porch or portico. For the completion of these necessary items a sum of not less than 100*l.* will be required. The amount which I have already realized is only about 210*l.*, as follows—

Native Church-Building Fund....	£ 75	0	0
Native Subscriptions.....	about 114	0	0
Bishop of Colombo.....	10	0	0
Other Subscriptions from Europeans, 11	0	0	0
	£ 210	0	0

leaving a balance already due of 80*l.* The Natives having subscribed so very liberally to this object, we may venture to hope that our Christian Friends at home will not hesitate to assist us. Perhaps some kind friend will present us with a bell for the Church: one of about 1 cwt. or 1½ cwt. would answer the purpose very well.

In addition to the sum above mentioned as having been subscribed by the Natives, I may add that they have, at their own expense, cleared and newly fenced the

whole of the ground on which the Church is erected, consisting of about an acre and a half, including the burial ground. They are now preparing a fresh subscription list to build a small Schoolroom on the same premises; as the one hitherto used, a mere mud building, being contiguous to the Church, must be removed as soon as the Church is opened for Divine Service.

BADDAGAME.

The Rev. C. Greenwood continues to labour at this Station, and the Rev. I. Wood is now, we trust, associated with him. Mr. and Mrs. Wood were to leave Cotta for Baddagame on the 20th of December last. In a Letter dated May 25 Mr. Greenwood enters into the circumstances of this Station, which in some respects will be found to resemble Kandy. We give some particulars of the

Relapse of a Communicant—Increased Activity of the Heathen Priests.

We have enough of encouragement to keep us from despair; but nothing to cause the exultation of pride: many times *faint*, but still *pursuing*. Our work still bears a chequered appearance, and I have now to tell of some hopes and some fears. Blessed be God! the former predominate, so that I often feel a glow of exultation in the prospect of a distant, yet certain, harvest; not indeed to be gathered by the present, but by future Labourers.

Among our trials are such as the following. During an absence from the Station of about ten days, somewhat more than two months ago—Mrs. Greenwood and I having gone with the children to Matura and Dondra, from a conviction that prevention was better than cure, in respect of sickness—one of the parties who was confirmed here in October last, with his wife, and both of whom had subsequently been admitted to the Communion, had a devil ceremony, in consequence of some sickness. On my return, I was about to go and inquire into the case, as such things are generally denied, but the man had withdrawn from his village, which is about a mile and a-half from the Station, and did not return till recently. The Catechists, however, had been there, and made inquiries. At first, the per-

formance of the ceremony was denied, both by the man and his wife; but when it was so plainly proved against them that denial was useless, the ground was shifted, and the guilt attempted to be got rid of by his saying that it was done when he was insensible. Such is the usual course of procedure in such cases. Of course, I suspended them from Church Privileges.

On the other hand, we have grounds of hope. One is derived from an increasing activity on the part of the Heathen Priests. They know we are gaining ground, and they no more like the loss of territory than does their captain. There is a worm in their gourd, which, combined with our constant opposition to it, is causing it to wither. It is this. Buddhism positively denies a Creator, and ascribes all creation to chance. We lay hold of this, and represent its absurdity to its followers, till at length many of them confess that it is absurd, and therefore Buddhism must be false. To counteract this, one of the Priests has produced a manuscript pamphlet, to circulate hereabouts, with a view to prop up their cause; not one of reason, but of assertion and cavil, its chief subject being—that, as there is a great variety of things in the world, one country differing in its productions &c. from another, the creation by God cannot be accredited. The difficulty of answering their books is, that they are void of reason and argument.

New Zealand.

AUCKLAND.

Proceedings of the Bishop.

THE Bishop of New Zealand is proceeding steadily in his great work of building up the Church in his Diocese, and preparing for a due supply of Clergy by the establishment of a College and Collegiate School. The following is a portion of a Letter recently received, bearing date 7th December 1847—

By the rough copy of the "New-Zealand Almanack," which I send herewith, you will see that we have lately received a large accession to our Clerical Body by the Ordination of three Collegiate Deacons, all of whom are in connection with the Society for the Propagation of the Gospel.

The Ordination of the Collegiate Deacons was a most interesting occasion. Our Native and English Schools sat in front of the Communion Table, and conducted the singing. The whole Church, St. Paul's, Auckland, was crowded with a most attentive Congregation. Thirteen Clergymen, including the five who were ordained, partook of the Holy Communion.

The College is now beginning to discharge its duty of ministering to the neighbourhood. In a new Colony the proportion of sick and aged persons is very small, and therefore the Sunday Ministrations form a larger share of the whole duty of a Clergyman than they do in England. This is peculiarly favourable for the working of a Collegiate System, where the College Duties occupy the greater part of the week, and the Sunday is devoted to the care of the College Chapelry. Each of these districts now visited from the College will be formed gradually, I hope, into a separate parish, and will be fully organized, with a resident Clergyman, when the Deacon now in charge is admitted to the Priesthood. This is the plan which is now in progress at Auckland; but I fear the same process cannot be carried on at the other Settlements until Colleges on a similar plan can be formed in them. We are already come to the extent of our means, and cannot go further until we can form a self-supporting and reproductive system in the other places.

CHURCH MISSIONARY SOCIETY.

KAIKOHI.

General View—Proposed Erection of a Chapel.

In a Report for the year ending June 30, 1847, the Rev. R. Davis writes—

Our people have not been so much afflicted with sickness as in the former year. In the spring several sickly children and a few elderly people were carried off by the whooping-cough; but since that period the general health of the Natives has been good. The blessing of peace has also been continued to us, nor do we ever remember a period in which the Natives treated us with greater respect. The ruffled face presented by the state of affairs at the close of the last year has settled down into a calm; nor do we observe any indication, or any de-

sire, on the part of the Natives to break the peace. Nevertheless, we are aware that there are too many refractory characters among us, whose wicked dispositions are always ready to manifest themselves.

Hitherto Divine Service has been held in the School-room, but it is far too small for the purpose. I therefore proposed to the Natives that I should pay them for sawing the timber for a building forty-four feet long by about twenty-one feet wide, if they would engage to procure shingle and erect the building with my personal assistance. To this proposal they agreed, and 4605 feet have been sawn, for which the sum of 14*l.* 18*s.* 4*d.* has been paid.

The varied, sometimes opposite, employments of a Missionary in New Zealand may be seen from the following passage from Mr. Davis's Journal—

Dec. 21, 1846—I had an interesting meeting with my people. Indwelling sin was a general source of grief, and complaint of hardness of heart. After the meeting I went to Opongo to settle a difference about damage done by pigs, and was enabled to succeed.

Peaceful Professions of Heke—Effects of the late War.

Kaikohi was established as a separate Station only during the war with Heke, whose Pa is in the neighbourhood. Regarding the peaceful intentions of Heke Mr. Davis gives favourable news. In his Journal for 1846 he writes—

Heke called on the 12th of October, and my son spent the greater part of the morning with him. He told him their object would now be, as peace was ratified, to increase their breed of pigs and cows, so as to be able, in three years, to commence a mill on a sure and proper foundation.

And in his Report above mentioned he states—

Heke appears to be well disposed. He has selected a piece of ground at Hikurangi, and has cleared it. He has invited the scattered parties in the neighbourhood to come and live with him at the place, where it is his intention to build a Place of Worship. If the people agree with him in these points—namely,

to come and live altogether at the place, and attend the public worship of God—he has made up his mind to continue there: if they object to attend the worship of God he intends to seek for another place of abode.

The disastrous effects, upon the moral and religious character of the people, of the excitement caused by the war in which Heke and his followers were engaged, was referred to in our last account of Kaikohi. The accounts received during the past year furnish many additional testimonies to the same effect. The following affecting passage occurs in Mr. Davis's Journal—

Jan. 8, 1847—Dark as is every thing around us, I have met with a circumstance to-day which I did not expect to find. I went to visit one of Heke's men, from Waimate, who is very ill. He had not been baptized, nor had he ever, to my knowledge, made any profession of religion. He soon began to express to me his desire to be prayed with, and lamented his having been led into sin, and kept in it. He said, "When we lived at Waimate together all was well: it was but a little, and I should not have joined the party. But I did join it. We turned to ridicule good things, and now all is wrong. It is true, from the commencement of the war to the present time, I have never left off praying." I asked him whether, if God should restore him, he should be able in future to withstand temptation. He replied, "Past experience will allow me to promise nothing." This circumstance leads me to hope that there may be still more dormant religious influence among that party than manifests itself.

Conduct of Roman-Catholic Priests.

The following passages are extracted from Mr. Davis's Journal—

July 24, 1846—I was visited by the Ohaeaawae Chief, who appeared to be friendly. In the course of conversation he told me that a Priest, lately arrived from France, had visited Heke, and that he introduced himself to the Chief with the present of a gown in his hand for "Mrs. Heke." During their intercourse he observed, "John Heke, the Queen sent you Missionaries, and the Queen has sent soldiers to destroy you: this is all I have to say." This requires no comment on my part.

July 25 — As a party from Hokianga attended our Prayers to-night, the Chief was invited to take tea with us. I communicated to him what I heard yesterday relative to the observation of the Popish Priest. He said, "The Priests have addressed me in the same way on the same subject." From hence it is very evident that those Jesuits are not only trying to prejudice the people against us, but also against our Government. O how necessary is communion with God, and unity among ourselves, at this important period! I had previously heard that Heke had some intention of becoming a member of the Romish Church.

Views of the Native Chiefs respecting the War.

In a Letter dated Aug. 29, Mr. Davis writes—

Since the 25th inst. I have had a long conversation with some of our leading men. The deep thinking men predict a bloody war, from the impression made on their minds by the position of affairs. The Chiefs appear to rely on the impression thus made on the minds of the old men. Seeing this, they were told that if they suffered their minds to be drawn from God by these things it would be so; because if they forsook God God would forsake them, and if God forsook them Satan would soon lead them on to war. This they acknowledged. They were reminded of their wonderful preservation during the last war, and asked to what they attributed it. They readily acknowledged the hand of God in their preservation. They were then asked whether they were not then in the habit of praying much. They said they were. They were reminded of their present state, when they frankly acknowledged that they had ceased to think as they ought of the God who preserved them, and expressed their belief that, should another war arise, numbers of them would fall in consequence. They said that the diminution of their tribes had been made a subject of much thought and conversation. It appeared a mystery to them that such should be the case, after having received so much good and nourishing food from the White People, in their pigs, potatoes, and corn. Formerly, when they lived on fern-root, fish, and the convolvulus root, they were a numerous people; and although they were often engaged in wars, in which hundreds fell, yet the loss did not appear to decrease their numbers

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so as to diminish the strength of their tribes; but now they were really reduced, as a body, to a very few in number. After having said much on the subject, they appeared to believe that it was the hand of God; because what evil they did formerly was done in ignorance, whereas now they had received Missionaries among them, who had taught them the knowledge of God; and therefore knowing, as they did, good from evil, and their hearts still following that which was evil, when they knew they ought not to do so, the anger of God had come upon them to cut them off for their sins.

Interesting Case of a Pious Blind Woman.

We close our account of Kaikohi with the following passages from Mr. Davis's Journal—

Sept. 29 — To mourn over the state of the Mission I shall never cease, the falling away has been so great and so extensive. There are, however, a few bright streaks yet left to brighten up our benighted horizon. One poor woman, whom I visited to-day, is apparently ripening fast for glory. She has lost the use of her bodily eyes; but her inner man is, I hope, full of light. She is ignorant; but what little Scripture she knows she appears to use to good purpose. She is drawing toward her happy home, as she is likely to fall a victim to the whooping-cough. She is blind, almost naked, her house is neither wind nor water tight, and she is solitary; but she is in possession, if my heart deceive me not, of riches so great that worlds could not purchase them.

Dec. 3—I visited the blind woman at Tuhuna, whose constitution is rapidly giving way under consumption brought on by whooping-cough. I have frequently been pleased with her conversation during her illness; but, alas! I have been so deceived by the Natives that I am suspicious of things of the kind.

Dec. 7—To-day the hand of death was on the poor woman. I asked her how she felt in the prospect. She replied, "Perhaps I shall go to Christ, and He will say, Are you a believer? Perhaps my reply may be, *Lord, have I not prophesied in Thy name, &c.* Perhaps He will say in return, *I never knew you: depart from me, you who have been a worker of iniquity.*" She was reminded of Christ's invitation to sinners, when she answered, "Yes, I shall look to Christ."

Dec. 9—I visited Tuhuna, but the poor woman had died yesterday, and had

doubtless entered into rest. A party of Christian People were preparing her coffin from split timber. In alluding to a refreshing breeze which was blowing, one of the party observed, "We were yesterday blessed with a fog, which must have been very refreshing to the young plants: this was a manifestation of the goodness of God." O that we all possessed this spirit of humble submission!

KAITIAIA.

This Station has the advantage of being removed from European Settlers, and watched over by two European Teachers, the Rev. J. Matthews and Mr. W. G. Puckey. In the Journal of the former is given the following

Specimen of the Teachers' Meetings.

June 20 — At the Teachers' Meeting fourteen were present. It was a very interesting Meeting, particularly from Himeona, our eldest Teacher, asking the meaning of the sentence, *We ought to lay down our lives for the brethren*. He wished to know if it were to be applied to them. I was very thankful for the question, for I had applied it already, in the printed paper, to their denying themselves as to the time it would take them to have regular School with their people in the morning. They all promised to try their best, and I know that many of them commenced School; but in general the Natives are most remiss in sending their children. The Teachers are very much tried in this respect.

The printed paper alluded to is the heads of the Native Sermon printed by the Missionaries each week, and explained at the Teachers' Meeting, so that the subject is talked over by the Teachers in all the villages around the Station.

The following notice of one of the Teachers occurs in Mr. Puckey's Journal—

Sept. 27 — I went to the Congregation at the Awanui, and found that they had nearly concluded, having commenced earlier than usual. I felt inexpressible pleasure while waiting outside the native raupo (rush) Chapel, to hear the simple yet forcible manner in which William Tararu, a Native Teacher, explained the necessity and efficacy of prayer. I felt almost ashamed, remembering that he only had

his Testament and Prayer-book, and got on so clearly, and I, with every necessary help, could not yet address the Natives better than he.

And of the body generally it is stated, in the Missionaries' Report for the year ending June 30, 1847—

The Native Teachers have, as usual, afforded us their services, and, on the whole, their conduct has been agreeable to their profession. Every Saturday they have met in the Settlement to receive instruction, to enable them the better to instruct others. They seem to prize these meetings; and although they thereby lose a sixth portion of their time, yet I have heard them talking it over that, throughout the year, many of their neighbours were not so well off for food as they. We feel bound to thank God for the effectual assistance which these Native Teachers have willingly given to this portion of the Lord's vineyard.

From the Journals of the two Missionaries we extract some accounts of their

Visits to sick Christian Natives.

July 12: *Lord's Day*—I went to Ototoite, eight miles distant, to see a sick Christian Woman. She seemed to reap much benefit from being visited. It appeared to be a great trial to her to leave her family. One of her fine boys coming in sight as we were conversing, she said, "That boy is a treasure to me." I told her that when she died we would take all her children to the School: her brother is the Assistant in the School, and is of great service to us. By way of refreshment to himself, every few weeks he goes out itinerating to the Doubtless-Bay District.

[Rev. J. Matthews.

July 19: *Lord's Day*—I set off to the Kumi, about eight miles from home. I only rode the first three miles, not being able to take the horse any further. I and my guide, Jonah, then entered a long marsh bedded with water from the light rain that fell, when my guide said, "We are as wet as fishes." I then thought of my guide's namesake, Jonah, in the belly of a fish. After walking two hours through swamps we arrived at the Kumi. The Natives made a good fire in the house of a sick man whom I went purposely to see, and boiled some potatoes for Jonah and me. I asked for the books—the Testament and Prayer-books—that we might have Morning Service; but they told me they had only

just finished when I arrived. I was glad to find this the case. I then directed my conversation to the sick man, Rapi Kourna, and asked him how he was in body and mind. He replied, "Very poorly in body, but clear in my mind."—I said, "Do you enjoy the love of Christ in your heart?" "I do."—"Do you think God would be justified in sending you to dwell with Satan?" He hesitated a moment, and replied, "Yes." I explained to him fully and clearly the nature of faith in the Lord Jesus Christ, and bade him remember that we are not saved by our good works, but through the blood of Christ alone; and that good works must be the fruit of our faith in Him. He said, "My good works, where are they? my righteousness, where is it? *there is none righteous, no, not one.*"

[Mr. W. G. Puckey.

July 21—I went to see a blind Native named Job. This poor man is afflicted with excruciating pains in his limbs; but I found him, as to his soul, in a very prosperous state. He said that God's Word brought him joy, and that it was impossible for the Word of Truth to become error. I asked if any one had prayers with him. The Chief of the place, sitting by, an unconverted man, but otherwise very civil, said, "He is in too much pain to pray: his pains, when they come on in the evening, make him cry out so that we can hear him all over the village." I replied that pain would not cause a Christian to leave off praying, but the contrary. Poor Job spoke out words which more than paid me for going eight miles to see him. He said, "I have not left off praying, neither shall I. My praying secretly is like wrestling, as when one man wrestles with another." This is the first time that I have heard a Christian Native compare prayer to "He mea mamai" (hard fighting, or a taking hold of another). The unconverted Chief, a relative of Job, seemed quite pleased that Job had spoken out his mind, and replied, "Secret prayer he can manage; but the other, outward"—meaning prayers from the book—"he cannot, and there is no one here to help him." This poor man, I am thankful to say, has a pious son, who, with our appointed Itinerant Teacher, frequently visits him and his neighbours on the Lord's Day.

[Rev. J. Matthews.

On the following Lord's Day Mr. Puckey went to see Job, and reports—

I asked him how he was. He was some time before he answered, when he said, "I think I shall go to-day," meaning, that he should die. The tears ran down his furrowed cheeks as he said, "I am in some doubt whether I have completed my peace with God. I have cried to Him, and feel peaceful in my mind, but perhaps God has not made peace with me." I said, "If you rejoice in God, and feel the peace you speak of, I certainly think God has made His peace with you." "O yes!" he said, "I rejoice in God. The Lord is my salvation. I trust in Him. He is my refuge and high tower. I find shelter under His wings." Pleasure of the sweetest nature darted through my soul to think that my endeavours at a translation of the Psalms had been blessed even to this poor man, who could not read. I said to him, "Job, my soul is full of delight to see you, an old man who has been brought up in ignorance and sin, now conscious of the things which appertain to your eternal peace. I now feel assured that Mr. Matthews' labour and mine has not been in vain." He replied, "Far from it. Those who have attended to your instructions enjoy peace in two places, here and hereafter: they know the reason they were made." I then read to him part of John xi, and expounded several of the most striking verses. I asked him, in the middle of the discourse, if he were attending. He said, "O yes! I hear." I prayed with him and his wife, and proceeded to visit a sick woman who had been a priestess. "Well," I said, "old woman, where are native gods now?" She said, "I have cast them off long ago, for it is no one but the Great God who has brought me back from the gate of death." I exhorted her to pray to Him, for He alone could save sinners.

The remainder of our extracts under this head are from Mr. Matthews' Journal.

July 27 — In the afternoon I went up the valley two miles to visit and baptize an amiable girl about twelve years of age. I believe she feared and loved the Lord, although it was but grace in the bud. She was one of the School-children; and while on a visit to Doubtless Bay the Natives gave her too heavy a load, which so affected her spine that on returning home she could not walk five yards. In this state she continued till she died. All the Christian Natives around

assembled to witness her baptism, and it was an interesting Service to us all. We named her Maria. She was of a very modest disposition, and had a placid countenance. Her father is a Candidate for Baptism, and takes this distressing affliction much more patiently than most European Christians would. Many of the native young people are ruined through the cruelty of their parents, and the Chiefs' thoughtlessness. We do not fail to apply the Sixth Commandment to all such conduct.

Sept. 8 — I went to Pukewau, on the sea coast, to visit two sick people on the borders of the grave. One of them complained of great hardness of heart: although she prayed, she said, she found no relief. I urged her to pray earnestly, and referred to the promise, *I will take away the stony heart*, &c. Two Native Teachers also talked with her on the same subject. I told her that I thought it was a good sign for her to feel her hardness of heart, as, knowing her malady, she might the more readily apply for the remedy. She seemed to understand this, and I told her that even a hard stone was worn by water continually running upon it. I spoke to her of Baptism; when she said she wished me to visit her again, and in the mean time she would send for her pious brother to converse with her. Her mother, an old woman, was also in a dying state. She likewise is a promising character, and has for many years attended the Means of Grace.

Sept. 15 — I went to Pukewau, and, after an interesting conversation with the two sick women, I baptized them. The poor woman who had complained so much of her hardness of heart had found that her hard and stony heart was taken away. At my request several of the Teachers had been to visit her, and she mentioned one of them whose words seemed blessed to her. I asked if she now felt, and could say, that Christ had died for her sins. She said, "Yes, Christ has died for me." She had prayed for a light and a soft heart, and she had found the relief she sought. I asked if she desired to be baptized in the name of the Holy Trinity. She said, "I desire that." I said within myself, This is a case in which no one can deny water. I then, the Christian Natives of the village being present, admitted her into the visible Church of Christ. She is the mother of three fine children, and her husband is now a Candidate for Baptism. He observed that her last ill-

ness was caught by her attendance at Church before she was able, which was, I believe, the case, she having to walk two miles in the rain.

Both these women have since died.

Visit to Noble Panakareao and another Chief.

A few days afterward Mr. Matthews paid a visit to the Christian Chief Noble, and gives the following account of his reception, and of some interesting conversations—

Sept. 19—It was well nigh evening when we arrived at Noble's house. He seemed very glad to see me, and bade me welcome. His wife would, in addition to shaking hands, rub noses with me. This is rather a curious ceremony, as the case requires study to know when to leave off. It always finishes with a kind of push, but whether the inviter or the invited should give the ceasing signal I hardly know: in this case I gave it, right or wrong. I think it is a good custom, in its place, and much neater with them than shaking hands, as they do not now paint their faces. I held Evening Service in Noble's house, which was very clean, and he had clean native carpeting for me to sit on. I expounded a portion of Scripture.

Sept. 20: *Lord's Day* — Before Evening Service I conversed with the father of several young baptized Chiefs of the Patu Tribe, as it was said they had left off prayers. The father spoke most earnestly on this, and said, "Our having no regular prayers of late has made me a *turoro* (a sick man). It is 'he mea tau-rekareka pu' " (a slavish thing indeed to live without prayer). After Service, Noble and the greater part of the assembly remained; and on asking of what they had been talking, he told one of my Natives, "We have been talking over the subject. Some say that the preacher said that if we leave off prayers we shall begin to kill White People!" Noble said to them, "Lay fast hold of that: it is a good word to make us careful, and it will be true if we forsake our Religion." How ready are we to say, *Is thy servant a dog, that he should do this thing?*

A sad contrast to the above visit is related in Mr. Puckey's Journal a few months previously. He writes, May 24—

I went to Waro, and afterward proceeded to the house of an old Chief, nominally a Roman Catholic, expecting

to find him at home. I was disappointed, however, but proceeded along the beach, and found him by himself chopping out bolts from the wreck of the schooner "Industry," which was lost there about nine years ago, and was but the day before washed out of the sand by the violence of the surf, which was now raging fearfully. I said, "Oh! I find you are at work!" "Yes," he replied, "doing a little."—I said, "I have been at your house. I came to converse with you."—"What about?" "About subjects for Sunday." After a few minutes' consideration he said, "Let us go up to the house, out of the wind." We went, when his wife came out to us, and the following conversation took place. "Morengea," I said, "you are getting old." "Yes," he replied, "all men are."—"It is time to think about death and another world." "What about it?"—"To become acquainted with God and His Son Jesus Christ." His wife laughed and sneered, and the old man said, "I shall remain as I am. Look at those inside the Church"—meaning those who had been baptized: "there is one just gone by newly tattooed."—I replied, "If that man has done wrong, he will be answerable for that wrong. Jesus Christ came into the world to save sinners. Last Sunday was the day, a long time ago, on which He ascended up to heaven to prepare a place for all those who attend to His invitation." "Oh!" he said, "there are many ways to heaven; but do you think He cares for me?"—"Yes," I said, "and for all poor sinners." I quoted the words, *Come unto me, &c.* He and his wife both laughed.—"Ah!" I said, "there is a day coming when you may not laugh. Hear this! you and I must stand before the judgment-seat of Christ, and every one will receive according to their works." I then left, and felt very low-spirited until I arrived at another village, the inhabitants of which were engaged in worship. I visited a poor sick woman, whom I found simply depending on Christ, and in a very pleasing state. Thus are our bitters mingled with sweets, and our difficulties with encouragements.

Advancement in Civilization.

Mr. Puckey gives an interesting account of the advance in civilization which the Natives are making, which is confirmed by the Reports of several of the other Missionaries.

He writes, toward the close of 1846—

Our Natives have been well off this last winter for wheat, which has been a great blessing to them, as their crop of potatoes has been but very scanty. I have provided many of them with cows, and several with sheep: one tribe has as many as seventy. I want to see them esteem all those comforts that Europeans do, for it is my opinion that civilization will not proceed without it. Their desire for horses is without bounds: this I do not like, as I fear in time they will be too much like the wild Arabs. To complete the temporal happiness of the Natives about five miles around us a small windmill is wanted—one which will cost about 50*l.* in England.

They are progressing in spiritual knowledge as well as we can expect. The Word of God is widely circulated among them, and the numerous little villages are visited by the Teachers, who attend the explanation of the Sermon every Saturday. Their number averages 16. These are able to go where we cannot always. I am happy to say that several little works have lately been printed by a Native at my press, and one very much appreciated by the Natives. The press has proved a great blessing to this Settlement. We are not well off for type, only being able to print two pages at a time; but when we cannot do as we would we must do as we can.

And in his Journal he writes

Oct. 2, 1846—I have been making preparations for bee-breeding, that our Natives may obtain some of the European comforts as well as ourselves. They are very desirous of becoming possessors of every European Article.

Mr. Matthews thus mentions his having received a kind present, from a gentleman in New South-Wales, of sixty fruit-trees, and the prospect of being able to extend the advantage to the Natives

Sept. 21—I have taught a Native to graft, and he and I have grafted about 500, the greater part of which have taken. The way to civilize the Natives is to give them what we possess. They like fruit, and they like honey. I gave a Chief a bit of honey one day, when he looked at me astonished, and said, "The sweetness went right to my ear."

And again he records, Sept. 29—

The Natives have promising crops of wheat and potatoes coming on. This is a noble district for wheat, potatoes, sheep, and cattle. All kinds of English fruit-trees, and I think the vine and orange, would flourish here. Here the Natives are keeping their little flock of sheep, about sixty, and have a substantial fence made for a fold to put them in at night. There are at this place 2000 acres of good grass for feeding sheep, with hardly a bit of fern in it. This is all in the native keeping; and the price they obtained for their badly-cleaned wool last year so surprised them, that their eyes are opened with regard to sheep; so that I have no doubt they will become, as fast as they can, a pastoral, as well as an agricultural people. When this shall be the case, they will of course be civilized, even according to our idea of the matter; but I think that even now they approach near to it. I think that, when they can, they will be willing to help the cause—the great cause of the Gospel.

Early Native Ideas of the Lord's Day.

Mr. Puckey writes—

May 10: Lord's Day — I was conversing with John Bunyan this evening, and among other remarks he mentioned his first ideas of the Lord's Day. He said, "When the Missionaries first came to New Zealand the Natives saw that one day in seven was set apart; but for what purpose they could not conceive. Potatoes were scraped, wood was cut, every thing was put in order for the Sabbath: there was no work done on that day. The news of this mode of sitting still on the seventh day soon reached Kaitaia. At that time I was idly inclined, and thought I should like to join that sect, as I should then ensure, at all events, one day in seven to indulge my idleness; not having any idea that the day was set apart for the worship of God. Family Prayer was also introduced into our family by my brother, who was present at your Morning and Evening Prayers while you were cutting the road through the great forest to Waimate." John Bunyan is now a converted Native, and the Schoolmaster of our Kaitaia School.

Distribution of the Scriptures, &c.

We close our account of Kaitaia with the following passage from the Missionaries' Report already quoted—

During the last three months we have

distributed among our Natives about 200 Testaments, beside a number of valuable Tracts and Catechisms, which have been eagerly sought after. The Prayer Book with the Psalms has been especially prized. We have disposed of about 100 of them, and, to satisfy those who have none, we are obliged to excite their hopes with the promise of a speedy and full supply of them from England.

MIDDLE DISTRICT.

The district consists of the isthmus connecting the northern peninsula with the main portion of the northern island, and of the N W corner of that portion. Its Stations are much scattered. No events of marked importance occurred during the year ending June 1847. The Natives were at peace, and although a great falling off is marked in this, as well as in the other districts, in consequence of the contact with the English Settlers, yet many individuals are spoken of as being converted to Christ, and others as walking consistently with their holy calling.

We commence with the most northerly Station,

HAURAKI.

This is situated at the distance of four or five miles from Auckland, which is the seat of the English Government, and is inhabited almost exclusively by Europeans, who amount to 6000 or 8000 in number. The residence of the Bishop, and his College, are about five miles distant. The Rev. W. C. Dudley resides at the Hauraki—from which Mr. Preece removed at the beginning of 1847 (pp. 406, 407 of our Volume for 1847)—but we have received no details from him.

KOHI-MARAMA.

This Station is also only a very short distance from Auckland. We have not before mentioned its name; but it is the post whither the Rev. G. A. Kissling removed from Hicks' Bay, and of which we gave an account in pp. 479, 480 of our Number for November 1847. We are glad to

state that Mr. Kissling's health has much improved since his removal hither. His interest has been much engaged, as our Readers are aware, in the subject of female education, and Mrs. Kissling has formed a Native-Girls' Boarding School. He writes, March 24, 1847—

Our Girls' School has given us some trouble of late, owing to the indulgence of parents, who, listening to their children's silly complaints, have removed them, to spend their time in idleness and mischief. On the formation of a Central Committee, I shall propose to have girls sent from other Districts, with a view to raise them to Monitors or Schoolmistresses.

Prospect of Building a Church in Auckland.

In a Letter dated July 7, 1847, Mr. Kissling gives a gratifying account of his efforts to bring about this desirable object.

The condition of the native population in the vicinity of Auckland calls for some strenuous efforts, and I feel anxious to lay my hands to the work while I am among them. A Church for the Natives at Auckland is of the highest importance : in this all my brethren in the Mission agree. Yesterday I called on His Excellency the Governor, and most of the official and respectable members of the European Community, and felt highly gratified at the kind and corresponding disposition which was manifested by all on this subject. In the course of next week I hope to commence the subscriptions and collections, placing Governor Grey and Mrs. Grey, Chief Justice Martin and Mrs. Martin, at the head of the list. I shall hereafter report to you the real success which may attend this undertaking. Nothing of the expense, I hope, will fall on the Society ; while our Christian Natives will have a place in which they may attend the preaching of the Gospel and the other Means of Grace so needful for them in the midst of error and corruption. The Bishop, the Rev. S. Williams, and myself, have alternately attended to the Service at Auckland, and we have often as many as 180 Natives assembled in a School-house on Sundays. My other Native Congregation—at Orake, nearly twenty-five minutes' ride from our house—is also promising. They have

a pretty Chapel, built of wood, the Bishop having borne half the expense, and the rest the Natives themselves. In making a collection among this Congregation for the Hospital at the College, on a sacramental occasion, they contributed 2*l.* 8*s.* 6*d.*—a fair index to their good feeling.

WAIKATO.

This is an extensive district, lying about the centre of the west coast of the Northern Island. It consists of three portions, which may almost be regarded as distinct Missions, viz. Waikato, Kaitotehe, and Otawao. The Rev. R. Maunsell resides at Waikato Heads, at the mouth of the large river of the same name. It is a beautiful spot, for the river here enters the sea through a deep wooded glen. The whole neighbourhood is picturesquely wooded, and contains a more than usually large population.

General Reports for the Year.

The following passage refers to the Waikato District generally—

In most places of our district we have succeeded in securing neat houses for the exclusive purpose of worship and Schools. Those in connection with the Otawao Station are particularly worthy of notice, as indications of the religious feeling of the people, and as specimens of native workmanship. The deficiency in our School system continues to be a source of much anxiety to the Missionaries of this district. Placed, as each is, in such an extensive sphere, with such a multiplicity of duties, and the people so dispersed, we are totally unable to bestow on any particular School that steady attention which is so vitally needed in all such Institutions; and we are thus compelled to witness our young people advancing to maturity with no higher advantages than those derived from desultory week-day catechization, and from such Sunday-School instruction as can be secured by the Missionary through Native Teachers, or from his own examinations at those Settlements which he may on that day be able to visit.

Mr. Maunsell then refers more particularly to his own Station.

My leisure time has been occupied in preparing a revision of the New Testament, with a view to the Revision Meet-

ing appointed by the Bishop. In the beginning of August I proceeded with my family to Auckland, and shortly afterwards was joined by Archdeacon W. Williams, when we commenced our labours. At the end of three months we had reached the end of the Gospels, but the Archdeacon could spare no more time from his district, and we were obliged to conclude. Since my return home, in the early part of December, I have visited every place of importance in my district. In but few instances have I seen much fervour of religious feeling; but almost everywhere very considerable regularity in attendance on the Means of Grace. An improvement in the character of the Native Teachers, and, through them, an improvement in our School System, is, I find, more easy to desire than attain. Single-handed—

obliged to pay two visits every year through the Waikato, and to spend so much time at Revision Meetings, beside the other work of translation—and absent thus a third (this year more than a half) of the year from the Station—I find I cannot follow out any regular system in it. A children's Day School is conducted regularly by Mrs. Maunsell's Assistant, Miss Rymill, without any expense whatever to the Society. The attendance, however, has been so irregular, from the scattered state of the people, that we have decided upon engaging an European Teacher, and maintaining a Boarding School for native girls—a portion of the population that most grievously needs attention. This School we hope to maintain, in a large measure, from local resources, especially if we get a little assistance from the Society.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—When it was known to the Chiefs of Abbekuta that the Rev. H. Townsend was about to visit England, on account of his wife's health, they proposed, of their own accord, to write a letter to Queen Victoria, to express their desire for the abolition of Slave-trading, and the substitution of lawful traffic; and their satisfaction with the conduct of the Missionaries, whom they regard, according to the customs of Africa, as the servants of their Sovereign, and accountable to her for their good behaviour. The Letter was accompanied by a humble present of a piece of cotton cloth, the produce of native manufacture. The Earl of Chichester, as President of the Society, having communicated with the Lord Chamberlain upon the presentation of the Letter and present, received Her Majesty's commands to attend at Osborne House on the 2d of August, when his Lordship had the honour of presenting the Letter and present, together with a brief account of the Abbekuta Mission and a Map of the country, to her Majesty and Prince Albert. Her Majesty was pleased very graciously to accept the same, and to express her interest in the success of all endeavours to introduce civilization and Christianity into Africa, which she regarded as the surest way of stopping the Slave-trade. The Prince also communicated with the Earl of Chichester upon a suitable present to be sent in return to the Chiefs of Abbekuta, one part of which was to be a copy of the Holy Scriptures in Arabic and English.—On the 14th of August the Instructions of the Committee were delivered, by the Rev. John Tucker, at the Society's House, to the Rev. James Long and Mrs. Long, on occasion of his return to Calcutta. The Instructions having been acknowledged by Mr. Long, and a few words of

encouragement having been addressed to him and Mrs. Long by the Rev. John Harding, Rector of St. Ann's, Blackfriars, they were commended in prayer to the care and keeping of Almighty God by the Rev. J. D. Frost, Minister of St. Paul's, Winchmore Hill, Edmonton.

London Miss. Soc.—On the 3d of July the Rev. Ebenezer Davies arrived in London from New Amsterdam, Berbice. He was preceded a few months ago by Mrs. Davies, who, after repeated attacks of illness, was obliged to leave the Colony, and whose continued indisposition renders the probability of his return to Berbice extremely uncertain.—July 20, Mrs. Rodgers, of Borabora, accompanied by four fatherless children, arrived from Sydney.

SOUTH AFRICA.

London Miss. Soc.—The Rev. John Locke, of Graham's Town, died on the 7th of May, after a protracted illness.

INDIA BEYOND THE GANGES.

Church Miss. Soc.—Rev. R. H. Cobbold, Rev. W. A. Russell, Rev. W. Farmer, and Mrs. Farmer, arrived at Shanghai on the 17th of April (p. 488 of our last Volume).

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. John Harding and Mrs. Harding arrived at Madras on the 24th of June (p. 169)—The Rev. W. Clark arrived at Madras by the overland route on the 1st of July (p. 248)—Mr. and Mrs. Bensley arrived at Palamcottah on the 14th of June (p. 64) and Miss Hawkins at her Station, Katchapooram, on the 28th of June.

AUSTRALIA.

London Miss. Soc.—The "John Williams" reached Hobart Town Feb. 24.

Missionary Register.

SEPTEMBER, 1848.

Biography.

OBITUARY NOTICE OF A PIOUS NATIVE FEMALE, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT PAIHIA, NEW ZEALAND.

THE Venerable Archdeacon H. Williams gives in his Report an account of a pious aged female, of whom he writes—

At the commencement of the last half-year much sickness appeared among the Natives around us and those in the Settlement, and many were removed by death. Among these was Ana, the old widow of Te Koke, the former Chief of this part of the Bay. For the last twelve years this old lady resided near us, having embraced Christianity among the early members of our Church. She always conducted herself with great propriety, taking quite a lead among the women, not only of her tribe, but those around. Though naturally of a violent temper, she became possessed of a child-like simpli-

city and faith, seeking to order her walk and conversation by the precepts of the Sacred Volume, referring all her difficulties to us, and always manifesting a cheerful readiness to act by our advice. She shewed great concern for the welfare of her people, particularly in the late disturbance. She had a matronly charge in the Native Girls' School, to keep the children within bounds by her presence. She was always in her place at the Service and at the Sunday School, and though too old to read well, could follow the reading. She knew many portions of Scripture by heart, and in her illness spoke of the fourteenth chapter of St. John as giving her great comfort. She was upward of sixty years of age when she died.

OBITUARY NOTICE OF CORNELIUS,

A SCHOOLBOY IN THE CHURCH MISSIONARY SOCIETY'S SCHOOL AT BADDAGAME, CEYLON.

THE Rev. C. Greenwood gives the following account of a Schoolboy—

Just after the conclusion of the Wednesday Service I heard of the death of one of our Day-School boys, Cornelius, the youngest brother of our Native Clergyman. On going to his father's house, I found the father apparently in an agony of grief. He said he had very much wished for the life of that child, because he was so good and obedient a child, and so ready to learn. There had been a large family, the eldest of whom was our Native Clergyman, and the youngest the child who had just died. And again and again did the father, in his grief, tell me of the words of the late Rev. R. Mayor, who used to compare his family with Jacob's. There were in all 19 children, of whom there now remain but four—the Rev. A. Goonesekera, Andris one of my
Sept. 1848.

Scripture Readers, a sister Louisa who is a Communicant, and another sister who lives as a Heathen. The father and mother too are Communicants. What there was of interest in Cornelius, however, remains to be told. Up to the month of January last Andris had lived with his parents. This was found inconvenient to him, and he then left, and occupied one of the Society's houses. From that time little Cornelius, though only in his tenth year, regularly conducted the Family Worship: this he had been taught to do by Andris. I knew him as a well-behaved, quiet child—for, but for his baptismal register, I should not have supposed him so old, as he was not nearly as tall as our little girl of five years—but knew not that there were any indications of a gracious character in him. It encourages us, however, to hope, that as there was one such there may be more, who may grow up to

be the sons and daughters of the Lord Almighty. On the following day I read our beautiful Burial Service over his remains, the funeral being very numerous attended.

You will hardly fail to observe, however, not only the encouragement afforded by the case of Cornelius himself, but also by that of others of the family, who are, so far as their Christianity goes, all seals to the Ministry of the Missionaries here. I say, so far as their Christianity goes, for they are not such Christians as we desire. Where there is little knowledge

there must be imperfect practice; and hence we find, as the Apostles did, many imperfections and blemishes in the character of our people. But we do not expect it to be otherwise at present. The spread of Christian Knowledge, backed by a few shining examples of Christian Character, would go far to correct these things. But the chief defect is that which seems inherent in Eastern Character, *INSINCERITY*. If we could see them sincere we could rejoice over them. For this we pray and hope.

BRIEF MEMOIR OF REV. SAMUEL ELAVEL,

MANY YEARS A MISSIONARY AT BELLARY IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

THE following notice of the Rev. Samuel Flavel is taken from the last Report of the London Missionary Society—

Shunkuru Lingum, his original name, was the son of heathen parents, and a native of Quilon. In his youth he resembled his countrymen in blind devotedness to idolatry and the practice of its degrading rites. Being led by the providence of God in early life to Ceylon, under a tree in one of the forests of that island he found a copy of the Gospel in Tamil, probably left there by a follower of the British Camp. He read the book with eager delight: it opened to him a new region of thought and inquiry; and eventually was blessed to his conversion.

Deeply affected by a sense of the spiritual degradation of his countrymen, and impelled by love to the Saviour, he sought to make known to others those glorious truths which he had embraced. He was soon after called to devote himself to the stated Ministry of the Gospel, when his ardent, well-sustained zeal led him to labour wherever he could obtain an audience, and not unfrequently in the midst of the most bitter opposition.

At Bangalore, where he connected himself with the London Missionary So-

ciety, he was ordained to the pastoral charge of the Native Church, formed of persons brought to a knowledge of the Truth chiefly through his instrumentality; and, in 1827, he removed from Bangalore to Bellary, and entered on that important sphere of labour.

Few men in India have been more honoured of God in the conversion of sinners than Samuel Flavel; and among the Native Brethren, in the extent and accuracy of his knowledge, the thoroughly scriptural character of his teaching, and its practical bearing on the circumstances and wants of his flock, he stood almost alone. His addresses to the Heathen were ever distinguished by great adaptation to their modes of thought and feeling. The graceful dignity of his manner, added to the benevolent expression of his countenance, gave him a great advantage in recommending the Gospel. He disarmed hostility by his gentleness, and won conviction to the Truth, so far as human instrumentality can do so, by his clear and forcible statement of its claims.

His last hours, passed in much suffering, add another illustration of the power of the Gospel, over men of every country and clime, to dispossess the mind of fear, and fill it with sacred joy in the prospect of dissolution.

BRIEF MEMOIR OF A NATIVE CONVERT,

CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S STATION AT RAROTONGA, IN THE SOUTH SEAS.

AMONG the trials in the Isles of the Pacific, none are more deeply mourned and practically felt by the Mis-

sionaries than the frequent deaths occurring among their native coadjutors. In the subjoined communica-

tion from the Rev. Charles Pitman, of Rarotonga, we have an affecting instance of the losses they are called to sustain, and which, while associated with feelings of unspeakable joy, in reference to the faithful men who have entered into their rest, demand the strongest exercise of faith and patience, as it regards the interests of the work from which they have been taken. Under date of January 17th Mr. Pitman thus writes:—

In my last communication I said that our population was still fast decreasing, and that death was removing from among us many valuable and useful friends. It has pleased the All-wise Disposer of events to call away some of whom I had cherished the fond hope that they would have been employed for many years in publishing the glad tidings of salvation among the perishing Heathen. We have recently committed to the silent tomb two young men of decided piety, good talents, and extensive Biblical Knowledge; to whose education, with a view to their future usefulness, I had paid particular attention. I have not their equals left; but I bow with submission to the will of God. *Behold, He taketh away: who can hinder Him? Who will say unto Him, What doest Thou?*

The first who was summoned to the eternal world was Aperau, many years a consistent and useful member of the Church, and for the last three or four years an acceptable preacher of the Gospel, and a most valuable assistant to me in the translation of the Scriptures. He accompanied me to Tahiti, when I visited that island for the benefit of my health in 1835, and helped me to transcribe some of the MSS. of the late Rev. H. Nott, with a view of translating them into this dialect, by which means he acquired a tolerably good knowledge of the language.

Aperau had a very great desire wholly to consecrate himself to the service of Christ among the Heathen. Little more than two years ago he wrote to me on the subject, and I had frequent conversations with him respecting it. The malady of which he died just then began to appear, but I hoped it would soon be removed; but God's thoughts are not as our thoughts. Just as I was about to pro-

pose him to the Brethren, about twenty months ago, the disease broke out in his neck, and when one part was healed by the use of suitable means, it broke out more violently in other parts, especially in the throat and under the arm-pits, till finally, poor fellow, he was a complete Lazarus for sores. All our efforts were vain, and he finally fell a victim to the malignant disorder.

The complaint, however, did not affect his voice, and he was able to preach until within a few months of his death. Frequently, with pleasure indescribable, have I heard him declare to his countrymen *the unsearchable riches of Christ*, entreating and beseeching them to come to Him for salvation and eternal life.

His judgment was sound, and his elucidations of Scripture Truth clear. He always submitted the plans of his sermons to my inspection previous to delivery, and very seldom of late had I any occasion to suggest any alteration. His discourses were always full of Scripture, and he was seldom known to wander from his subject. I had the pleasure of hearing his last discourse, which was from Rev. xiv. 13: *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord.* He was exceedingly careful in his illustration of the clause, *and their works do follow them.* Frequently did he exhort his hearers to mark the expression, *their works do follow them*; endeavouring to impress on their minds that salvation is all of grace, and that their works followed them, as evidence of their union to Christ in whom they believed.

Till within two or three months of his decease he did not abandon the hope of being spared to go as an Evangelist to the Heathen. Twice he came to me to express his ardent desire for the work, and to ask me if I thought he should recover. At last I told him I was fearful of the result; but that my heart greatly rejoiced to find his whole soul panting to promote His glory. I then reminded him of David's desire to build the temple of the Lord; but his desire, though well pleasing in the sight of God, was not granted; from which time he was able to say, *The will of the Lord be done.*

Many were my visits to him when weakness prevented his coming to me, and pleasing are the recollections of what passed between us as his tabernacle gradually dissolved. On one occasion our

conversation was the work of the Spirit in regeneration: *That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.* His attention seemed rivetted to the subject: he asked several important questions; and as soon as his mind embraced the idea I wished to convey he was completely overjoyed: nor shall I soon forget the instant brightening-up of his countenance. "Oh! the mighty, mighty work of the Spirit of God!" he exclaimed: "all spiritual, nothing carnal! spiritual change—spiritual food—spiritual clothing—spiritual armour to contend with spiritual foes! Ah, Teacher, I fear there is much profession among us, but little of the real work of the Spirit on the soul." In subsequent visits this subject was his delight.

His end was peace. Finding his strength failing, his wife asked him if his heart had a full grasp of the Saviour. "Think you," he replied, "that I should be so inconsiderate as to hold slightly one so dear to my soul? Oh, no; my soul grasps firmly the Saviour, and I will never let go my hold: He is my sure foundation,

and all my desire." After this he seemed to have a realizing view of the glory of heaven.

From this period he earnestly desired his dismissal from the body. Just before his departure, about midnight, he said to his wife, "Aue te rekareka e! Aue te rekareka e! (Oh, the joy! Oh, the joy!)" She called in a neighbour, a member of the Church, who came and asked him if all was well. "Oh, yes," he replied, "I am going to be with God and Christ." They sang a hymn and prayed, at the conclusion of which his spirit departed to that Saviour whom he adored, loved, and served on earth. The next day we committed his remains to the dust, and performed our last and painful duty to one so highly esteemed. On the following Sabbath I improved the event of his death from Numb. xiii. 10: *Let me die the death of the righteous, &c.* By his fruits he was known; and I believe there is but one opinion in reference to our departed brother, that he was a *good man*.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 335 of our Number for August.)

WESTERN AFRICA.

Progress of the Gospel.

AFRICA, as you know, although enlightened in different parts with the light of the Gospel, is still the land of darkness. There is a Missionary Station here, and another some hundreds of miles distant. These Missionary Stations are but as little stars twinkling amid the gloom of surrounding night. The Labourers have been called to suffer. Many of them have been called away by death: still the work of God goes on. God has smiled on His servants labouring in that land. He has given them souls for their hire. Many have received the Truth in the love of it, have died, and have gone to heaven. Several works have been translated, and have been printed in the different languages by Missionaries. There are now some books in the Mandingo, Jolof Fula, Soosoo Bullom, Sherbro, Timmanee, Yoruba, and Haussa, and in the Bassa and Grebo Lan-

guages, spoken on the Kroo Coast. There are other books in the Fanti and in the Inkran Tongues: in the Ibo, and in the Efik some small books have appeared. Some specimens have been printed in the languages spoken by the inland tribes, and others have been prepared of those spoken on the Grain, and Ivory, and Gold Coasts of Africa. We have done what we could. During the first thirteen months of our residence in Africa 30 were, as we believe, converted to God, and formed into a little Church on the island of Fernando Po. Since that period upward of 60 have been converted; and a Church, while we were there, including some of those who had proceeded to that island from Jamaica, consisting of 80 members, sat down from Sabbath to Sabbath to commemorate the dying love of Jesus. A small Church has also been formed on the continent. We have there 23 members, but they were from those who have been con-

verted to God at Clarence, or from those who have gone to labour in Africa from Jamaica. I have, however, since my arrival in this land, had pleasing accounts from Africa. There has been an addition to the Church in Clarence of nine persons, who were baptized on the first of January this year. One of them was in his native dress when I first saw him on the island of Fernando Po. His name, or his title rather, was Bokatali—a gentleman who can make gentlemen. This was his office in the town to which he belonged, and I saw him covered over with his paint, his palm oil, and his clay. I saw him in all his naked deformity when Dr. Prince and myself first visited Fernando Po. He, however, drew nigh to us, and was among us, for a little time. We instructed him. He has been now for seven years receiving instruction. The first change that took place was, that he left his town—he left the customs of his country. He was married to one wife, and brought her to live with him in the town of Clarence. He learned to read, and seemed to delight in those things which were mentioned in his hearing, from time to time, by the Missionaries of the Cross; and now my heart is rejoiced to hear that he is among those who were baptized on the 1st of January. He has acted as Dr. Prince's interpreter, and afforded me much assistance during my sojourn and labours on that island. Oh! when we reflect on the condition of the African—when we think of the barriers that are in the way that he must break through before he can leave his country and the customs of his country—when we reflect on the fearful idolatry to which he has been accustomed from his youth up—when we reflect that superstitions are practised before the child is born, at the birth of the child, and onward through life on every occasion, we need not wonder that it requires a power no less than that which is almighty to break these chains of brass asunder. Africa is in the greatest temporal misery. It is indeed a *dark part of the earth, full of the habitations of cruelty*. We feel completely at a loss to be able to give you any idea of the sufferings of our fellow-men, our fellow-creatures in that land. We dare not describe them. Those things which we have seen, and which we know to be true, are too horrifying and too distressing to be mentioned in this place. Infanticide prevails in many lands; and not only are the infant twins put to death

by the mother who has borne them in one of the districts of Africa, in another, the children are destroyed, and the mother is driven from her home to the yam farm, to be the companion of the slaves of her former husband. At Bimbila—and we did not find it out until the beginning of last year—when the mother dies, and the child is too young to be supported, in that savage land, without nourishment from the breast, the grave is made, the corpse of the mother is put into it, the infant is placed in her arms, and the living child is interred with the dead parent. This may suffice to give you an idea of the state of millions of our fellow-creatures in Africa. We have been able to travel almost around the island of Fernando Po: we have made ourselves acquainted with the inhabitants in almost every part. By means of our Sabbath Schools, which have been attended by youths from most of the native towns, we have become known to the Natives, and may go to instruct them in any part with comparative safety and comfort. On the continent many districts are prepared to receive the “Batulaba,” or Godmen, when they like to come among them. Many have sent to invite us, and to many of those districts we have gone. Sometimes danger has appeared, but God has always protected us on going among them.

[Rev. J. Clark—At Bapt. Miss. Soc. An.

Encouragement in the Interior of the Continent.

Badagry, the place with which I was connected, was a place of blood and slavery, and disgraced by abominations of every description. It was there that Lander saw the great Fetish Tree, bearing its horrid fruit of human skulls; and there the great Slave-market was formerly held for that part of the coast. But now, thank God! the Slave-market is gone, and the Fetish Tree has died away. The sound of the Gospel has been heard there: many who have listened to it have been saved, and have joined the innumerable throng which will praise the Redeemer for ever and ever. At Badagry, the Devil is publicly worshipped; and I have seen a man in the streets take up his own child, and offer it up to the Devil for the sake of his “blessing.” There blood flowed in the streets. A little slavery still exists; but it is carried on in the dark, and every effort is made to conceal it from the eyes of the Missionary and the English. It is a delightful and charming spot, seated on

a lovely river, interspersed with the palm-tree, and the cocoa-nut, and the towering silk-tree, and reminds man of the Paradise of old, and of Bishop Heber's lines—

What though with lavish kindness

The gifts of God are strown;

The Heathen, in his blindness,

Bows down to wood and stone.

Every thing there was delightful, but man, who was sunk in the depths of iniquity. But in that place a little Church has been established, and, when I left the Station, 47 persons were meeting in class, and there were about 40 children in the School. The children were given up entirely to the Missionary to be trained up as Christians: they were all under my charge, and I was master and mistress and father and mother to them. It certainly appeared a large family for so young a person as myself; but I felt much pleased with their tractable disposition. They were taught family prayer and the Scriptures. Seven of them are now meeting in class, and three are Teachers in the School; and I pray that God would lay his hand on them, and make them instrumental in turning their countrymen to heaven, and saving and blessing their own land. Sometimes in their bed-room, for they all sleep together, I could hear them sing their songs of praise, and then prayer ascending to the God of heaven, while their fathers were without, worshipping stocks and stones. Many of them prayed, secretly and sincerely, to the God who made them, and the God who had redeemed them. Perhaps the Station at Badagry is one of the most important on the coast of Africa, inasmuch as it brought the Missionaries in contact with some thousands of Mahomedans, who would listen to what was said, although bigotry was the characteristic of their religion. Some of them had said, "Your religion is better than ours;" and one of them observed, "Since we have had your God's book our Alcoran does not seem so good as it did before." They are now beginning to like the truths of the Gospel, and invited me to preach to them the Gospel of Christ. It is an important Station, too, with respect to the abolition of the Slave-trade. That trade can only be effectually put down by the progress and influence of the Gospel. I was invited by the Chief of a neighbouring town to go and establish a Mission. Within a mile of that town there resided a Portuguese Slaver, who endeavoured to prevent

my coming, by saying, "If the English come and sit down here I shall not be able to ship my slaves; and unless you prevent them, I will quit the town, and leave you without subsistence."

Badagry has opened a vast interior to the Missionaries. From Abbekuta, a large town containing from 80,000 to 100,000 inhabitants, I have received message after message, requesting me to come and preach the Gospel of Christ. Some of the people of Sierra Leone, who had gone there, stated that the inhabitants made a wide distinction between the Portuguese and the English; saying that the Portuguese carried away their children, but the English brought them back; adding, "If you come to us we will listen to you, and give you our children to train them up in your religion, and you shall have them as your own." Again, there was Dahomey, that great slaughter-house of Western Africa. The King of Dahomey, standing in the middle of his blood-stained palace, and upon his skull-paved courts, had said, "Send me a Missionary." He was willing to give up the slave traffic if he could obtain the means of subsistence. Let him be taught how to feed himself and his people, and the iniquity of slavery would pass away from that unhappy land. I have promised to try to obtain Missionaries for many towns in Africa. When I hear of a decrease, and of trying to maintain the position of the Society without making a step in advance, I cannot help asking, "What will Africa do?"

[Rev. John Martin—at Wesley. Dis. Miss. Soc. Am.]

Sierra-Leone Emigrants.

A late traveller said that the returned emigrants from Sierra Leone had shewn base ingratitude in again engaging in the Slave-trade. He knew that traveller, and was not afraid to say he had not the means of ascertaining the fact. It was a base slander upon these men. I lived two years among them, and knew them well. These men, who had returned from Sierra Leone, had told the simple tale of the capture of the slaves and their recapture by British Cruisers, until they had disarmed all suspicion; and now it was said, "The English are good, the Portuguese are not good." The same traveller said there was no gratitude; and thus an effort was made to throw cold water on the benevolence of Christians in England. That was a base slander also.

They entertained the liveliest gratitude for an Englishman, and would lay down their lives for him. An instance of this kind occurred during one of my journeys, in which I was accompanied by some of the Natives. While proceeding on my way, a shot was fired in the forest by some party who was concealed; on which my escort assembled around me, saying, "If they shoot, they shall shoot us, and not shoot you." This was not because they loved me individually, but because I was an Englishman, and a Missionary. Every time I entered a Prayer-Meeting I heard fervent and sincere prayers offered up that God would bless the people of England; and that He would especially bless, I was going to say Queen Victoria, but they called Her Majesty King Victoria, for they had no idea of a Queen sitting on the throne. The very idea of a female being raised to an equality with a man, is considered a great absurdity by the Africans. *[The Same—at the same.]*

SOUTH AFRICA.

The Gospel the only means of Peace.

In Africa our Missions have been for a time in abeyance. But one of the last things I learnt before leaving Scotland was, that the accounts from our Missionaries declared there was, now that peace had been restored, a fairer and a more

hopeful prospect for Missions, yours and ours, in Southern Africa, then there had been before. And now, if the war is ended, we must give thanks to the God of peace for it. But I would beg, through you, to be permitted to ask the Meeting, Do you want any more war in Africa? I say, if you do, if you really are men of strife, keen for battle, and if you wish the flames of war to be kindled up again in that barbarous and neglected land, the best means you could possibly resort to for attaining that object is to extinguish the Wesleyan Mission there, and extinguish the Free-Church Mission there, and all other Missions, and leave the people in their darkness and their ignorance, when the Word of God leaves you to expect that then you will find them answering to the old description of Christless, darkened men—that they are not only *hateful*, but that they are *hating one another*. It is the Wesleyan Society, and kindred Institutions, that will promote peace and good-will in Africa: it is the labours of the Churches of the living God, in connection with His blessing, that alone can bring on that happy day for which we all look and long; that day when there will be none to *hurt* or to *destroy* in *all God's holy mountain*.

[Rev. John Jaffray—at Wesl. Miss. Soc. An.]

JEWS' SOCIETY.

FORTIETH REPORT.

Introductory Remarks,

It has pleased God to permit this as well as other countries to pass through many and great trials, which have been felt in almost every department of business, and extended their influence to most of the ordinary transactions of life. These have, in various ways, prevented the extension of your Society's operations; but, notwithstanding, there have been abundant tokens of God's gracious blessing, shewn in the measure of success vouchsafed to Missionary Effort, and the zeal excited at home for seeking the welfare of Israel.

In your various Stations in Asia, Africa, and Europe, your Missionaries have endeavoured, during the past year, to search for the lost sheep of the house of Israel, and have had the privilege of leading many of them to the fountains of living waters.

But amid their labours, and notwithstanding many and great encouragements,

your Committee are compelled also to refer to trials of a temporal character. Commercial distress has impeded the efforts of some, who have gladly done what they could, but were somewhat hindered by the obstacles presented by the state of things around them, which their zeal could not altogether overcome; and to this the Committee doubt not is to be referred the falling-off of the funds of the Society, which they regret to have to report.

State of the Funds.

The particulars of the Receipts and Expenditure were given at p. 235 of our Number for May.

The amount of contributions received during the year ending the 31st of March last, toward the general and special purposes of the Society, not including the Temporal-Relief Fund, is 24,721. 13s. 3d. Comparing this amount with the receipts of the preceding year, there will be found a decrease of 4324. 7s. 3d. Greatly as the Committee lament this, they at the same time are thankful that

only about 940*l.* is a deficiency in the usual source of income. There is a falling-off, under the head of Legacies, of 2384*l.* 6*s.* 3*d.* And the sum of about 1000*l.*, intended for the past year, has been received since the accounts were closed, which will be carried to the next year's account.

Your Committee have the pleasing duty of recording the liberal donations made by Miss Cook, of Cheltenham, which are not included in the above statement; who, in December last, sent an Exchequer Bill for 1000*l.* as a contribution for the completion of the Hebrew Church at Jerusalem; and, in March, transferred 13,000*l.*, Three-per-Cent. Consols. to the Trustees of the London Society, to be a permanent fund, not to be infringing upon or made use of for any other purposes than the following: the principal sum never to be touched; 8500*l.* the interest to provide an income for the Minister of Christ Church, Jerusalem, he being at the same time a Missionary of the Society; 1000*l.* as a permanent fund for the repairs of the Church; and 1500*l.* as a contribution to the Bishopric-Endowment Fund; also 2000*l.*, the interest of which is to be applied permanently, as received, to purchase Hebrew Bibles, Testaments, and Prayer Books (or in other Eastern Languages or Jewish Dialects), for the use of Jews in Jerusalem or in Palestine.

The expenditure during the past year has been 25,038*l.* 14*s.* 8*d.*, shewing a decrease of above 4000*l.*, as compared with the former year. The Committee most reluctantly reduced the expenditure by so large a sum, but they considered it imperative on them to do so, rather than incur debt. In order to effect this reduction, it has been needful to limit Missionary Journeys, to refuse admission of children to the Schools, and of Students to the Hebrew College; to relinquish the Jerusalem College; to postpone appointments to vacant Stations; and to defer the printing of Bibles, Tracts, &c.

It is right to mention, that the Rev. Dr. McCaul, the Rev. B. W. Wright, and Rev. F. W. Becker, have most generously helped to effect this decrease; the former by relinquishing 100*l.* a-year of his well-deserved stipend; the two latter, by large contributions toward Missionary Journeys.

Widows' Fund.

The amount contributed toward this Fund during the year is 278*l.* 15*s.* 5*d.*, being an increase of 143*l.* 5*s.* 6*d.* over the preceding year. Still, however, there is a large amount required (2510*l.* 8*s.* 5*d.*), before this Fund can be used for the relief of those for whom it was opened. The Committee have, for the last four years, made a grant of 300*l.* out of the General Fund, toward making up the necessary principal sum of 5000*l.*; but this year, owing to the falling-off in the General Funds of the Society, they regret to state that they have not felt justified in making this grant.

Temporal-Relief Fund.

The Contributions to the Temporal-Relief Fund have amounted, during the year, to 654*l.* 17*s.* 7*d.* Inadequate as the sum contributed has been to meet the pressing exigencies of some of the poorer members of the household of faith, your Committee are thankful to have been able to afford some aid in the hour of privation and affliction to many who love our Lord Jesus Christ.

Cases of severe suffering continually present themselves; extreme old age devoted to the service of the Redeemer claims your sympathy and respect; and it is our bounden duty not to turn away from the house of mourning, not to forget those upon whom the chastening hand of God has been laid in mercy and love, not in those trials which are for the present not joyous but grievous.

Relief has been afforded to 93 inquiring and converted Jews, not only in this country, but also at different Foreign Stations.

Patronage.

Your Committee have the melancholy duty to perform of recording the death both of the Patron and President of your Society. The late venerable Primate took an active part in the establishment of the Jerusalem Bishopric, and entered fully into the importance of the holy enterprise in which the Society is engaged. Your late President for thirty-three years watched over the interests of your Society with earnest attention, and rejoiced in its prosperity; and, while he rendered the most efficient aid whenever any difficulty appeared to retard its operations, was permitted to see it enlarged in the sphere of its labours, and blessed in the result of its endeavours.

His Grace the Archbishop of Canterbury has kindly consented to be the Patron of the Society, and the Right Honourable Lord Ashley has acceded to the unanimous request of the Committee in accepting their nomination as President.

Episcopal Chapel.

During the past year 17 persons have been baptized, of whom 11 were adults, and 6 children of the House of Israel; making a total of 497 baptisms from the commencement.

The Congregation of the Episcopal Jews' Chapel consists of Gentile Christians, as well as of believing and inquiring Israelites, thus exhibiting a practical evidence of the power of redeeming love, which hath made *both one* in Christ: and there are two usual English Services on Sunday, Morning and Evening, and also another on Wednesday Evening, which devolve upon the Rev. J. B. Cartwright, as Minister of the Chapel; beside the Hebrew Services on Sunday Afternoon, when the Sermon is in English, and on Friday Evening, when it is in German; both of which Services are conducted jointly by the Rev. W. Ayerst and the Rev. J. C. Reichardt, who likewise assist in the daily Morning Prayers in Hebrew, under the superintendence of the Rev. Dr. M'Caul, as Principal of the Hebrew College. There are, probably, few Jews baptized in England who do not, for one reason or other, find their way to Palestine Place. Great numbers come from the Continent.

Hebrew College.

When the year commenced there were seven Students, and prudence prevented the Committee from receiving three Candidates whom the Sub-Committee of Examiners had reported as qualified for admission. One of the seven above mentioned, a man of middle age, once a Rabbi, who had literally forsaken all for Christ's sake, was, on account of his age, sent to assist in the Mission at Frankfort-on-the-Oder. Two other Students have fulfilled the time usually allotted for study in the College, and are now patiently waiting until Providence calls them forth into the field of labour; others have had opportunities of usefulness among their brethren in London; and all have been diligent in the prosecution of their studies.

Hebrew Schools.

Owing to the restrictions of your Compt. 1848.

mittee, no children have been admitted into your Schools, although there are 51 applicants on the books waiting for admission.

In the Girls' School, one who has passed the usual age for leaving has been retained for the purpose of being trained as a Schoolmistress. Two girls have been placed in service; and one having been absent from the School for some time under a severe personal affliction, and being now partially restored, is about to engage in a situation under the care of one of her parents. There are, at present, 45 girls in the School.

In the Boys' School, four having left for situations, and one of these, having already filled, with credit to himself, the situation of Schoolmaster in a neighbouring National School, has recently been appointed to a situation in a School of a higher class, with a hope of future advancement. Of those who have been admitted to a higher course of instruction, two have already been engaged as Schoolmasters, one is preparing for the Hebrew College, two others are waiting for eligible situations, and two remain in course of training. Six boys are at present of age suitable for apprentices.

Publications.

The distribution of Scriptures, Tracts, &c., from April 1st, 1847, to March 31st, 1848, has been—Hebrew Bibles, 3418; Hebrew Testaments, 1371; Pentateuchs, Psalms, &c., in English, Dutch, German, and Hebrew, 3369; Bibles and Testaments, in English and Foreign Languages, 641; Book of Common Prayer, in English, German, and Hebrew, 354; "The Old Paths," in English, German, and Hebrew, 645; "Pilgrim's Progress," and various works, 480; Tracts, 8870. The British and Foreign Bible Society has supplied your Agents with 1198 copies of the Bible, in whole or in part, in the English and other Languages.

The increasing demand for copies of the Word of God which prevails, especially in the Missionary Stations, is a loud call to enlarged exertion in this important department of labour; and the attention of your Committee has been earnestly directed to this subject during the past year. It is not only at the Stations occupied by your Missionaries that Bibles and Tracts are circulated.

The following works have been printed since March 31st, 1847:—Hebrew and

German Haphtorah, 12mo., 2000; Book of Daniel, Hebrew, 250; "The Jews of the Nineteenth Century," by the Rev. W. Ayerst, 750; Hebrew, English, and Dutch Tracts, 34,800.

Mission in London.

London presents a most important field for Missionary Labour; your Committee are anxious to increase the number of Labourers, and have the subject at present under serious consideration. The Rev. J. C. Reichardt says 48 Jews have been under instruction, and more than 60 have presented themselves as inquirers.

On the subject of the Institution, Mr. Reichardt states:—"The superintendence of the Operative Jewish Converts' Institution alone affords me a large field of usefulness, and the moral training of the inmates in general, as well as the particular instruction of those who are Candidates for Baptism, claim much of my attention. From the 1st of April 1847 to the 1st of April 1848 the Institution had 39 inmates, of whom 21 were received during the year. Of the whole number, 20 have left, and 19 remain."

Mr. Alvarez, in addition to pursuing his labours in London, under Mr. Reichardt's direction, paid in July and August a visit to Canterbury, Dover, and Deal; your Committee being anxious to extend their efforts among the English Jews as far as possible.

Mission to Jewish Females.

Mrs. Hiscock has endeavoured to improve the opportunities afforded her among the Jewesses in the Metropolis. In her last communication she says: "I find a wide field for exertion, and have experienced but little difficulty in gaining their confidence and kind feeling in a manner that has really surprised me."

Mission in Bristol.

The number of Jews residing at Bristol has much decreased during the past year, and it is stated that there is not the eighth part of the number of travelling Jews there who formerly frequented the town. The resident Jews daily make greater efforts to check the spreading of the truth as it is in Jesus; and almost every Jew who comes to the town is watched, to prevent his having any communication with the messengers of the Gospel. Notwithstanding, Mr. Pieritz has been able to find an entrance among several of his brethren after the flesh in that city, and has done all in his power

to bring them to a knowledge of the Truth. He has visited Manchester and Birmingham, the former of which towns presents an important field of Missionary Labour. Mr. Pieritz is at present engaged in visiting Falmouth, Plymouth, Penzance, and other places in the West of England.

Mission in Liverpool.

Mr. Lazarus, in the summary of his labours at Liverpool, says:—"I have made, during the year, 552 family visits, beside going to 95 lodging-houses, where I generally found Jews congregated in great numbers; and 326 have called on me, beside a great number to whom I have spoken in the street. I have distributed 640 Tracts, four Bibles, six Testaments, five 'Old Paths,' and four copies of the Psalms." Mr. Lazarus has also visited Manchester, and it is the wish of your Committee that he should repeat his visits at stated intervals.

Mission in Dublin.

The Committee of the Irish Auxiliary of your Society observe:—"Mr. Goodman has continued to labour most zealously: he enjoys considerable freedom of access to the greater number of families resident in Dublin, and avails himself of every opportunity to testify among his brethren *the unsearchable riches of Christ.*"

Concluding Remarks.

The present condition of many of the families of Judah, scattered throughout the world, may be well described in the simple but expressive words used by a Polish Jew, who said to one of your Missionaries—"Of two things I am certain, of one I am uncertain. I am certain that I die a Jew; I am certain that my grandchildren will die Christians; but I am uncertain whether my sons will die as Jews or as Christians."

Yes, it is "certain" that the grandchildren of the present generation will, in very many cases, become Christians. The promises of God cannot fail. *The remnant of Jacob shall be, in the midst of many people, as a dew from the Lord; as the showers upon the grass, that tarry not for man, nor wait for the sons of men. The gifts and calling of God are without repentance: they are the beloved for the Father's sake.* The children of Israel shall all become servants of Christ. Every high thing that exalteth itself against the knowledge of God shall be brought down. It would be sinful to doubt as to the final result; and what we

have already seen and heard is a glorious pledge and first-fruits of the blessing pronounced on those that pray for the peace of Jerusalem.

But while we know what the final result will be, there is still something farther in his description, which calls on us for most serious, thoughtful consideration,—"I die a Jew!" What! after all the mercy shewn by a crucified Saviour, and the repeated proclamation of the royal message that offers salvation to Israel, shall the aged son of Abraham say, I die a Jew! and thereby intimate the hardened purpose of unbelief, and the determined rejection of Gospel mercy? Oh, let us go to all such, and say, Are you resolved to die as Jews? do you know that he is not a Jew which is one outwardly; but he is a Jew which is one inwardly? You say, "I die a Jew," and thereby express your determination not to listen to Him who spake as never man spake; and we tremble when we think that your ears are already dull of hearing, your eyes are dim of sight, and that many are the tokens that the time appointed for your sojourn here is but limited. But we may not, dare not, abandon all hope. We trust that your hoary hairs will not descend into the silent grave until your heart has been cheered by the mercy of your Messiah, and the promises of your God.

You say "you are uncertain whether your children will die as Jews or as Christians." We pray God to decide the doubtful part; we relinquish not hope, even where you think that there will be no struggle; and we will pray and labour both for you and your children, that you may live and die as Jews indeed, but as believing Jews, as children of Abraham, as those who cleave to the promise and the hope given to your fathers; but as rejoicing in Him who is the end of the law for righteousness to every one that believeth, to the Jew first, and to the Gentile also.

Yes, Jews and Gentiles shall join in the worship of Jesus. The blessed promises given by the God of mercy shall be fully and gloriously accomplished. *God hath concluded them all in unbelief, that He may have mercy upon all. The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;* and the Heathen who helped forward the affliction of Zion, when the Lord was but a little displeased, shall

obtain pardon for their sinful neglect of Israel, and hardheartedness toward them. They shall fear the name of the Lord, and all the kings of the earth His glory; for the receiving of Israel shall be life from the dead for a ruined world, and the warfare which we now wage having been accomplished, every thought being brought into captivity to the obedience of Christ, every knee shall bow to worship Jesus Immanuel, the King of the Jews; and every tongue confess that Christ is Lord, to the glory of God the Father; and thus the Lord shall be King over all the earth: in that day there shall be One Lord, and His Name One.

RELIGIOUS-TRACT SOCIETY.

FORTY-NINTH REPORT.

Issue of Publications.

THE issues of the Society's publications during the year have been 17,543,509, being a decrease of 681,327. The Society's total circulation in about ONE HUNDRED languages, including the issues of affiliated Societies in foreign lands, amounts to about FOUR HUNDRED AND SIXTY-THREE MILLION copies of Religious Tracts and Books.

Grants for Great Britain and Ireland.

Grants have been made for the following important objects:—

District-Visiting, City and Town Missions, Christian-Instruction, Loan-Tract, and kindred Societies.....	588365
Sabbath-day Circulation	77869
Soldiers, Sailors, Rivermen, &c.....	247740
British Emigrants.....	87197
Prisoners.....	7116
Hospitals.....	2878
Workhouses and Union Poor-Houses,	3128
Railway Labourers.....	136789
Fairs	96678
Races	24686
Foreigners in England	4060
Agents connected with Home Missions,	31320
Miscellaneous—being Grants for Destitute Districts, Villages, Colliers, Convict Ships; also the Christian Spectator, Reports, and Specimens for Subscribers.....	822107
Scotland and the Orkneys.....	50158
Wales	13670
Ireland.....	322,839
Total	2,516,598

These grants amount in value to 266*l.* 1*s.* 1*ld.*

It must not be supposed that the Tracts granted under the above heads are the whole of the issues for the specific objects stated. These do not include the Tracts purchased by Auxiliaries and Subscribers, for like purposes. It may be fairly presumed that the issues for the objects mentioned, are nearly double the amount of the Society's gratuitous supplies.

The Committee, however, are painfully aware that the circulation now reported, particularly for Sabbath-breakers, is far below what it should be. Let the precious seed of Divine Truth be broadcast through the land, and although some seeds fall by the way-side, some fall on stony places, some fall among thorns, yet others will fall into good ground, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

In the large grants to the London City Mission, the Manchester, Leeds, Norwich, and other kindred Societies, the Committee find that the Agents of the London City Mission alone have received about 347,000 Tracts and other Publications on reduced terms.

Notices relative to Domestic Grants.

Libraries for Union Poor-Houses—Anxious to benefit the inmates of these establishments, the Committee have written to the Chaplains connected with all the Union-Houses in England and Wales, offering each institution a library, value 10*l.*, at half-price. In consequence, 39 applications have been made for grants, which have been voted, the total value being 371*l.* 3*s.* 10*d.*

Libraries for Destitute Districts—The working-classes are increasingly interested in the Society's Libraries. Four Libraries, value 4*l.* each, for a novel but interesting object have been granted to the model-buildings in the Lower Pentonville-road, in Charles-street, and George street, St. Giles's. In reference to these Libraries, a friend writes:—"They have been found very acceptable, and the demand for the books is so great, that a further supply is necessary." There have been 178 grants made, on reduced terms, to districts in which the full price could not have been raised, the total value being 1032*l.* 15*s.*

Select School Libraries—In making this selection the Committee were anxious to present essential truth to the youthful mind in the most inviting form. Every volume contains matter of deep impor-

tance, and in a form likely to secure attention. These Libraries are offered to Sabbath, British, National, and other Schools, on the pre-payment of forty shillings. Applications to be signed by the Superintendent or Secretary of the School, and to state the number of children under instruction. This selection has been granted to 209 Schools, their value being 470*l.* 10*s.*

Barrack Libraries—The Committee, understanding that it is the intention of Her Majesty's Government to furnish Libraries of moral and religious works, for the benefit of the troops, have offered to furnish the Society's Books for such purposes at half the catalogue prices.

Libraries for Convicts—An interesting application has been received for a Library for the use of convicts going out on tickets of leave, which the Committee met by a grant of 6*l.* at half-price.

Total Number of Libraries—The Libraries voted during the year amount to 649; in part-payment of which 1094*l.* 15*s.* 9*d.* has been voted by the Society. These Libraries do not include those sent to the Colonies and Foreign Lands

The number of Libraries granted since 1832, for places in Great Britain and Ireland, make a total of 4894; the reduced prices gratuitously voted being 14,483*l.* 3*s.* 11*d.*

Books for Ministers on their Ordination—Nine applications have been received, and the grants amount to 80*l.* These grants do not exceed 10*l.* at half-price, and are made to Ministers and Missionaries of limited resources within twelve months after their ordination. The application for these grants must be signed by a Minister to whom the applicant is known.

National and British Schoolmasters—Thirty-seven grants, value 2*l.* each, have been made at half-price: they amount in value to 74*l.*

Wales—The Committee have published several new works in the Welsh Language during the year.

The superior character of the contents, together with the style of printing, and pictorial illustration of the Society's Publications, is producing a decidedly good effect in awakening a desire for a class of literature hitherto almost unknown to the general population of the Principality. "The Protestant Reformation in Germany; or, Luther and his Times," is an original work in Welsh, written with a

view to counteract the insidious efforts of the Romanists, who are sending their emissaries into this part of our country. "The Patriarchs" will be followed by other works connected with biblical instruction. Various other Books and Tracts are in a course of preparation.

The sales have not been to the extent the Committee expected. The grants during the year amount to about 13,670 Tracts. The total issues in the year, including 15,456 Books, amount to 100,535 different Publications. The Committee acknowledge with many thanks the receipt of 69*l.* 2*s.*, for subscriptions and donations in aid of their Welsh Operations.

Scotland—The Scottish Association for Opposing Prevalent Errors has purchased, on reduced terms, works likely to promote its objects. A grant of 20*l.* in Books at half-price has also been voted to the same Institution, for the establishment of Colportage, for the sale of works adapted to the condition of the working-classes. The grants to various districts amount to 50,158 Tracts and other Publications.

Ireland—The peculiarly afflicted state of Ireland has led the Committee liberally to meet the appeals of their numerous friends. The Society's works have been furnished in connection with many of the benevolent efforts to relieve the temporary necessities of the people. There have been 110 grants made, not including libraries. They amount to 322,839 Tracts. In this large supply, the Committee have had much pleasure in placing 38,900 Tracts with the Bishop of Cashel, for the use of the Clergy in his Diocese. A Wesleyan has received 50 of the "one hundred volume libraries," at a reduced price, for Schools in the most destitute districts.

New Publications.

The new Publications issued during the year amount to 235; beside 9 Publications which have been re-issued.

Notices relative to different Works.

School Series—In the last Report it was stated that the attention of the Committee had been directed to the publication of a series of Books on subjects connected with general literature, suited to school classes, family instruction, and private reading. In carrying out this important object, the preparation of the works has been entrusted to approved authors, who are fulfilling their trust with care, judgment, and investigation.

The first volume of the series, "The History of Greece," has been published. It consists of 388 pages, illustrated with a superior map, and is sold for 2*s.* 6*d.*, a price much below the usual charge for this class of publications. The labours of German as well as English Writers have been diligently examined; and a volume has been produced which, it is hoped, will be found a favourable specimen of the whole series.

"The History of Rome" is in the press; and others will be published at stated intervals. The Committee are anxious to issue three or four volumes in the year.

The Monthly Volume—The Monthly Volumes have been faithfully carried on, in accordance with the original design. Valuable information on popular subjects, judiciously imbued with a sound, moral, and religious spirit, characterizes each publication. It will be seen that works may be so written on Christian principles as to furnish reading of a really useful as well as interesting character.

In the twelve volumes issued during the year attention has been given to variety. In History, are "The Dawn of Modern Civilization," and "Sketches of the French Revolution." In Biography, the Lives of "Lady Russell," "Mohammed," "Martin Booe," and "Eminent Medical Men." In Natural History, "Our Domestic Fowls," and "Comparisons of Structure in Animals." In Botany, "Garden Flowers of the Year." In Geographical Phenomena, "The Caves of the Earth." In Mental Science, "Self Improvement;" and in Christian Poetry, "Cowper's Truth, and other Poems."

The British Reformers—The aspect of the times has appeared to the Committee to call for the re-issue of "The Writings of the British Reformers." A collection of these valuable works was commenced in 1828, and continued, with much acceptance, until twelve volumes were completed. Among these works are doctrinal and practical treatises, sermons, expositions, tracts, letters, prayers, examinations, protests, apologies, farewell addresses, &c.; a considerable portion of which do not appear in any modern reprint, or are not accessible for popular use; and many of the Letters and documents were never before printed. At the present time, when the Scriptural Doctrines which these Reformers main-

tained, and of which many bore testimony at the martyr's stake, are either openly assailed or secretly undermined, they appear to possess peculiar value and interest.

Paragraph Bible—A Second Part of the "Pocket Paragraph Bible" has been published. This Edition commends itself to attention chiefly from its arrangement in paragraphs and parallelisms, its new and copious selection of references and notes, its marginal and other approved readings, and its compendious prefaces to the several books. Another Part, now being carried through the press with great care, will complete the design, and present a Bible of convenient size, beautiful typography, and of unprecedented cheapness. The special feature of this edition of the Scriptures is the division of the text into paragraphs, and the poetical parts into parallelisms, according to the best editions of the Hebrew and Greek copies; by which arrangement the signification, beauty, and force of the Inspired Writings are rendered more apparent. The collection of references has been made especially for this edition; and the notes, though necessarily brief, contain much useful information.

Harmony of the Gospels—One of the most useful books published by the Society has been recently issued, entitled, "A Harmony of the Four Gospels, in the Authorized Version: following the Harmony of the Gospels in Greek, by Edward Robinson, D.D., with Explanatory Notes and References to Parallel and Illustrative Passages." Many additional notes have been introduced. The introductions and appendices contain much critical information and biblical research.

Biography—The "Memoir and Diary of Lady Warwick" furnishes a vivid and graphic picture, not only of her ladyship's character, but of the every-day life of her contemporaries; and also alludes to many events of her times, which have been little noticed by other writers. A spirit of lofty and pure devotion breathes through the record of her experience. The "Life of Sarah Martin" is the history of a female who has been truly called "the Mrs. Fry of humble life." Her unostentatious yet energetic devotedness to the interests of the outcast and destitute, and her ardent piety, deserve a lasting record.

Works of Divinity—Among the various works preserved from oblivion by the

Society, none claim more attention than "The Benefit of Christ's Death," by Aonio Paleario. One of the most eminent writers of the present day states, that this work of the Italian martyr "was proscribed, and is now as utterly lost as the second decade of Livy." A translation of the work, however, printed during the reign of Queen Elizabeth, has been recently found by the Rev. J. Ayre, A.M., the editor of the present edition. The work abounds with striking and important truths, and contains a clear Exposition of the doctrine of Justification by Faith. It is believed that this relic of the age of the Reformation will awaken an interest for the spiritual welfare of Italy.

"The Bible not of Man," by the Rev. Dr. Spring, is an edifying volume, shewing that the Bible is an effect superior to any human cause, and that the evidence of the fact is embodied in itself. "Christ God and Man" is a brief exhibition of the Scripture Testimony respecting the person and two natures of Christ—a valuable treatise on the sublimest of all subjects. Six additional volumes of the "Puritan Divines" have been published.

Works for the Young—The confidence of the public in the Society's Books for the Young induces the Committee to give increased attention to their contents, as well as to every improvement in printing, illustrating, and binding them. "Great Truths in Simple Words," "The Picture Room," "Emily Grey," and "Evenings Improved," are simple narratives, in easy words, adapted to children of tender age.

"Parker's Claims of the Gospel on the Young," and the "Guide to the Saviour," shew the importance and nature of early piety.

The "Lives of the Cæsars" is an early introduction to the most interesting portion of Roman History, for children under twelve years of age.

"Annie Sherwood," "City Cousins," "Robert Dawson," and "Jane Hudson," are reprints of works issued by the American Sunday-School Union. Lively and interesting in their style, they at the same time inculcate lessons of the highest importance.

A new edition of James' "Anxious Inquirer after Salvation directed" has been printed in 32mo., price 6d. Since this valuable work was placed on the Society's Catalogue the extraordinary num-

ber of 350,000 copies have been sold. With the desire of still further increasing its circulation, a smaller-sized edition is issued.

Anti-Romanist Works—"The Will-forgers," by the Rev. C. B. Tayler, M.A., is an interesting narrative, founded on fact, of a young student who was beguiled by the Romish Doctrines and delusions; but at length was brought to enjoy peace, through believing in the Lord Jesus Christ.

Almanacks—Notwithstanding the increase of this class of works—some of which only foster low superstitions, or subserve political objects—the "Christian Almanack" continues to command a large circulation.

An extended number of the "Scripture Pocket-book" for 1848 was printed, and readily purchased.

The smaller Almanacks, each containing a text of Scripture for every day in the year, have an encouraging sale; and instances of their usefulness have been reported to the Committee.

Periodicals—The position and efforts of the periodical press lead the Committee to give much attention to the monthly publications of the Society. The contents of the "Visitor," the "Tract Magazine," and "Child's Companion," are respectively suited to family reading, cottage and loan circulation, and the tastes and capacities of children. They all aim to inform the mind, and so to present the truth as it is in Jesus, that the souls of the readers may be saved.

Tracts on Licentiousness.—A series of publications has been issued with a view to counteract the sin of licentiousness. These works have been specially prepared on the recommendation of several friends, and under a deep conviction of the deplorable evils connected with a sin affecting the most valuable interests of individuals and the community, both for time and eternity. They are from the pens of Charlotte Elizabeth, Hannah More, and other approved writers. They are addressed to the seducer, to females who have fallen, and to the thoughtless and inexperienced youth of both sexes who are exposed to temptation. Several are narratives, adapted to encourage penitents to forsake their evil ways, and to seek the Saviour.

State of the Funds.

The Receipts and Expenditure of

the Society were given at p. 236 of our Number for May. The total sum received as free contributions is 5675*l.* 13*s.* 1*d.* Received for Sales, 45,897*l.* 16*s.* 2*d.*

Gratuitous Issues.

The grants in money, paper, and publications, to foreign countries, together with the grants voted to Great Britain and Ireland, amount to 8189*l.* 14*s.* 3*d.*, being 2513*l.* 1*s.* 2*d.* beyond the gratuitous receipts of the year.

Concluding Remarks.

Never, perhaps, since its formation, has the Society been called to pass through a more trying and eventful period. At home and in foreign lands commerce has been greatly depressed, so that much difficulty has been experienced in effecting sales and obtaining remittances. The same causes have necessarily prevented many of its warmest friends from rendering their usual support to the Society's Funds. Under these circumstances it is matter of sincere joy that the Society, in its various departments of labour, has not suffered the decrease which might reasonably have been expected. The Committee, however, while thankful for the kind contributions of many friends, feel it their duty respectfully to state, that a sum of less than 6000*l.* a year cannot be considered a liberal contribution to a Society, connected as it is with Protestants of all orthodox Denominations, and which annually sends its grants to the devoted Labourers of every Christian Mission.

The Society, at this Anniversary, enters upon its Jubilee Year. It may be well for its supporters now kindly to consider, whether by Congregational Collections and Special Contributions, Jubilee Offerings may not be presented to the Institution. These offerings the Committee would devote to the issue of publications, calculated, by the Divine Blessing, to counteract the unchristian and demoralizing tendency of a large portion of the cheap literature of the day, and to the promotion, in these eventful times, of an enlarged distribution of the Society's works in Ireland and France, through Colporteurs or other suitable agency.

In conclusion, the Committee desire humbly, yet confidently, to commit the Society and all its interests to Him who is *King of kings and Lord of lords*. He alone can make it a continued blessing to the nations of the world. He alone

can maintain it if troublous times should arrive. Looking, therefore, to Him, and resting on his unchangeable promises, the Committee feel that whatever events may transpire they will be able, with all the friends of the Institution, joyfully to say, *God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.*

Jubilee Fund.

Appended to the Report is the following notice in reference to the Jubilee of the Society:—

The kingdoms are shaking; prohibitory measures, which have hitherto closed the door against the entrance of Divine Truth, are giving way; the liberty of

the press in some places has been conceded; and it may truly be said, a *great door and effectual* is opened to the operations of this Society.

These objects call for the prompt and generous aid of all whose hearts are concerned for the extension of the reign of Christ. The Committee trust that, by liberal Jubilee Offerings, the Society will be enabled promptly to attend to these great Continental Openings.

In remembrance of the past, the Committee have directed a Volume to be prepared, containing a historical sketch of the Society's Labours to the conclusion of its Jubilee Year, which will furnish a variety of interesting facts connected with its past operations, and give a view of its present state and future prospects. A copy of this Volume will be presented to every donor of one guinea and upward to the Jubilee Fund.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1849.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Is. 36. 4.	1 Cor. 1, 2, 3.
2	1 Sam. 1. 16.	2 Thess. 6. 17.
3	Pa. 106. 2.	J Tim. 1. 8.
4	Numb. 28. 20.	Phil. 1. 23.
5	Is. 63. 3.	Rom. 12. 16.
6	Prov. 2. 6.	Eph. 5. 14.
7	1 Kings 6. 12.	Rom. 8. 35. 37.
8	Pa. 97. 11.	2 Cor. 4. 10.
9	Micah 7. 13.	Gal. 3. 26.
10	Pa. 12. 6.	Heb. 1. 1, 2.
11	Is. 60. 8, 9.	Rom. 8. 12.
12	Jer. 31. 20.	Rom. 8. 16.
13	Jer. 1. 7.	Heb. 13. 8.
xiv	Is. 5. 20, 21.	2 Cor. 6. 1.
15	Ps. 139. 7.	2 Cor. 5. 10.
16	Pa. 90. 17.	Eph. 6. 2.
17	Is. 48. 10.	1 Cor. 13. 12.
18	Pa. 85. 7.	Col. 3. 9, 10.
19	Pa. 115. 15.	Rom. 1. 6.
20	Pa. 81. 7.	Heb. 12. 11.
xxi	Ps. 81. 7.	Gal. 1. 11.
22	Sol. Song 8. 10.	Heb. 8. 13.
23	Zech. 8. 12.	1 John 1. 8.
24	Deut. 32. 35.	Rom. 14. 10.
25	Joshua 3. 10.	Rom. 8. 9.
26	Ezek. 34. 26, 27.	Heb. 10. 36.
27	Pa. 1. 6.	1 John 3. 23.
xxviii	1 Kings 8. 29.	1 Cor. 1. 10.
29	Pa. 111. 1.	Heb. 12. 15.
30	Pa. 107. 23, 24, 31.	2 Cor. 5. 1.
31	Pa. 119. 9.	Phil. 4. 8.

FEBRUARY.

1	Is. 42. 16.	Col. 2. 3.
2	Pa. 105. 41.	2 Peter 1. 21.
3	Gen. 12. 3.	1 Cor. 16. 49.
4	Is. 57. 13.	Heb. 4. 1.
5	Pa. 98. 2.	1 Tim. 2. 1, 2, 3.
6	1 Kings 8. 57, 58.	1 Cor. 10. 32.
7	Deut. 18. 18, 19.	1 John 4. 2.
8	Hosea 14. 4.	1 Cor. 6. 19.
9	Is. 46. 13.	Heb. 8. 11.
10	Ex. 15. 26.	Rom. 8. 18.
xi	Is. 2. 4.	Rom. 4. 21.
12	1 Sam. 25. 29.	2 Tim. 2. 11, 12.
13	Ex. 24. 7.	2 Cor. 1. 12.
14	Pa. 46. 1.	Eph. 6. 13.
15	Deut. 2. 7.	Rom. 6. 13.
16	Is. 33. 2.	1 Thess. 4. 9.
17	Is. 24. 15.	Rom. 14. 17, 18.
xviii	Pa. 87. 3.	1 Pet. 1. 10, 11.

Day. Daily Words. Doct. Texts.

19	Num. 24. 6.	Eph. 5. 3, 4.
20	Nam. 14. 17.	Heb. 9. 14.
21	Pa. 119. 126.	1 Cor. 4. 5.
22	Deut. 6. 4, 5.	Rom. 13. 10.
23	Pa. 60. 11.	Gal. 6. 4.
24	2 Sam. 20. 19.	Heb. 10. 19, 22.
xxv	Pa. 22. 22.	2 Cor. 5. 19.
26	Prov. 16. 7.	Rom. 5. 6.
27	Pa. 118. 25.	2 Tim. 3. 15.
28	Zeph. 3. 14, 15.	Rom. 6. 19.

MARCH.

1	Pa. 85. 10.	1 Cor. 3. 11.
2	Zech. 7. 10.	1 Peter 3. 13.
3	Obad. v. 17.	Rom. 5. 8, 9.
iv	Pa. 136. 23.	Phil. 2. 8.
5	Amos 3. 6.	1 John 5. 14.
6	Is. 61. 4.	Rom. 15. 2, 3.
7	Deut. 32. 4.	1 Peter 1. 15.
8	Is. 61. 4.	Rom. 4. 25.
9	Pa. 19. 3.	1 Thess. 2. 4.
10	Zech. 1. 3.	1 Thess. 5. 10.
xi	Pa. 80. 14, 15.	1 Peter 2. 24.
12	Pa. 118. 22.	2 Peter 1. 19.
13	Prov. 16. 3.	Heb. 13. 16.
14	Pa. 76. 1.	1 John 1. 3.
15	Pa. 33. 12.	Heb. 8. 12.
16	Pa. 71. 5.	1 Cor. 1. 25.
17	Deut. 32. 4.	1 John 4. 18.
xviii	Pa. 50. 7.	2 Cor. 5. 15.
19	Is. 60. 3.	1 Peter 3. 18.
20	Is. 25. 8.	Gal. 4. 26.
21	Is. 61. 8.	Rom. 8. 31.
22	Deut. 26. 7.	Col. 2. 12.
23	Pa. 40. 3.	1 Cor. 2. 2.
24	2 Sam. 12. 13.	Gal. 1. 3, 4.
xxv	Pa. 46. 10.	Heb. 2. 18.
26	Hosea 1. 7.	1 Cor. 14. 33.
27	Pa. 98. 12.	1 Cor. 2. 9, 10.
28	Ruth 2. 4.	Rom. 12. 10.
29	Jer. 29. 7.	Titus 3. 14.
30	Pa. 116. 10.	Heb. 5. 8.
31	Is. 37. 17.	1 Peter 2. 22.

APRIL.

1	Is. 40. 9.	Rom. 8. 38, 39.
2	Is. 49. 5.	Philomena v. 4, 5.
3	Pa. 119. 106.	1 John 3. 16.
4	2 Sam. 24. 14.	Col. 1. 18.
5	Deut. 33. 3.	1 Cor. 6. 7.
6	Is. 65. 1.	Heb. 2. 9.
7	Pa. 119. 41.	1 Cor. 15. 4.

Day. Daily Words. Doct. Texts.

viii	Habakkuk 3. 3.	1 Cor. 6. 14.
9	Is. 47. 4.	Phil. 3. 20, 21.
10	Pa. 84. 10.	Rom. 14. 9.
11	Dan. 8. 17.	1 Cor. 15. 61.
12	Is. 46. 4.	1 Cor. 1. 21.
13	Jer. 31. 14.	2 Tim. 4. 22.
14	Zeph. 3. 17.	Rom. 4. 7.
xv	Is. 44. 23.	Gal. 2. 20.
16	Pa. 63. 13.	Eph. 2. 6, 7.
17	2 Sam. 7. 10.	James 4. 16.
18	Is. 40. 1.	2 Tim. 1. 13, 14.
19	Pa. 39. 12.	2 Thess. 1. 10.
20	1 Chron. 29. 5.	2 Cor. 8. 12.
21	Deut. 4. 9.	Gal. 5. 1.
xxii	1 Sam. 23. 16.	Heb. 13. 1.
23	Pa. 116. 17.	1 Cor. 13. 3.
24	Sol. Song 1. 4.	2 Cor. 4. 4.
25	Ezek. 58. 11.	Rom. 7. 4.
26	Pa. 32. 11.	Phil. 3. 8, 9.
27	Lam. 3. 58.	Rom. 5. 1.
28	Amos 4. 12.	Rom. 13. 14.
xxix	2 Kings 19. 34.	Heb. 6. 18.
30	Is. 40. 29.	Heb. 11. 27.

MAY.

1	Gen. 24. 40.	Jude v. 21.
2	Judges 6. 13.	1 Peter 5. 6.
3	Hag. 1. 14.	2 Cor. 12. 9.
4	Is. 38. 15.	Col. 2. 18.
5	Is. 27. 1.	1 Cor. 6. 17.
vi	Is. 61. 6.	Gal. 6. 16.
7	Gen. 26. 26.	Phil. 1. 19.
8	Num. 11. 29.	1 Cor. 12. 4-6.
9	Hosea 14. 7.	Rom. 12. 2.
10	Ex. 33. 20.	1 Cor. 15. 63.
11	Pa. 132. 9.	2 Cor. 6. 16.
12	Is. 66. 22.	Eph. 2. 20, 21.
xiii	Is. 22. 26.	1 Cor. 12. 26.
14	Pa. 76. 11.	Gal. 3. 1.
15	1 Sam. 12. 23.	Eph. 5. 10.
16	Is. 49. 4.	Gal. 5. 26.
17	1 Sam. 3. 10.	Heb. 1. 3.
18	Deut. 27. 9, 10.	2 Tim. 1. 10.
19	Job 9. 4.	Heb. 9. 15.
xx	Is. 43. 10.	1 Cor. 7. 23.
21	Jer. 17. 9.	1 Cor. 10. 5.
22	Pa. 45. 2.	1 John 2. 23.
23	Gen. 18. 30.	1 Cor. 5. 13.
24	Deut. 3. 10.	Rom. 12. 13.
25	Gen. 1. 27.	Rom. 5. 12.
26	Is. 30. 23.	Rom. 2. 7.
xxvii	Is. 32. 18.	1 John 4. 18.

Day.	Daily Words.	Doot. Texts.
28	Pa. 68. 3.	2 Tim. 1. 7.
29	Pa. 37. 24.	1 Cor. 12. 3.
30	Pa. 45. 3.	1 Cor. 15. 25.
31	2 Sam. 6. 22.	Rom. 8. 15.

JUNE.

1	Pa. 62. 6. 7.	1 Peter 2. 13.
2	Jer. 3. 15.	Rom. 8. 13.
iii	Prov. 18. 12.	1 Peter 1. 2.
4	Is. 44. 2.	1 John 3. 21, 22.
5	Ex. 40. 34.	2 Peter 3. 18.
6	Pa. 149. 1.	1 Cor. 1. 27.
7	Is. 55. 6.	Rom. 8. 34.
8	Is. 4. 2.	1 Peter 4. 13.
9	Pa. 125. 2.	1 Cor. 4. 20.
x	Pa. 23. 1.	Rom. 8. 17.
11	Kzek. 43. 2.	1 Peter 3. 4.
12	Pa. 130. 5.	1 Tim. 4. 16.
13	Is. 52. 11.	1 Thess. 4. 4.
14	Dent. 4. 39.	1 Cor. 8. 6.
15	Pa. 22. 14.	1 Cor. 15. 42—14.
16	Pa. 8. 12.	1 John 1. 9.
xvii	Prov. 21. 30.	2 Tim. 2. 19.
18	Is. 25. 1.	2 Peter 1. 3.
19	Dan. 6. 26.	1 John 2. 4.
20	Pa. 65. 11.	1 Cor. 10. 24.
21	Gen. 32. 10.	Eph. 2. 13.
22	Is. 32. 1. 2.	Eph. 4. 13.
23	Pa. 71. 17.	Gal. 3. 24, 25.
xiv	2 Sam. 7. 14.	1 John 3. 1.
25	Is. 52. 11.	Jude v. 20.
26	Is. 60. 20.	Eph. 1. 13. 14.
27	Pa. 18. 30.	Rom. 12. 1.
28	Micah 7. 11.	2 Tim. 1. 6.
29	Prov. 2. 8.	1 Tim. 5. 22.
30	Pa. 45. 9.	Eph. 1. 4.

JULY.

1	Habak. 3. 2.	2 Cor. 7. 10.
2	Pa. 18. 19.	Heb. 11. 28.
3	Dan. 9. 27.	1 Peter 2. 1.
4	Pa. 77. 4.	James 1. 13. 14.
5	Pa. 51. 15.	1 Peter 5. 2—4.
6	Pa. 22. 6.	2 Cor. 1. 5.
7	Pa. 116. 15.	Rom. 6. 5.
viii	1 Sam. 2. 4.	1 Tim. 1. 15.
9	Jer. 30. 20.	Heb. 13. 9.
10	Jer. 31. 17.	Gal. 3. 9.
11	Dan. 9. 18.	1 Peter 1. 22.
12	Dent. 4. 7.	Eph. 3. 14. 15.
13	Jer. 6. 16.	1 Peter 2. 12.
14	Hosea 13. 6.	2 Cor. 13. 14.
xv	Sol. Song 1. 3.	1 Peter 5. 14.
16	Jer. 32. 27.	2 Thess. 3. 13.
17	Nam. 32. 12.	Eph. 5. 2.
18	Is. 65. 15.	1 Peter 5. 8, 9.
19	Pa. 40. 12.	1 Peter 3. 9.
20	Is. 60. 6.	1 John 3. 17.
21	Pa. 97. 6.	1 John 5. 6.
xvii	Lam. 3. 24.	1 Cor. 7. 31.
23	Is. 42. 1.	1 Tim. 6. 11.
24	Jer. 32. 19.	1 Tim. 5. 22.
25	Gen. 6. 5.	2 Tim. 3. 16, 17.
26	Pa. 73. 28.	1 Tim. 4. 8.
27	Prov. 3. 5, 6.	Col. 2. 8.
28	Zech. 7. 9.	1 Thess. 3. 12.
xviii	Is. 2. 2.	1 Peter 1. 20, 21.
30	Is. 33. 24.	Rom. 8. 33.
31	Dan. 7. 27.	Eph. 3. 13, 19.

AUGUST.

1	Pa. 111. 3.	1 Tim. 1. 17.
2	Pa. 40. 17.	1 Tim. 6. 9—10.
3	Pa. 22. 10.	1 Peter 2. 7.
4	Is. 44. 21.	Rom. 8. 8.
v	Is. 11. 10.	1 Cor. 3. 17.
6	Dent. 28. 11.	1 John 5. 15.

Day.	Daily Words.	Doot. Texts.
7	Pa. 105. 8.	Rom. 8. 1.
8	Dent. 4. 29.	Phil. 2. 1, 2.
9	Is. 12. 2.	1 Cor. 1. 30.
10	Ezek. 39. 7.	2 Cor. 3. 18.
11	Joshua 13. 1.	Rom. 6. 5.
xii	Gen. 45. 4.	Gal. 3. 28.
13	Jer. 5. 24.	Col. 3. 15.
14	Pa. 41. 9.	1 Cor. 13. 7.
15	Is. 58. 10.	Rom. 6. 80.
16	Nam. 24. 17.	Rom. 7. 13.
17	Lam. 3. 31, 32.	1 John 2. 28.
18	Jer. 27. 5.	James 4. 17.
xix	Nehem. 4. 15.	1 Thess. 5. 14.
20	Dent. 33. 8.	Eph. 1. 10.
21	Pa. 18. 36.	Eph. 3. 4—6.
22	Pa. 20. 1.	Rom. 12. 17.
23	Is. 29. 18.	Rom. 8. 7.
24	Gen. 22. 3.	James 1. 22.
25	Micah 4. 2.	Col. 4. 6.
xvi	Ex. 34. 9.	1 Cor. 9. 26.
27	Ezek. 11. 19, 20.	Phil. 4. 8.
28	Ex. 20. 24.	Heb. 12. 2.
29	Prov. 20. 12.	2 Cor. 13. 11.
30	Pa. 22. 31.	1 Peter 1. 26.
31	Lam. 3. 27.	2 Cor. 5. 6.

SEPTEMBER.

1	Dent. 31. 6.	Eph. 4. 15.
ii	Pa. 130. 4.	Eph. 6. 16, 17.
3	Pa. 147. 1.	Col. 4. 3.
4	Gen. 4. 4.	Heb. 10. 25.
5	Sol. Song 5. 2.	Eph. 4. 30.
6	Pa. 104. 4.	Philomom v. 25.
7	1 Chron. 23. 30.	Phil. 1. 17, 18.
8	Is. 9. 6.	1 Peter 4. 9.
ix	Pa. 68. 9.	1 Cor. 1. 17.
10	1 Kings 17. 16.	Col. 3. 17.
11	Is. 9. 6.	1 Cor. 13. 1.
12	Micah 7. 19.	Eph. 5. 9.
13	Pa. 115. 26.	Gal. 5. 25.
14	Nehem. 13. 31.	Eph. 4. 27.
15	Micah 5. 2.	Col. 2. 7.
xvi	Jer. 23. 6.	Phil. 2. 5.
17	Gen. 18. 17.	2 Thess. 2. 16, 17.
18	Is. 1. 18.	1 John 4. 14.
19	Gen. 49. 28.	Eph. 2. 19.
20	Pa. 88. 3.	James 4. 8.
21	Pa. 121. 2.	Phil. 4. 9.
22	Pa. 61. 12.	2 Cor. 3. 17.
xviii	Pa. 32. 7.	Rom. 8. 24.
24	Gen. 39. 9.	2 Cor. 3. 5.
25	Is. 60. 14.	Eph. 1. 7.
26	Is. 8. 10.	1 Thess. 4. 14.
27	Pa. 34. 2.	1 John 5. 1.
28	Is. 43. 5.	2 Peter 2. 9.
29	Is. 53. 3.	1 Peter 3. 22.
xxx	Ex. 4. 31.	Rom. 8. 8.

OCTOBER.

1	Pa. 16. 8.	1 Thess. 5. 25.
2	Mal. 1. 2.	Rom. 6. 2.
3	Is. 5. 26.	1 John 2. 16.
4	Job 12. 10.	Rom. 1. 19, 20.
5	Pa. 6. 2.	Eph. 4. 21.
6	Dan. 3. 28.	1 Cor. 12. 12.
vii	Is. 53. 12.	Heb. 12. 1.
8	Is. 80. 19.	Eph. 4. 29.
9	Is. 61. 9.	Heb. 13. 17.
10	Pa. 119. 68.	2 Cor. 3. 21.
11	Dent. 11. 7.	Eph. 3. 9.
12	Job 22. 23.	1 John 2. 10.
13	Pa. 60. 23.	2 Tim. 4. 18.
xiv	Pa. 45. 7.	Rom. 5. 4.
15	Zech. 14. 11.	Heb. 11. 1.
16	Jer. 18. 6.	Col. 1. 10.
17	1 Sam. 18. 14.	James 1. 5, 6.
18	Zech. 3. 9.	2 Tim. 2. 5.

Day.	Daily Words.	Doot. Texts.
19	2 Sam. 7. 23.	Eph. 4. 3.
20	Pa. 104. 23.	Rom. 12. 10.
xxi	Gen. 49. 28.	Eph. 4. 11, 12.
22	Pa. 34. 18.	James 4. 1.
23	Is. 29. 22.	1 Peter 1. 22.
24	Zech. 6. 15.	Rom. 13. 5.
25	Pa. 96. 7. 8.	Col. 1. 27, 28.
26	Pa. 112. 4.	1 Peter 2. 19.
27	Prov. 14. 32.	Rom. 3. 25.
xxviii	Dan. 9. 14.	1 Cor. 4. 2.
29	Pa. 39. 7.	Rom. 8. 28.
30	Pa. 111. 4.	Rom. 8. 28.
31	Pa. 84. 10.	Rom. 8. 28.

NOVEMBER.

1	Pa. 91. 14.	1 Thess. 4. 17, 18.
2	Is. 49. 6.	Eph. 1. 9, 10.
3	Micah 4. 7.	1 Cor. 11. 28.
iv	Is. 66. 10.	2 Peter 3. 13.
5	Pa. 119. 133.	Col. 1. 5, 4.
6	Pa. 42. 8.	1 John 1. 17.
7	Is. 60. 1.	Phil. 1. 27.
8	Is. 119. 176.	2 Tim. 2. 8.
9	Jer. 50. 20.	Heb. 4. 14.
10	Pa. 38. 9.	1 Tim. 4. 2.
xi	Is. 33. 20.	James 1. 2, 3.
12	Jer. 32. 18, 19.	1 Peter 5. 6.
13	Pa. 119. 9.	2 Peter 3. 15.
14	Pa. 33. 18.	Phil. 3. 16.
15	Pa. 119. 64.	Rom. 2. 11.
16	Amos 9. 11, 12.	1 Thess. 5. 5.
17	Is. 49. 5.	Heb. 10. 12.
xviii	Ex. 15. 17.	Heb. 4. 11.
19	Pa. 23. 6.	Col. 3. 25.
20	Lev. 26. 9.	Heb. 12. 14.
21	Judges 15. 18.	Rom. 11. 33—35.
22	Nam. 23. 23.	1 John 4. 15.
23	Is. 56. 7.	1 Peter 4. 11.
24	Is. 65. 8.	Col. 1. 12, 13.
25	Is. 42. 16.	James 5. 11.
26	Is. 1. 8.	Phil. 4. 19.
27	Zeph. 3. 17.	Rom. 6. 12.
28	Is. 52. 15.	Rom. 12. 21.
29	Pa. 19. 7.	1 Cor. 8. 1.
30	Is. 61. 10.	Rom. 2. 16.

DECEMBER.

1	Pa. 119. 32.	1 Cor. 10. 16.
ii	Pa. 22. 30.	1 John 4. 9.
3	Pa. 77. 5.	2 Cor. 9. 8.
4	Pa. 25. 18.	Eph. 1. 5, 6.
5	Pa. 81. 13, 14.	Gal. 5. 16.
6	Hosea 6. 4.	2 Cor. 6. 2.
7	Pa. 18. 27.	Eph. 5. 23.
8	Is. 55. 6.	1 John 3. 8.
ix	Gen. 3. 19.	Phil. 1. 10, 11.
10	Is. 40. 3.	Eph. 3. 16, 17.
11	Zech. 13. 9.	2 Tim. 4. 1.
12	Ex. 22. 31.	2 Thess. 3. 10.
13	Pa. 103. 2, 3.	Eph. 1. 3.
14	Ex. 32. 13.	Gal. 1. 8.
15	Is. 28. 29.	Heb. 2. 14, 15.
xvi	Is. 119. 175.	Phil. 2. 6, 7, 8.
17	Pa. 110. 3.	Rom. 11. 36.
18	Pa. 77. 1.	2 Cor. 12. 9.
19	Pa. 31. 5.	2 Cor. 5. 4.
20	Eccles. 12. 1.	Eph. 6. 4.
21	Dent. 4. 9.	2 Cor. 6. 7.
22	Gen. 17. 1.	1 John 1. 6.
xxiii	Pa. 21. 6.	Eph. 1. 6.
24	Is. 45. 19.	Rom. 1. 3, 4.
25	Is. 43. 23, 25.	1 Tim. 3. 16.
26	Gen. 22. 12.	2 Cor. 1. 20.
27	Is. 66. 20, 21.	1 Cor. 1. 28, 29.
28	Is. 49. 18.	Col. 1. 19, 20.
29	1 Chron. 29. 13.	Rom. 5. 2.
xxx	Pa. 45. 10.	Eph. 1. 22, 23.
31	Lam. 3. 39.	1 Thess. 5. 23.

Continent.

UNITED BRETHREN.

THE Synodal Committee, in their last Annual Account of their proceedings, give the following

Survey of the Missions for the Year 1847.

At the close of another year we cannot look back on the Missionary Work committed to our Church without feelings of humble thankfulness to the Lord for His

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gracious help, and the benefits which He has conferred upon us. It has been, in many respects, a remarkable and important year.

South Africa—During the whole year the war with the Caffres has been going on in South Africa; and we have anxiously watched its progress, with especial reference to Enon and Shiloh, the Stations most exposed to this barbarous tribe. Toward the end of autumn, indeed, the women and

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children of Enon, who had taken shelter in Uitenhage, when the danger grew imminent, were able to return home. And Shiloh, being the head-quarters of one division of the colonial troops, was screened from actual aggression, though several skirmishes took place and various depredations were committed in the neighbourhood. Thus this Congregation, though in the very centre of warlike operations, could close the year 1846 with gratitude for deliverance from impending peril, while so many other Mission Stations were destroyed. "We have been comforted," writes Br. Bonatz, "by thinking of the intercessions made for us by our Brethren and Sisters: to their prayers, I believe, it is principally to be ascribed that the Lord has hitherto preserved Shiloh so wonderfully; for had He, the Heart-searcher, dealt with us according to our deserts, we must have perished." Meanwhile the necessary consequences of war—deariness and scarcity of provisions, disease, and troubles of every kind—were sensibly felt in both these Congregations; and though our brethren endeavoured to keep up the Meetings and Schools with as little interruption as possible, yet these disturbing influences could not but be injurious to the spiritual course of their flocks. On the other hand the Tambookies residing at Shiloh, several hundreds in number, though but half reclaimed as yet from heathenish ignorance, instead of making common cause with their hostile countrymen, have displayed unshaken fidelity to their engagements. At Enon our Brethren could once more celebrate the Lord's Supper with the greater part of their people in February last; many, who had been led into deviations during the period of tumult and excitement, having expressed sincere contrition for their faults.

In the Congregations remote from the theatre of war the return of the levies from military service, with the loss of scarcely a man, occasioned great joy. Not only did they bring with them testimonials of good conduct, but danger had driven them nearer to the Lord, and they had met together for united prayer and thanksgiving from time to time during the campaign. One result of the war seems likely to be the extension of our Missionary Work, the Government having invited us, when peace shall be established, to found a new Settlement in British Caffria, a district to be added to the colony. The Training School at Genádenal is an-

swering its object amid all difficulties. In these Institutions it is not enough to furnish the mind with knowledge, the heart must be won for the Saviour; and this nothing but the grace of God can effect.

British West-Indies.—Our Brn. John Gottlieb Herman, Bishop of the Brethren's Church, and member of the Mission Board, and William Mallalieu, Agent of the Board in London, commenced their visitation in the West Indies with the Island of Barbadoes, where they arrived in the middle of December. In the beginning of June they finished their circuit with the Danish Islands, and, returning by way of the United States, reached England in the middle of August. They investigated the working of the Mission in all its relations, and the circumstances of each particular Station. It is our object to introduce uniformity in all important points into our ecclesiastical regulations, and to render them as subservient as possible to the great aim of our Missionary Work. The Congregations in these Islands are among the oldest we have: they number in all about 40,000 souls. We must constantly keep in view, though the superintendence of European Missionaries may be needful for a longer period, the training of Native Assistants for the Schools and for the Gospel Ministry. Such a Training School has existed at Fairfield, in Jamaica, since 1842; and this year a similar one has been opened in Antigua, near Cedar Hall. We are sincerely grateful to all the benevolent friends who have assisted us in this undertaking. Beside the donations expressly devoted to this object, a considerable sum could be set apart for the support of the Institution from the extraordinary contributions which have flowed into the general fund during the year. The conduct of the Institution has been entrusted to Br. Hamilton. Another object with these Congregations is, to place them on a footing of self-support, that our Mission Funds may be left at liberty for the extension of the Gospel to other lands. In the British West Indies the Negroes are placed in a condition to comply with this reasonable expectation more or less fully; and the expense of these Missions has thus been already considerably lightened.

In Jamaica, where the number of our Stations has gradually increased to 13, it was deemed expedient, with the assistance of the Deputation, to establish a Su-

perintending Conference for the whole Island, as in others of our larger Missions. The Brn. Pfeiffer and Amedeus Reinke proceeded from this Island, in May, to the Mosquito Coast, near the American Isthmus, to examine into the practicability of a Mission among the Indians in that quarter. They met with a very friendly reception from the native king and the British Consul.

Danish West Indies—In the Danish West Indies the injurious consequences of the want of early religious instruction, as seen in the older members of our Congregations, who have grown up under the system of slavery, make our Missionaries increasingly intent on availing themselves of every opportunity for the instruction of the rising generation. As the children are allowed to remain in the Day Schools only till their eighth year, the want of Sunday or Weekly Schools for the elder children is pressingly felt. According to a Government Regulation, the Saturday, which has for some time been a free-day to the Negroes, is to be partially devoted to this object. The 18th of September was an important day for the Danish West Indies, owing to the publication of a royal ordinance, by which all children born from that day forward in these Islands are declared free; and at the end of twelve years the whole Negro Population are to be emancipated. This can hardly fail to have a beneficial influence on the Mission.

Surinam—In Surinam our Missionary Band received a reinforcement of ten persons in December 1846. More help, however, was still required, and another company of four persons are now on their way thither. The labours of our brethren in this Colony are greatly increased by the opening of additional plantations to Christian Instruction. Several hundred estates are now open to them, and many of them at the pressing instances of the Negroes themselves. As these plantations lie scattered throughout the whole Colony, it is impossible to visit them oftener than once a month, under the most favourable circumstances; and too frequently sickness interrupts the course of visiting. Last spring, Br. Tank, the Superintendent of this Mission, made an exploratory journey to the Free Negro Tribes on the Upper Cottica, where our brethren laboured, a hundred years ago, among the Arawak Indians—a people of whom not a trace remains in

the neighbourhood. Beside the Free Negroes recognised by Government, a race has sprung up, the progeny of slaves who some generations ago ran away from the Colony. Br. Tank everywhere met with a friendly reception. Our Missionaries would be glad to establish a more complete system of Christian Instruction than was possible during the period of slavery. Br. Crantz has visited the West Indies, in order to make himself acquainted with the method pursued in those Islands, and to introduce it, as far as practicable, in Surinam. On the numerous plantations where there are no Missionaries resident, school instruction is, alas! out of the question. The extension of the work in all these various directions must involve a considerable increase of expenditure.

North-American Indians—Among the Cherokees, in the Arkansas Territory, our Brethren have celebrated some days of distinguished blessing, when many attentive hearers from the surrounding Heathen frequented the meetings. Regarding a baptismal solemnity, Br. D. Z. Schmidt, of Canaan, writes: "It was a solemn moment, the most joyful that I have witnessed here, and which even now calls forth tears of humble gratitude. A blessed harvest seems to be preparing. The change which has taken place among the Heathen Cherokees within the year astonishes us. Formerly not one of them came near our meetings: now they are numerous attended by devout hearers." Shortly after, however, both Br. Schmidt and Br. Bischof, of New Spring Place, were called to pass through a severe trial, both of them losing their partners after a short illness, and being left alone at their solitary posts, each with an infant child. Yet the Lord enabled them to rejoice in the prosperity of the work committed to their instrumentality. They will, ere this, have received an addition to their number. The Station among the Delaware Indians at Westfield, in Missouri, has for some time back suffered severely from inundations and malignant fevers, and, we fear, will have to be given up. In that case, the Indians will probably return to New Fairfield, in Upper Canada, from whence they emigrated.

Labrador and Greenland—In Greenland the winter was unprecedentedly mild: in Labrador, on the contrary, it was more severe. The spiritual course of the Con-

gregations was likewise, upon the whole, pleasing and encouraging. Not a few, who had deviated from the narrow path, had been brought to reflection and genuine contrition. The Service of the Greenland Congregations is rendered difficult, not only by the universal dispersion of their members in summer, in quest of subsistence, but also by a regulation of the Danish Government, which obliges a number of families from each Congregation to continue to reside at the out-places. Our brethren seek to meet the evil by stationing a Greenland Assistant, if possible, at each place, to instruct the young and watch over the adults. The season had, in general, been healthy, both in Labrador and Greenland. Our Missionaries express their gratitude for the sympathy manifested in their well-being, in various quarters, by a number of useful presents.

The number of our Mission Stations at the end of this year amounts to 62; they are served by 288 brethren and sisters. Six have been called home to the Lord in the course of the year, 10 have retired on account of age and infirmity, and 22 have been called into the service.

We have several times been invited to make a trial in Australia, where many a faithful Missionary of other Societies has laboured in vain. There is, indeed, no restraint to the Lord, when His hour comes, to save by many or by few; but no deliberate plan has yet been formed. Our Missionary Work will form one important subject of consideration at the approaching Synod.

Our annual expenditure, which can only be met by the contributions of our brethren and sisters and friends, is unavoidably great, notwithstanding all possible economy, seconded by the blessing which the Lord lays on the businesses carried on in several of our Mission Stations. We return our liveliest thanks to all our dear benefactors, known and unknown, for their willing co-operation. We have exerted ourselves to impress our Congregations gathered from the Heathen with a sense of the obligation under which they lie, in return for the benefits conferred on them, not only to contribute according to their ability to the support of the Work among themselves, but to assist in its advancement among others also. These representations have met with a response in many a breast, and

small Missionary Associations have been formed at several of our Stations.

We earnestly commend the work entrusted to us to the continued sympathy and prayers of all to whom the extension of Christ's Kingdom is dear. We deeply feel how much we need their prayers. We know how defective a work it is. It can be carried on only by feeble instruments, by sinful men; and the power of sin and Satan is busy also in the Congregations among whom they labour. Amid the feeling of their weakness, our Missionaries are sustained by the strength of the Lord, which is made perfect in weakness. But they likewise find great comfort in the prayers of their fellow-Christians, and the assurance that they are borne up by the spirit of the Christian Churches at home. And we, too, to whom the direction of the whole is entrusted, feel the same need, and are strengthened by the same assurance, and rejoice in our fellowship of spirit with so many worthy servants of the Lord, whom He has called and fitted for similar activity.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

The following accounts are gathered from the Forty-fourth Report of the British and Foreign Bible Society.

France.

Though it may be difficult, in the present posture of political affairs in France, to speak with confidence of the future, your Committee have no difficulty in referring to the past as affording great matter for thankfulness. Above two millions and a half of copies of the Scriptures have been issued from the Society's Dépôt at Paris since it was instituted there in 1820. These copies have been dispersed throughout every province of France. They have penetrated, through means of the Colporteurs, to almost every village and hamlet: the seed has been widely scattered, and, in many happy instances, the fruit has already appeared. The Society would not have laboured in vain, were its work from this hour suspended; but is its work henceforth to be suspended? Your Committee are not acting under this apprehension, for they have recently confirmed an order for

54,000 additional copies of the French Scriptures to be put to press, in hope that a merciful Providence will keep open the channel for their distribution. The friends of the Society are sanguine that passing events will turn out to the furtherance of the cause of Evangelical Truth; though they urge that the burden of supporting it must, for the present, rest mainly on others. Your Committee will not hesitate to encourage them by every means in their power.

The operations of your Agent, Mr. De Pressensé, in France, during the past year, have been, on the whole, most gratifying, as the following statement will shew. He reports:—"Between the 1st of April 1847 and the 1st of April 1848 there have been issued from your Dépôt in Paris, 10,064 Bibles and 114,081 Testaments, beside 69 Psalters, making together 124,214 copies. These distributions, added to those which have been made from the same Dépôt since the 1st of April 1833 amount to 1,782,131 copies of the Scriptures."

Concerning the Colporteurs, their number, their character, and the nature and value of their services, Mr. De Pressensé thus writes:—

During the past year the Society has employed 108 Colporteurs in France, the expenses of whom, for salaries, licences, carriage of books, and other incidental charges, amounted to 75,957.95 fr. With the exception of about twelve, the remaining 96 Colporteurs are persons who have been connected with us for several years, and who, by gaining more experience and practice in their difficult vocation, have proved a valuable corps on account of their services.

From various documents now lying before me I can safely declare, that wherever the Bible Colportage has been carried on in this country for a considerable space of time together, so as to afford a fair opportunity of judging, our Colporteurs have been publicly acknowledged as men every way deserving of commendation, and especially as orderly and peaceably inclined persons.

Mr. De Pressensé concludes his Report with an Appeal in behalf of the Schools in France, to which your Committee have responded by placing at his disposal 5000 Testaments, to be immediately and gratuitously dis-

tributed, at his discretion, for the use of Schools in Paris and elsewhere.

The Committee has made a further grant of 300*l.* to the French and Foreign Bible Society.

The last Report of the Society states that their issues have been 17,169 copies.

The Protestant Bible Society at Paris have circulated last year 6998 copies, and rendered an account of 500 Testaments, granted them for the use of Schools.

The printing of the Breton Testament, revised, or rather re-translated, by the Rev. Mr. Jenkins, Baptist Missionary at Morlaix, has been completed. The sum of 60*l.* has been presented to the Baptist Missionary Society in consideration of the time and labour spent by their Missionary on this revision.

The Messrs. Courtois, of Toulouse, the long-tried and much-attached friends of the Society, write—

Who could tell the immense influence excited on the minds of many by the Scriptures which you have placed in their hands? Who could number those, who in these times of agitation will read and meditate on the Holy Volume to be upheld and comforted? Notwithstanding the efforts of the Clergy, the people feel a rising respect for the Bible; and we have been much pleased to remark the recent success of two of your Colporteurs at Toulouse. In the barracks, markets, squares, &c. &c. they have sold many Testaments.

Spain and Portugal.

Of Spain and Portugal your Committee have again but little to report: the former, especially, has occupied much of the attention of the Committee during the year, nor have attempts been wanting for its benefit; but hindrances, both civil and ecclesiastical, at the present time obstruct the way and frustrate every effort to introduce and circulate, to any extent, the Scriptures. Let the friends of the Bible be instant in prayer that the Word of the Lord may have a *free course* where it is so much needed.

The Rev. Dr. James Thomson, formerly the Society's Agent for America and the West Indies, has, in the course of the year, visited several parts of the Spanish Penin-

sula, including Gibraltar: he also passed on to the African Coast, to Tangiers, and Tetuan, in which places he found a considerable number of Jews. A supply of Hebrew Old Testaments, and also of portions of the New, has been forwarded for their use.

Switzerland.

Switzerland, it is well known, has, during the past year, been the scene of great political ferment and agitation. This, as might be expected, has somewhat interfered with the labours of Lieutenant Graydon, the warm-hearted friend of the Society, whose remarkable success in effecting a sale of the Scriptures in that country has been repeatedly referred to. During the past year not only have his sales been continued in most of the principal places previously visited; but even in Geneva and in Basle, cities so distinguished for their Biblical and Missionary Efforts, he has found openings and unexpected encouragement. The sales of the year have been 14,344 copies. Your Committee have had great reason to be satisfied with Mr. Graydon's proceedings, in token of which they have again presented him with a gratuity of 100*l*.

The total distributions of Mr. Graydon in Switzerland now amount to 25,694 copies: this has been very much the result of personal exertion, and the work has been attended with many difficulties. There have been sent to him, during the year, 42,700 copies.

The Issues of the Basle Bible Society in the last year amounted to 7683.

Italy.

Your Committee are watching, with anxious eye, the course of events in Italy. There have been 713 copies of the Scriptures in Italian and other languages forwarded to the Dépôt at Leghorn.

A new edition of the Italian Testament, with marginal references, has lately been completed by your Society.

Hungary.

The Protestant Pastor in Hungary, whose laborious efforts to disseminate the Scriptures have been from time to time adverted to in former Reports, still continues at work amid discouragements which might overwhelm a mind less ardent and devoted, but not without some cheering tokens of success; nor can your Committee doubt but that the blessing of God will reward the untiring zeal of His servant to promote His glory by the wide diffusion of the volume of inspired Truth.

He writes—"The number of Bibles, Testaments, and Psalters put into circulation in this country since 1837 amounts to about 120,000 copies. A demand still continues, and the average number distributed every year appears to be about 10,000 copies."

Germany.

A storm of political convulsion has passed over Germany, and the atmosphere is still charged with threatening clouds. Your Committee have, however, something pleasant to report concerning Germany. Dr. Pinkerton has added to former distributions made under his superintendence above 64,761 copies, making a total of 912,646 copies in 18 years: these have gone forth faithful witnesses to the Truth against those numerous forms of grosser or more subtle error which have long striven for the mastery in the fatherland of the Reformation. This is irrespective of what has been accomplished at the same time by numerous Bible Societies in Germany, which have been labouring in the same department of Christian Effort. To the Roman Catholics, generally, little access has been gained; but an expectation is now cherished in many quarters that things are about to change, and that the commotions by which society on the Continent is stirred up, even from its very depths, may lead to new openings, and a free field of Biblical Labour in Germany, as well as elsewhere. With what joy will your Committee hail such openings! with what cheerfulness will they hasten forward to cultivate the field!

In reference to the German Bible Societies Dr. Pinkerton remarks:—

Their issues, in general, seem on the whole not to have fallen off during the year; but every effort which has been attempted to increase and extend the distribution in some degree of proportion to the population has hitherto met with insurmountable difficulties, chiefly arising from the infidel spirit of the times, and the opposition to colportage shewn by the Authorities. I shall merely refer to those in the South of Germany, among which that of Würtemberg is still one of the most active. Its issues last year amounted to 12,936 Bibles, and 3732 Testaments; and those of the Basle Society to 7683 copies. To these may be added the issues of the Bavarian Society and its Auxiliaries, which consisted of 6941 copies, of which 5547 were Bibles.

The Report states :—

At Berlin, Dr. Pinkerton had much consultation with his friends on the subject of Colporteurs. He had an opportunity also of explaining his views to the Prime Minister, His Excellency General Von Thile, who is also President of the Prussian Bible Society. He, however, found no encouragement to attempt a measure of this kind on a large scale.

At Hanover, the subject was again brought forward, but at that time without any great prospect of success. Dr. Pinkerton received a request for an additional 2000 Testaments for the people, and 1000 for the military, the former grants having been distributed and accounted for.

At Elberfeld he had much intercourse with the leading men of the Society there. He also listened with interest to the report of one of their Colporteurs, who had been employed to supply emigrants on their passage down the Rhine. The issues of the Berg Bible Society during the year had amounted to 8682 copies, of which number 3200 had been distributed by their Colporteurs. The total issues of the Society amounted to 250,382 copies.

Belgium and Holland.

Your Society's Agent, Mr. Tiddy, has given a detailed account of the Dépôts in Belgium and Holland, to which now is to be added the Dépôt in Cologne, which he has been encouraged to establish there for the benefit of the Rhenish Provinces. The issues from these Dépôts have amounted, in the course of the year, to nearly 50,000 copies, beside books which have been sent to other countries beyond the limits of Mr. Tiddy's Agency. Beside these issues, Mr. Tiddy has furnished, from the Dépôts under his charge, or of editions printed under his superintendence, copies to the amount of 13,702 in Dutch and French, for South Africa, Switzerland, and Canada.

There have been sent out from this country, for the supply of the Dépôts at Brussels, Amsterdam, Breda, and Cologne, 470 Bibles, 7473 Testaments, and 300 Psalms, in English, French, German, Italian, Danish, Greek, Hebrew, and other Languages.

"Copies have been distributed," says Mr. Tiddy, "in very various places, and to every class of persons, one copy here and another there; and though doubtless many of the grains of the incorruptible seed thus scattered have fallen on a stony soil,

I cannot but hope and believe that some have found a good ground, and will bear abundant fruit. At the Dépôt I have had people of all sorts and ranks, high and low, rich and poor; some imbued with deep reverence for the Sacred Volume, others, jesting and sneering, but still buying; some who through the Scriptures have become *wise unto salvation*; others deeply ignorant, and many frankly confessing that they knew not what the Bible was—that they had never possessed or seen one before. Our Colporteurs have gone to the mansions of the great and wealthy, and to the humble cottages of the poor and needy, commissioned by that God with whom there is no respect of persons."

A grant of 156 Dutch and English Scriptures has been made to the Rev. Mr. Pauli, a Missionary of the London Society for Promoting Christianity among the Jews, who is stationed at Amsterdam, where his field of labour includes 25,000 Jews.

The Netherlands' Bible Society has last year, by means of sales in the Dépôts, and partly by gratuitous supplies to the poor, distributed 18,197 copies. The Society has also sent the Malay Old and New Testament to the Missionaries in Timor and Celebes, with the usual pecuniary aid of 1000 florins for the Schools; it has also presented the Rhenish Missionary Society at Banjermassing with 400 Malay Bibles.

Mr. Gerické is now on a visit to the Netherlands, after having translated the New Testament into Javanese, the printing of which is now nearly accomplished at the Hague, under his superintendence and that of Professor Roorda. Mr. Gerické intends afterward to return to Java, to proceed in the translation of the Old Testament.

Sleswick and Holstein.

The Sleswick-Holstein Bible Society still continues its distinct operations; the total of its distributions is 120,018 copies. To Mr. Reiche of Sleswick a supply has been granted of 180 Bibles and Testaments. The Rev. Mr. Röntgen of Christiansfeld has received a further supply of 300 copies. It appears from the last Report of the Bible Society in that place, that, during the year, they have issued 652 copies of the Scriptures in the German and Danish Languages.

The Hamburg-Altona Bible Society

reports that they have printed a seventh edition of the German Lutheran Bible, consisting of 20,000 copies, beside 1000 Testaments; and have distributed 2010 Bibles and 115 Testaments; making the total of their issues, to the present time, 90,034 copies of the Holy Scriptures. There have been 160 Danish and Dutch Bibles placed at the disposal of Rev. Mr. Oncken of Hamburg, for the use of seamen visiting that port.

Denmark.

The Danish Bible Society has now circulated 184,983 Bibles and Testaments, of which 4880 have been distributed during the year.

Prussia.

The Central Prussian Bible Society reports, that since its formation it has issued 313,882 Bibles and 63,855 Testaments; and, with the distributions of its Auxiliaries and Branch Societies, the total amount of issues of the Scriptures in Prussia may be estimated at more than 1,440,000 copies. In this number are not included about 300,000 Testaments and 12,000 Bibles, which, with the assistance of His Majesty the King and the British and Foreign Bible Society, have been distributed among the Prussian Troops in the course of seventeen years.

Various grants for the above purpose, in German, Polish and Lithuanian, to the extent of 6500 volumes, have been, during the year, placed at the disposal of Mr. Elsner, of Berlin.

Mr. Elsner's benevolent efforts are not restricted to the army. He has received assistance, for instance, during the year, toward a supply of 200 Polish and German Testaments, for the use of the sufferers from a dreadful inundation in Upper Silesia: and on his application authority was given him to forward 300 German Testaments to Liebau, in the Russian Province of the East Sea.

A renewed grant of 150 Bibles and Testaments has been made to Rev. Mr. Lehmann of Cöthen.

Russia.

During the year 4811 copies of the Scriptures in German, French, Swedish, English, &c. have been voted to the Agency in St. Petersburg; partly for their own supply, and partly for the supply of Mr. Melville at Odessa.

Our distributions for the past year have amounted to 23,497 copies on account of the British and Foreign Bible Society,

and 4725 copies on account of the American Bible Society, making a total of 28,222 copies of the Word of Life. Your Agency in St. Petersburg have now prosecuted their labours for a period of nearly twenty years; and the progressive character of the results is highly encouraging, and calls for the expression of devout thankfulness to the Author of all good. The total amount of issues up to 1833 is 53,939 copies; and up to 1847, 173,859; making a total of 227,798.

Finland.

Since our last Annual Report we have sustained a heavy loss in the death of His Eminence Dr. Melartin, the Archbishop of Finland. His Eminence for many years took a deep interest in the work of Scripture Distribution, and was most judicious and indefatigable in co-operating with your Agency here in the great work of furnishing every family in the entire province with a copy of the Testament. Under his auspices, we have distributed in Finland, since 1841, 52,000 copies. His Eminence died a few months ago, full of years and good works. *Being dead, he yet speaketh.*

Our labours in Livonia have been carried on chiefly through the instrumentality of our devoted and energetic friend and fellow-labourer in the Bible Cause, Dr. Ullmann, of Riga.

A few weeks ago we forwarded to Dr. Ullmann a supply of 1000 Testaments; and yesterday we received a Letter from him, stating that about 900 copies had been already distributed. With the exception of the aid rendered to Dr. Jannau, of the parish of Lais, to whom, at the request of your Committee, we forwarded a grant of 1400 Testaments, all our distributions in the provinces of Esthonia and Livonia have been on behalf, and at the cost, of the American Bible Society.

Sweden.

The Report of the Agency at Stockholm is surpassed in importance by none that have preceded it. The issues have been larger than in the preceding year by above 8000 copies, amounting in the whole to 38,881. The Swedish Bible Society has distributed 15,320 copies.

Norway.

The edition of 5000 Norwegian Testaments has been completed at Christiania, and the Agency have received authority to undertake a new edition of the whole Norwegian Bible, which is now in pro-

gress. They have also been encouraged to engage the services of a Colporteur for Christiania, at the earnest request of friends residing at that place. The issues during the past year from the Dépôt of the Christiania Agency have amounted to 1101 Bibles, 3127 Testaments: together 4228 volumes.

The Agency in Drontheim have issued 54 Bibles and 257 Testaments.

The Agency at Stavanger have issued 925 copies of the Scriptures, of which the Stavanger Association has circulated 655. Our friends have requested a further supply of 300 Bibles and 800 Testaments.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
AGRA.

At this Station the Rev. Messrs. Pfander, Hørnle, and Schneider have continued to conduct the different departments of labour during the past year. In December last the Rev. F. A. Kreiss left this country for the purpose of returning to the post he previously occupied at the Station. From the Annual Report of the Agra Church Missionary Association and Orphan Committee we extract such passages as will furnish a general view of the Society's operations in the Mission. The Report opens with the following encouraging remarks—

No peculiar troubles and trials have marked the history of the past year, and the work in all its different branches has been carried on quietly and steadily. The Congregation at Secundra has not only increased in numbers but also in stability, and it is hoped also in the enjoyment of spiritual blessings. It is a pleasing fact that several of the young men employed at the Orphan Press have, of their own accord, offered themselves for Missionary Work, willing to forego their prospects in the Press. With them the first attempts have been made of establishing a Mission in connection with the Secundra Congregation in one of the adjacent villages.

Christian Congregations.

Of the Native-Christian Congregation
Sept. 1848.

gation at Secundra Mr. Hørnle states—

It is a pleasing fact that all those families who left us last year because they were dissatisfied, have, in course of time, been convinced that their spiritual and temporal welfare was, after all, best provided for at Secundra. The last of them, and two others who had previously left us, have rejoined the Congregation, which has had an increase of 10 families, including the new-married orphans. The whole number now consists of 59 families.

As to the spiritual state and Christian Conduct of the members of the Congregation it is difficult to speak with confidence. I am, however, thankful to say that, with a few exceptions, their conduct has been much more steady and satisfactory than last year. A spiritual growth is perceptible.

Mr. Pfander writes of the Congregation in the city—

The Services on the Lord's Day have been regularly performed by me, and we have often been allowed to feel the Lord's gracious presence among us. The Congregation is regular and attentive, amounting on an average, at the Sunday-Morning Service, to about 45, and in the evening to 23. Their walk and conversation, on the whole, has been orderly, though I long to see more signs of vital godliness, and more marks of spiritual religion, among the members of the Congregation. There have been 10 baptisms—5 children and 5 adults.

Orphan Boys' Institution.

Of this important branch of the Missionaries' labours Mr. Hørnle gives the following account—

The past year has been, through Divine Grace, a remarkably quiet one in the Institution. The boys have enjoyed their usual health, and have been thereby enabled to prosecute their trades and studies without interruption. I am thankful to add that their behaviour has also been more satisfactory than last year.

During the year one boy has been employed as Teacher in the Orphan Boys' School, and another as a Reader with Mr. Schneider, who speaks well of his usefulness and conduct in his new sphere of labour. The whole number at present is 70. In January a boy died: he was blind, but made himself very useful in the baking-room. He was a well-be-

haved and shrewd lad. Before he commenced his work in the above capacity, he used to attend at School with an Oordoo Class of his age, and by hearing the other boys read and repeat their lessons in the New Testament he learned, aided by an extraordinary memory, to recite any chapter which he was asked. He died of brain fever, which deprived him of his senses during the greater period of his illness. Whenever his consciousness returned, he desired the boys who attended on him to read the Word of God to him, and pray with him. I hope his end was peace, and death gain unto him in every respect.

Some changes have been made in the trades of the boys, and most of them are now engaged in occupations connected with the Press. There are only thirteen boys who have no department of labour assigned to them.

Orphan Girls' Institution.

Mr. Schneider has charge of this Institution, and writes as follows respecting it—

There are at present—the end of September—thirty-one girls in the Institution. During the past year one girl, about twelve years old, has died. Shortly before her death she had a fainting fit: life was almost extinct; but after some hours she revived, and appeared more lively and cheerful than ever. When the Assistant asked her how she felt, she replied, "Much better: I have been praying, and have seen Jesus, my Redeemer." After this Mrs. Schneider and I had several conversations with her, in which she gave more distinct and feeling answers to our questions than ever before; so that we may cherish the hope that she is now with Christ her Saviour.

In touching upon the spiritual state, progress, and conduct of the girls, I feel it difficult to say all I wish in few words. I know a few who find a delight in God's Word, and whose conduct gives satisfaction: they are, however, still babes in understanding and spiritual strength.

Preaching to the Heathen.

Mr. Pfander writes of this branch of the work—

Preaching has been regularly carried on in the city and its suburbs, and the adjoining villages, by myself and the two

Catechists and Readers connected with the Mission in the city. Morning and evening the Gospel of Peace is proclaimed, either at the Chapels, or to crowds in the bazaar and at the river-side, or to the inhabitants of a neighbouring village. The Melas held annually about the city, together with those of Batesore and Goberdhan, and Muttra, have also been visited. Not much fruit of this labour is yet visible, but the people listen, and that often with much attention.

Mr. Hærnle says—

The young inquirer who was under instruction at the end of the last year has since been baptized. He is still with me, and his conduct is steady and satisfactory.

And Mr. Schneider writes—

During the end of October and beginning of November I visited, with the Catechists William Churun and Lowther, the Melas at Goberdhan and Batesore. At the former, though there was a decrease of people in comparison with preceding years, we met with much encouragement. The preaching before our tents was so well attended by the people that it was almost unnecessary to go among them, for they themselves came to us, listening for hours to our addresses: such a desire to hear of our Religion I seldom witnessed at any Mela. It was the more cheering, as the more respectable, reading, and thinking persons were among our visitors.

After a trial of more than two years I at last baptized the inquirer mentioned in our fifth Report,* and as far as I can see he lives a quiet and steady life.

In a Letter dated the 25th of November, after his Report was despatched, Mr. Schneider writes—

The other day I baptized a young Hindoo, of a respectable family in Oude, who had been a sepoj in the Company's service. I trust that his heart is sincere.

Printing Establishment.

The Press has been going on as usual, and gives employment to 31 married Native Christians, and to thirty-one unmarried orphan boys. It has at last been able to get out of debt, and give some support, in the way of repayment, to the funds of the Orphan Institution.

* Vide p. 278 of our Number for June 1846.

MEERUT.

The Rev. R. M. Lamb has continued to labour at this Station, assisted by a Christian Reader.

Report of the Meerut Church Missionary Association.

In the beginning of July 1847 Mr. Lamb commenced Hindoostanee Service in the Chapel on Sunday and Wednesday Evenings. Seeing how much such a Service was required for the Native Christians who did not understand English, he made an effort to read the prayers in Oordoo much earlier than could have been expected, and from the first all who attended both heard and understood the Service read in their native language.

Since July, also, a few girls have been regularly instructed by Mrs. Lamb every morning. On Sunday Mornings they have attended after Church, when they have been taught the principles of Christianity. A few boys have also attended, and been instructed by Mr. Lamb.

During the year four adults and four children have been baptized. One of the adults was considered by Mr. Lamb a very interesting case. He states that he was formerly a Hindoo, but seeing the sin and folly of idol-worship through reading the Scriptures, he gave up Hindooism, with the exception of observing caste. He was very desirous of learning more about Christianity, and gladly accepted the offer of becoming Mr. Lamb's Moonshee, and proceeded with him from Lucknow to Meerut. His conduct was always very praiseworthy; and after receiving instruction as to the way of salvation, and the necessity of being baptized, he confessed that he believed in Jesus, the Son of God and Saviour of men, and that he was certain no one would go to heaven except he believed in Jesus and loved Him. After this he requested that he might be baptized, to which Mr. Lamb acceded. There were seventeen Communicants when the Lord's Supper was last administered.

HIMALAYA COUNTRY.

Notice of the Mission.

When we last brought this Mission under the notice of our Readers it was under the management of a Local Committee at Simla. It was found, however, that the removals of the Members of the Committee operated unfavourably to the superintendence

necessary, and the oversight was therefore transferred to the Corresponding Committee at Calcutta.

The Rev. Messrs. Wilkinson and Prochnow have continued their labours in the Mission, and, in the spring of 1847, Mr. Wilkinson was joined by his son William, from Bishop's College, Calcutta.

SIMLA.

Notice of the Mission.

This Station remains under the care of Mr. Wilkinson, the work consisting of Schools and preaching in the Bazaar. Mr. Wilkinson has a School in his own house, consisting partly of Boarders and partly of Day-scholars—which he considers a promising branch of labour—and there is also the School at Theog, on the Kotghur Road, about twenty miles from Simla. Of these Schools Mr. W. Wilkinson has charge.

In addition, Mr. Wilkinson has been much engaged of late in making Missionary Tours. He has met with numerous opportunities of making known the Gospel, not only to the lower classes, but also to the Chiefs and principal residents, in the various Native States in the neighbourhood of the Hills.

KOTGHUR.

State of the Mission.

Mr. Prochnow has been much impeded in his work by sickness in his family. One of his children was removed by death on the 14th of June 1847, and another was dangerously ill for seven weeks, but was mercifully restored to health. In consequence of this sickness Mr. Prochnow was obliged to take his family to Simla, returning to Kotghur at the beginning of October.

The School has been making progress satisfactorily. Since April 1847 it has had the advantage of a resident European Teacher, Mr. Voss, and the number of boys has increased from 7 to 27. In the Girls' School there are 19 girls.

Many excursions have been made

during the year to villages in the neighbourhood of the Station, and the message of salvation has thus been proclaimed to some extent among the Hill People.

TRAVANCORE AND COCHIN.

Description of the Country.

The Travancore Mission is situated at no great distance from the Tinnevely Mission, but is separated from it by the lofty range of the Western Ghauts, and by a considerable tract of forest country. Few things, however, can be more striking than the contrast between their two localities. When the traveller leaves the Tinnevely District to proceed to Travancore by the forest pass, in the course of a short half hour he passes from the burnt and parched plains, from the arid and warm air, into luxuriant forests and wet rice-fields, and into a moist and much cooler atmosphere. The Missionary Stations lie in the two small kingdoms of Travancore and Cochin, which terminate to the southward the narrow belt of coast which intervenes between the Ghauts and the sea on the west side of India. The district is not only different from Eastern India in its luxuriant freshness, and its whole outward appearance, but it is peculiar in its political position: the territory is not British, but is still governed by native Rajahs, although under our control. This, added to the fact of the country never having been, for any length of time, under any foreign dominion, Mahomedan or Christian, has preserved untouched many features of Hindooism, which have long mouldered away in other parts of India. For instance, while the Priests of Conjevaram, one of the most famous temples in the Tamul Country, invite Europeans to enter and see the wonders of the place, in Travancore the Priests are unwilling that a stranger, or a man of low caste, should so much as walk along a road leading to a pagoda, even at a considerable

distance. The inhabitants of the two kingdoms form very nearly the whole of the Malayálim nation, who speak a language only a little removed from that of their neighbours, the Tamulians. In appearance, many of them are men of high and independent bearing; and although the state of morality is peculiarly low, there are several classes of very fine men, of noble and almost chivalrous feeling. The belt of country is about 250 miles long by 50 to 80 wide. The land near the sea is usually level, in part covered with sheets of water, particularly during the rains, and very productive: further inland, the country becomes undulating and mountainous, and is covered with a dense and lofty forest.

It is in this district that the Syrian Christians are found, who were first brought to the notice of our countrymen by Dr. Claudius Buchanan. They are a numerous class, amounting to about 100,000 souls out of the million who compose the entire population. The Roman Catholics are also numerous, and consist partly of the descendants of converts from the Heathen during the years of Portuguese Dominion on the coast, and partly of the remaining portion of the Syrians who clung to the Romish Church at the secession of the rest on the departure of the Portuguese. In consequence of the large number of Christians, numerous Churches, with their white gables, peep out from among the groves of cocoa-nut trees which skirt the backwaters along the coast; but the Christian appearance which they bear is belied by the very low state both of doctrine and morals among the Romanists and Syrians.

Most of our Missionary Stations are clustered together about the centre of the country. We would advise those of our Readers, who possess the Annual Report of the Society for this year, to refer to the map of the Travancore Missions contained in it.

COTTAYAM.

This Station lies about 20 miles inland, and is a large Syrian village.

The Village District.

The work here is chiefly of a quiet, pastoral character, among those who have joined themselves to the Protestant Church. Mr. Bailey gives only a brief account of the state of his little district. He writes, Jan. 7, 1848—

One old woman, a Heathen, has been received into the Church by baptism. She had been some time under Christian Instruction; and though unable to read, her answers to questions proposed to her, and particularly her responses at the time of her baptism, were very satisfactory. She is in the 88th year of her age, and mother-in-law to the late Joseph Fenn, who was for many years connected with this Mission as a Translator when a Heathen. His name was then Chatta Menon: he was a Soodra, of a very respectable family. He and his wife and family were baptized some years ago, either at Calicut or Tellicherry.

Mrs. Bailey has a Boarding School for girls, which possesses a peculiar interest from the fact that some of her present scholars are daughters, and even grand-daughters, of her first pupils: the improved condition of these, compared with those whose mothers have not been at School, is very remarkable.

Mr. Bailey also superintends the printing-press, from whence have issued translations of the Scriptures, Prayer Book, and several religious books.

Cottayam District.

This district extends for a very considerable distance both to the north and north-east, and has been in temporary charge of the Rev. H. Baker, jun., of Pallam. It is one of considerable importance, as containing numerous villages and towns both Syrian and Heathen, together with many of the Romanists. Mr. Baker reports, for the half-year ending March 31, 1847—

Two deaths, and a case of backsliding, have somewhat diminished our little flock.

The remainder stand firm; and although I am enabled to visit them only once in three or four weeks, the attendance on the Services is very good, seldom fewer than 100 being present: this, in a Congregation of less than 130, is very encouraging. Christians here scarcely own that holy name, but are contented in all religious matters, generally, by being called Maupālas: the caste and its rites is all that enters their thoughts. Christianity, its duties, hopes, and blessings, are unknown to the Teachers. Thus the proverb quoted by our Lord too often proves true, and the blind lead each other to destruction.

The College.

This Institution is maintained for the purpose of giving a superior education to young Christian Men, with the hope of many of them proving available for the offices of Schoolmaster or Catechist, or the higher one of Ordained Missionary. The pupils are 70 in number, and the upper classes possess a good knowledge of Theology and Ecclesiastical History, and a fair one of Greek and English. It is under the charge of the Rev. J. Chapman, assisted by Mr. T. Spratt. During several months, at the beginning of this year, Mr. Chapman has been staying at Madras, on account of Mrs. Chapman's health. We are glad, however, to say, that Mr. and Mrs. Chapman have returned to Cottayam, with Mrs. Chapman's health considerably restored. The Report of the College given by Mr. Chapman, in a Letter dated Dec. 20, 1847, is satisfactory. He writes—

Most thankful am I, this year, to have something which I can present as a real and gratifying novelty; not that the thing itself is new, but it is new to the Syrian College in Travancore. Our esteemed friend, the Rev. G. Matthian, was the first of the Travancoreans who was ordained in the Church of England; but he was educated almost entirely at Madras. I have now to congratulate the Society upon the admission to Holy Orders of a young man, the Rev. Jacob Chandy, who has been altogether trained within the Travancore Mission, and who may properly be considered as the first-fruits of the New Col-

lege. The first rudiments of his education were, indeed, received at the Old College, while it was under the charge of the Rev. J. Peet. He afterward went out as a Catechist, and owes very much of his present acquirements and position, under God, to the Rev. J. Hawsworth. From Mr. Hawsworth he came to me, for the express purpose of preparing for Ordination, and continued with me for about two years and a half. I may perhaps be permitted to extract a few words from a note with which the Bishop's Examining Chaplain kindly favoured me in April last. The note expresses "great satisfaction in Jacob's examination," as shewing "both an intellectual and experimental acquaintance with his Bible"—"clear views of Gospel Truth, and sound information." I trust that he will, with God's blessing, make a useful Minister and Missionary.

With reference to my present pupils, there is much room for encouragement. Between some who left me nearly three years since, and those now in the first class, there was an unusually wide gap; but this class is now coming forward, and calls for, and repays, much attention. They are able to read with little or no difficulty, as to language, most parts of the Greek Testament, and the simpler portions of historical works, such as Xenophon's *Anabasis*; but digressions, such as that on the character of Cyrus in the first book of *Anabasis*, are not so readily mastered: With general history, geography, and the history of the Church, they are tolerably well acquainted; and we have lately given much attention to the historical portion of the Evidences of Christianity.

The junior classes of the College, and the general oversight of the lower or school department, since the death of my lamented friend the Rev. J. Johnson, have continued under the care of Mr. Thomas Spratt. I have reason to be most fully satisfied with the state and prospects of this department of the establishment.

Mrs. Chapman's Girls' School.

Mrs. Chapman also, in a Letter to the Secretary at Madras, dated Dec. 21, 1847, gives the following pleasing account of her work among the girls and native women—

You will remember having seen my School-girls when you were with us at Cottayam, and that they were all very

little children indeed; not that they are too young to be brought up in the *nurture and admonition of the Lord*, but their tender age will not admit of my saying much more than that they are very teachable. Still, having begun to learn at an early age, they are becoming increasingly intelligent and thoughtful; and I may say of one or two, who have been with me the longest, that I shall be much disappointed if they turn out to be only more civilized than the generality of Syrian Women. I hope very much from them, and we cannot look for things too great at the hand of God: it is His to sanctify the heart: and I feel it a delightful, as well as a responsible charge, that He has entrusted some of the lambs of Christ's flock to my care.

The importance of female education in India cannot be over-estimated; and this is beginning to be understood in a measure even among the Natives, though they are very loath to believe what they see. But most of our Missionary Friends around us find it particularly important to maintain a wholesome influence over the young women who marry and leave the Schools. When they get among their worldly friends, both from natural indolence, and from fear of ridicule, they are tempted to lay aside their books, and with them the good habits they have acquired. To counteract the evil I am speaking of, for some months past I have invited such of the women as are disposed to meet together, every Monday Morning, for reading God's Word and Prayer; and hitherto they have most diligently attended. They repeat a portion of Scripture selected for them the week before, and some of them will learn the text of the Sermon heard at Church the day before: and I am often delighted to hear from one or two of them a very good account of the Sermon. Our numbers are at present small; but they have met with a goodwill, and I have remarked a more humble bearing and improvement in the outward conduct of some; and others continue to walk consistently.

With regard to this Monday Meeting, I may say that I am but entering into the labours of those before me. The women who attend have been educated in one or other of the Mission Schools, and are all connected with the Teachers or servants in our house or the College.

Hitherto, God has blessed me with much encouragement, for at present the

plan is new. Let me, my dear friend, ask your sympathy and prayers on our behalf, and those of all Christian friends who labour with us in the Lord.

Normal Girls' School.

A Normal Female School has very recently been established by Mrs. Johnson, widow of the late Rev. J. Johnson, and we hope that a lady from England will shortly proceed to assist her in this important department.

Cottayam is in some respects, such as its possession of the printing-press and the College, the centre of the whole Mission. Its deep green lanes, overhung with trees, lined with the pepper and other creeping plants and moist ferns, and winding among picturesque native cottages; its beautiful Church, built on a rising ground overhanging the river; together with the fine back-ground of mountain views which it commands in clear weather; render it altogether one of the prettiest spots in South India.

The Rev. E. Johnson and the Rev. J. Harding, who have recently arrived from England, are engaged in preparing for active Missionary Work by a study of the language.

MADRAS.

*Visits to the Leper Hospital, and Monegar Choultry.**

The following account is given in a Letter from Mr. Elouis, dated March 23, 1848—

In the Leper Hospital, where you perhaps remember I have a weekly lecture, a most miserable object—the most miserable-looking but one that I ever remember to have met with—had been under instruction for some time, and was desiring to be baptized just before I was laid by. I thought him sincere, and only deferred his baptism that he might be more thoroughly informed on the saving doctrines of the Gospel; but he was suddenly taken away by death. Another Candidate for Baptism, in the Monegar Choultry Hospital, died about the same time. I had

spoken with him two or three days before, and had decided upon baptizing him on the Saturday of the same week; but when I called again to see him a Mahomedan invalid was occupying the couch of this poor man, whose mortal remains were already in the grave. I wish you could have seen his countenance when I was speaking to him. He had fine features, with a remarkably placid expression—a simple, honest-looking man—and I trust as honest as he seemed. When I saw his vacant place already occupied by another, I felt that this was one of those circumstances which recall to us how blessed the assurance is that the blood of Jesus cleanseth from all sin, and that he that believeth in Him shall not perish, but have eternal life.

Conversation with a Pandaram.†

Last summer Mr. Gnanamuttoo paid a visit to his relatives in Tinnevely, and on his journey thither took advantage of many opportunities to preach Christ to his heathen countrymen. The following is one such instance from his Journal—

June 23, 1847—On my way to Coidoor, a Pandaram was walking beside my bandy‡, and not understanding that I was a Christian, offered me sacred ashes. I refused to take any, saying that I could not derive any benefit by rubbing it on my forehead, and it could only dirty my body. I then shewed him how vain and absurd it was that many should look to derive good from such superstitious ceremonies, and declared to him the truth of the Gospel, explaining to him the way of salvation. He seemed to take much delight in my poor words, and said that he had never before heard such interesting things as he heard then. At first he spoke very favourably about idol-worship, and the superstitious, yea, sinful ceremonies connected with it; but afterward he did not scruple to lay open all the superstitions, the deceit, sin, priestcraft, and other abominations which are practised in the heathen temples. May this poor old man be instructed by the Spirit of God, and find favour with and access to his offended God, through Jesus the Saviour of the world!

When I drew near Coidoor, the old man walked faster than I, holding the book which I gave him in his hand. When

* An Hospital and Poor-house.

† H-athen Priest.

‡ Bullock-cart.

he came almost near the village, a respectable young man, who was the Headman of the place, saw the Tracts in his hands, and asked him for one; but the old man refused, and told him that the person from whom he received those books was a Missionary, who would be able to satisfy his desire. So the young man was sitting under a tree near the road, waiting for my arrival; and when I came near him he walked along with my bandy, and asked me to give him some Tracts, which I did, and spoke to him about the way of salvation at large. He was very thankful for the books he received, and the things he heard. When I observed that this and other places were very far off from any Mission Station, that the people were sunk in superstition and ignorance, and that they were glad to receive Tracts and hear the blessed Gospel, I thought it would be very beneficial to many perishing souls if Christian Gentlemen who desire the advancement of the glory of God would undertake to send a few itinerant preachers to preach Christ, and distribute Tracts and portions of Scripture to these isolated classes of people.

TINNEVELLY.

Persecutions.

The Rev. T. G. Bärenbrück states, in his Report of the Surrandai District—

The Congregation of Samboorvadacurry, which was a very large one, is still in an unsettled state. It contained at first about 400 persons, and afterward increased to 800, at a time when but one Catechist could be sent to instruct them. This has now again been reduced to nearly the former number; chiefly in consequence of the opposition of the Heathen, who, beside preferring false complaints against the Christians—to answer which above 40 persons of that Congregation were summoned to Trivandrum, a distance of more than 100 miles, and detained there six months from their families and employments, while not one of them has been convicted of the charges brought against them—have, among other acts of violence, murdered a Christian, for the sole reason that, having embraced Christianity, he declined any longer to perform gratuitous service in the heathen temple. Under these circumstances it is not surprising that many, who feel a con-

viction of the truth of Christianity, fear to make an open profession of their faith.

And at the same time Mr. Thomas relates, in his Report of the Meignanapooram District, concerning the heathen landlord of Arokkiyapooram, “a relentless persecutor of Christianity”—

To prevent people from becoming Christians, this wretched man's plan is, to sue them in the Civil Court for recovery of debt; and as defending an action would involve them in much expense, they allow judgment to go by default. The fear of this is held over them to deter them from making a profession; and the threat frequently reiterated, that any man who becomes a Christian shall have every article of property that he has seized and sold.

Again, of the village of Nalamavady Mr. Thomas states—

There are 209 Christians here, and the Heathen and Mahomedan Population is also large. The opposition to Christianity at this village has always been very bitter, and the Heathen are still on the alert for opportunities to trouble the Christians. During the past year they brought a false complaint against several of the people, and some of them were imprisoned. So long as the dispensing of justice is confided to Natives, and the present system of bribery continues, there is no difficulty, provided the rupees be forthcoming, to get a case, be it ever so bad, passed on by the Tahsildar to the Sudder Ameen's Court; and a Christian seldom escapes there, unless the wholesome fear of an appeal to a higher tribunal should operate in his favour. But notwithstanding that the people were tried, they have remained steadfast, and all things are going on well.

PALAMCOTTAH DISTRICT.

The head-quarters of this district are at Palamcottah, which forms the original Station of the Mission. The district contains thirty-three Christian Villages, scattered around the town at various distances. While the town itself forms the head-quarters of the whole Mission, containing, beside the English School and Seminary, a Printing Establishment, it is also the residence of the Rev. E. Newman—in whose charge

the district is placed during the absence in England of Mr. Pettitt—and of the Rev. Jesudasen John, the eldest son of our excellent old Missionary the Rev. John Devasagayam. In his Journal Mr. Newman gives an account of some of his

Visits to the Village Congregations.

Jan. 12, 1847—The Rev. G. Pettitt left for England, and I took charge of his post amid much disquietude, and with fear lest I should prove unequal to the task.

Jan. 28—I gave directions for finishing the Church, and building a new School House. At seven o'clock I commenced Service, and preached, by an interpreter, from Matthew xxv. 31—33. I then examined the people in their lessons, and found them badly prepared. Six persons came as a deputation from Tara Vulli, a place near Poothakoolam—seven miles and a half from Palamcottah—saying that they and their families were desirous of becoming Christians, and requesting me to take them. As I was doubtful respecting their motives, I told them to meet with the people of Poothakoolam, and I would consider about it. I told the Inspecting Catechist to go to the village, in order to discover their motive.

KADATCHAPOORAM DISTRICT.

This was formerly a part of the district of Satankoolam, the villages, or small towns from which they take their names not being above four or five miles distant from each other. It is one of the smallest of the districts, containing only fifteen Christian Villages. The Rev. John Devasagayam gives the following account of the prayerful keeping of some of the Christian Festivals—

Jan. 1, 1847—In order to close the old year with thanksgiving, and enter the new year with Divine Blessings, we commenced Divine Service in the Church about five o'clock in the morning. The rest of the day I spent more for myself and family. We humbled ourselves before the Lord with a sense of our manifold sins, and of the Lord's wonderful goodness in hearing and sparing us to this day. Nothing but the intercession of our great High Priest Jesus, and His full atonement, will protect us from the jus-

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tice of God. I spent also an hour in the forenoon with the Catechists and Schoolmasters, and elder school-boys, separately, in prayer and conversation. According to previous notice, we had a second Meeting in the Church at twelve o'clock, which was attended by many of our people. It was chiefly to pray for the conversion of Heathen, Papists, Mahomedans, and Jews.

April 4: Easter Day—The Schoolchildren commenced as usual by singing, before the break of day, praises to the glorified Saviour, who has risen from the dead. Finding lights prepared in the Church, and a good many assembled, I went and united with them in adoring the Lord of Life, and with the hope that He would graciously meet us and say, *Peace be unto you.*

April 13—I proceeded very early to Elenjunie, where we had our Quarterly Meeting. One of our principal objects was to establish a system of more regular prayer every Wednesday morning, from seven to eight, chiefly for the outpouring of the Holy Spirit on every Congregation of our Society. We need not say how heartily we desire the friends of our Mission to unite with us at the same time.

May 23: Whit Sunday—I had Divine Service, and also the administration of the Lord's Supper. My son Jesudasen assisted me at the Communion Table, and I desired to be humbly and truly thankful to God for this great privilege. In the evening I administered baptism to four adults and one infant. One of the adults, an elderly man, called Poatti, has neglected baptism more than ten years. He was always found at the head of the disobedient; but, to our great joy, the Lord has sanctified his late affliction so much, that we now see him a sheep, while he was formerly a lion. His wife and children are worthy members of my Congregation, and three of them Communicants. The three others who were baptized are boarding girls. One of them is the girl Naomi, whom the Rev. O. E. Vidal's Congregation have supported from 1845, in order that I might give her a Christian Education. The Lord has graciously blessed it. She now reads the New Testament fluently, and her knowledge and conduct have encouraged me to admit her to this blessed ordinance. Her mother and sister are now under Christian Instruction. The other girl whom Mr. Vidal's Congregation

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support, called Ruth, is not admitted now, being defective in knowledge. She is also a promising girl.

MEIGNANAPOORAM DISTRICT.

The Rev. J. Thomas has left India for a visit to England with his family, and the district is at present in the charge of the Rev. J. Spratt, who has assisted Mr. Thomas for the last five years. From Mr. Thomas's Report, previously quoted, we make two or three extracts.

Description of Meignanapooram — Opening of the Church.

Here is the residence of the Missionary in charge, and from it the whole district is named. The situation is admirable, being central to a great number of villages within a very short distance. It is south of the high road leading from Travancore, and the southern parts of Tinnevely, to the celebrated Heathen town of Trichendoor, on the sea-coast, and about ten miles inland from that place. The neighbourhood is sandy, but the soil is admirably suited to the cultivation of palmyras, which are abundant in every direction; and, under proper management, all kinds of fruit-trees—not excepting the vine—and flowers of every description, may be raised to the utmost perfection. But the Natives, on account of the very heavy tax upon fruit-trees, do not cultivate them; and if a chance mango-tree should be raised, it is often cut down when it begins to yield fruit, to avoid paying the tax; and this is one reason of the extremely barren appearance of the country. The population around Meignanapooram is principally of the Shanar Caste, whose chief means of subsistence is the cultivation of the palmyra. Beside a considerable quantity of coarse sugar, which is a valuable article of commerce, they make use of the juice as an article of food. To prevent the fermenting process from taking place quicklime is mixed with it; and drunk in this state it forms, without any thing more, the breakfast of almost all the people. All the Shanars, however, are not climbers of the trees: many of them are owners of land, or *Merasdars** under Government, and highly respectable. The number of inhabitants at Meignanapooram at present is 515, of whom 446 are baptized, and 89 are Communicants. There are vil-

lage Schools for both boys and girls, having an average attendance of 35 boys and 30 girls. These are mustered every morning in the verandah of the Mission Bungalow, when the children of the first classes read a verse each in the Bible, and answer such questions as may be asked. Beside these, there are also Boarding Schools for both boys and girls, and the children in these are chosen from different villages throughout the district. The Boys' Boarding School is under the entire superintendence of my fellow-labourer Mr. Spratt, and is kept by an intelligent Native, who was for several years in Bishop Corrie's Grammar School at Madras. In the Girls' Boarding School, on an average, there are 40 pupils. This School is called "The Elliott Tuxford School for Native-Female Education." A beautiful Gothic Schoolroom has been erected at the expense of the Rev. E. B. Elliott, late Vicar of Tuxford, 60 feet long by 40, including the verandahs. The roofs of these are supported by a series of arches which form arcades on each side. The School is under the care of a Schoolmaster and Schoolmistress, and is superintended by Mrs. Thomas and Mrs. Spratt. During the past year several young women educated in this School were married—all of them, except one, to Readers and Schoolmasters.

The Gothic Church, which has been in progress for several years, has had a temporary roof put on, and on the 9th of December last it was opened for Divine Service. There was a large concourse of people present, and not fewer than two thousand managed to find room inside, occupying the vestry-rooms, porch, and the room above in the tower. The Prayers were read by the Rev. A. F. Cæmmerer, and the Rev. E. Sargent preached the Sermon. The Lord's Supper was administered to 408 Communicants, all from the district; and after the Services, refreshment was provided for the poor, and such people as had come from a distance. Three Services are held every week in this Church—two on Sunday, and one on Friday Evenings. The Sunday-Morning Service is attended by people from the surrounding villages, and the Congregation amounts to from 800 to 1000. In the afternoon the people of Meignanapooram alone attend. On Fridays, the Catechists, being in attendance for receiving instruction, remain for the Service; and it is hoped that many of the

* Proprietor of a village.

people from the neighbourhood may, by degrees, be induced to attend this Service, as well as that on Sunday morning. On other days the Catechist of the village has Prayers at an early hour in the village Prayer House, and again in the evening at half-past seven. The children of the four Schools, already mentioned, attend Prayers in the Schoolroom, and Mr. Spratt expounds Scripture to them daily.

Progress of Christianity.

Contiguous to Santhapooram, which is less than a mile south-west of Meignanapooram, is a very populous Heathen Village, which is by degrees becoming Christian, the people removing from the part occupied by the Heathen, and building their houses on the land purchased by our Native Philanthropic Society for Christians to settle upon, in order that they may be free from annoyances from the Heathen. I doubt not that, in a few years, Heathenism will become intolerable to those who become thus acquainted with Christianity, and we shall have them imploring us for instruction. I believe that, were it not for the hostile feelings of the landlord, who is a relentless persecutor of Christianity, these people would, all of them, long ago have renounced devil-worship, and embraced the Gospel. The Place of Worship here is all I could wish, spacious and well ventilated.

Case of Tiruveyngedum.

An interesting event during the past year, connected accidentally with my district, is the conversion of a young man named Tiruveyngedum, who had for some time been a pupil in the Church Missionary Society's English School at Palamcottah. On declaring his wish to renounce Heathenism and become a Christian, he was sent to me from Palamcottah, in order that he might be exposed in a less degree to the annoyances from his friends, and pursue with quietness a course of instruction preparatory to baptism. On the day of his arrival he unhesitatingly gave up caste, eating whatever was put before him, and he has ever since acted on this point in a perfectly upright manner, which may be considered as important evidence of his sincerity. His friends followed him without delay to my house, and threatened to resort to violent measures in order to obtain possession of his person; but report being forwarded to the head of police, who at

the time happened to be in the neighbourhood, he repaired to the place, and summoned the young man and his parents to appear before him. During the examination which he instituted into the case, the young man evinced the utmost firmness, and the Tahsildar said that he was at liberty either to stay at Meignanapooram or go with his parents. He then asked him the question distinctly, before the large crowd of people present, and he as distinctly answered that his wish was to remain under my protection. While his parents were thus endeavouring to prevail upon him to go home with them, his uncle preferred a complaint in the Collector's Cutcherry (Court) against a young man named Periyanaiyagam, who accompanied Tiruveyngedum from Palamcottah to my house, and both of them were summoned to appear at Courtallum and answer the charge. I felt that it was my duty to accompany them, determined, as far as it lay in my power, to protect the young man from insult and violence, and give him a fair chance of remaining steadfast. At Palamcottah there was a threat to rescue him; but on hearing the rumour I immediately applied to the resident magistrate for additional protection, which was instantly granted. At Courtallum I did not accompany him to the Cutcherry, lest it should appear to the Natives that he was not left entirely free. He and Periyanaiyagam went under the care of peons; and on examination—though confronted with his father, mother, uncle, and other friends—he answered every question so firmly and intelligently, that there could not be the shadow of doubt that he was fully at liberty to exercise choice in the matter, and be where he chose; and, on expressing his wish to return to Meignanapooram, the magistrate sent him thither under the protection of peons. These events took place in the early part of the month of August last. On the 21st of November I baptized him, and on the 9th of December, the day of opening our large Church, he was admitted to the Lord's Table. He is, I trust, a truly pious young man; not one who has come over to Christianity from worldly motives, but from a powerful conviction in his conscience of the truth of our holy Religion. The matter is not with him a mere conviction of reason, but a work of God's Spirit on the heart, applying the word with power. His acquaintance with Holy

Scripture is extensive, and his Christian experience genuine. But, after all, we must ever add a saving clause with reference to Native Converts, and rejoice over them with trembling.

Specimen of Sunday Duties.

The following account is given by Mr. Thomas in a Letter dated Aug. 31, 1847—

On Sunday Morning I went from Pragasapooram to Pattakkarei, where I had a Congregation of about 350. It was a most interesting Service, and I hope it may prove lastingly profitable to many who were present. I returned by nine to Pragasapooram. In the forenoon here there was an immense Congregation. The people were uncommonly attentive, and I preached until I was literally out of breath: the subject was intensely interesting. Communicants here, 205. I had Evening Prayers at Pillyvilei, and this being altogether a different Congregation I gave them the Sermon which I had preached at Pattakkarei. Notwithstanding my illness, I was able to preach nine times, each Sermon not less than forty minutes; but I came home with a very severe cold. Yet ours is a delightful service to be worn out in, and I cannot tell you how thankful I am for so many opportunities to preach the Gospel to these poor benighted people. Still there is enough, in the daily experience we have of our infirmities, and in so many grievous disappointments among our people, to keep us in the dust before God. May He give us grace to be faithful unto the end!

Ceylon.

CHURCH MISSIONARY SOCIETY.

BADDAGAME.

Visit of the Rev. J. T. Johnston, &c.

ON Mr. Johnston's arrival in Ceylon he proceeded to Baddagame, a few miles from Galle, the place of debarkation. In a Letter announcing his arrival, dated Sept. 8, 1847, he thus writes—

I felt extreme pleasure in paying my first visit to Baddagame, where Mr. and Mrs. Greenwood gave us a hearty welcome. I attended their Services on Sunday in the Church, and although, owing to the harvest, the Congregations were smaller than usual, they were attentive. After Service I went to Mrs. Green-

wood's Girls' School, and questioned the girls on the Sermon. I was much delighted with the answers, even the little ones shewing that they had some remembrance of the Sermon. On Monday the Rev. E. Newman, of Palamcottah, who was sojourning here, and I examined the Seminary Boys; and their general knowledge of Scripture, of Geography, and the Outlines of English History, was extremely creditable. Both of us felt much satisfaction.

NELLORE.

The Rev. J. O'Neill has continued to labour at this Station, and in a Letter dated April 10, 1847, he gives the following

General View.

There is very much sometimes, even in the conduct of our Native Christians, to try us, and make us almost believe that we have laboured in vain. And there is still more in the awful slumbering of the thousands who surround us, who still go on in the blindness of idolatry, with no better plea than because their fathers have done so therefore will they do likewise.

Enlargement and Re-opening of the Church.

On this subject Mr. O'Neill writes, Dec. 8, 1847—

I am happy to say that our Church is now enlarged, raised, and roofed. A neat chancel, pulpit, and reading-desk, are built. The tower is raised half its height, and every thing had so far proceeded that we were enabled to re-enter it on Advent Sunday last. Mr. Johnston preached. The Church was well attended, and the Services were impressive. Since the opening of the Church I have adopted that division of the Services which appears to have been the design of the compilers of the Prayer-Book. I have been induced to do this as a matter of convenience to myself and the Congregation. In this country, especially, the Morning Service is found to be too long. My plan is therefore now to have Morning Prayers at 7 o'clock, and the Litany, Communion Service, and Sermon, at 10 o'clock. By this means my Sunday-School Children and Teachers, who were formerly engaged in Religious Services for three hours and a half without intermission, are now only engaged about two hours. The first Service, I am happy to say, is attended by all

the Native Christians who are not a considerable distance from the Church, and the consecration of the first hour of the Lord's Day by my people is to me delightful, while I hope it indicates, on their part, more of a prayerful spirit, and a growing delight in the ordinances of God's House.

You will be glad to hear of the means by which I have been enabled to accomplish what has been done at the Church. After obtaining the sanction of my brethren to re-appropriate a part of the old Church which was used as a room in Mr. Adley's house, I made an appeal to our Native Christians, who met it, I trust, according to their ability. I next laid the case before the European Residents, who responded to it by subscribing about 60*l*. By sanction of the Ceylon Committee I appropriated 50*l*. more from the funds of the Society. These sums, together with what we purpose contributing ourselves, and the aid which a few friends at home will afford us, enable me to make an outlay of about 200*l*. This, though insufficient to give it the appearance of a Church, will nevertheless go a good way toward it. Without trespassing on the Society's funds, therefore, for more than 50*l*., we hope to have a Church, though devoid of elegance, still possessing all the appearance of neatness and order. It is now seventy feet long—including the chancel and tower about ninety-two feet—by thirty-one feet wide. It will seat between 300 and 400, and with a gallery at the west end—which at present I must not hope for—would seat about 500.

Mr. Johnston, mentioned above, will resume his labours at his former Station, Chundicully, in the neighbourhood of Nellore. We now give some extracts from Mr. O'Neill's Journal.

A Heathen Burning contrasted with a Christian Burial.

Nov. 22: Lord's Day—To-day, about 12 o'clock, as our Service was being concluded, we were compelled to witness one of those characteristic features of heathenism which create in the mind mingled feelings of pity and disgust. The rain had poured down in one continuous torrent for an hour previously, sufficient to drown any ordinary noise, but not sufficient to drown the discordant sounds of drums and trumpets which arrested our ears. Shortly afterward, a procession made its appearance, each one sheltering

himself, with a palmyra-branch, from the rain which still continued to come down. In the rear of the procession there appeared a dead body, borne upon poles, and covered with a cloth, and carried forth by her friends to have her remains dishonoured by burning. The ceremony is performed in obedience to one of the dictates of their superstition. Their theory is, that the human body is composed of several parts, which, after death, return to their native elements—fire, air, earth, and water. That which is composed of earth is the only part, they believe, which is not immediately absorbed; and, in order to accelerate it, they burn it. What a painful contrast is this to the solemn and respectful testimony which is paid in Christian Countries to the remains of the departed, where all is calculated to soothe and solemnize the minds of those who are afflicted by the event, while the body is deposited in its own element, only as a trust to be restored on the resurrection morning!

Dec. 5—During the past week I visited one of the Schoolmasters, who has since been called to his rest. His is the only death which has occurred since I took charge of the Station. About a week previous to his decease he requested me to administer the Lord's Supper to him. I did so in conjunction with the Rev. R. Pargiter, of the adjoining Station, at this time in charge of St. John's Chundicully, his answers with respect to the ground of his hope being clear and satisfactory. From what I knew of his previous life, I should have expected his death to be what it was, calm and peaceful. His remains were deposited in the Jaffna burial-ground with the sobriety and solemnity of Christian Interment.

Baptism of an Adult and others.

Dec. 25—This being one of the days on which the rite of Baptism is administered, the Services and Sermon for the day were adapted to it. Previous notice having been given of it, the Church was well attended. Seven were baptized, of whom six were Boarding-School girls, and one adult. Of Chittumbilam, the adult, I feel a persuasion that Baptism was to him the ratification of truths firmly believed and prayerfully acted on. Though not subject to severe persecution here, his case still proves that a profession of the faith of Christ requires more than mere idle assent. There is enough to try

sincerity where there is an honest open avowal. His nearest relatives, since the day of his baptism, have looked reproachfully on him, and tell him he is no longer to be looked on as a friend, but a stranger, for "he has broken the links of his caste." Others proceed still further, reviling him, and telling him he has proved traitor to his profession. I trust, however, that he will be enabled to act toward all with wisdom and Christian Simplicity.

Interesting Case of an Inquirer.

Jan. 10, 1847.—To-day I was visited by a Native Schoolmaster, who was formerly employed by Mr. Adley. About a week or ten days ago I met him in one of the villages, and my Assistant pointed him out to me as one who had formerly had many opportunities of knowing Christian Truth. I entered into conversation with him, and he attempted to make a defence of heathenism; but to-day he came and acknowledged that all he had said was against his convictions of what was right, and that he was sorry for having done so. I reminded him that the best way to prove his sincerity would be by a diligent attendance on the Means of Grace, and a conformity of life to the doctrines and precepts of Christianity. I have reason to believe that he is sincere in the decision which he has professedly made. His case is worthy of notice, as he has obtained part of his livelihood by the interpretation of sacred books in the smaller temples.

Feb. 1—Visulvalingham, the person mentioned under date of Jan. 10th, has been repeatedly with me lately. The general tone of his feelings, as well as his general deportment, so far as I have been able to discover, lead me to form a favourable opinion of him. He has given some practical proof of his sincerity by bringing his wife to Public Worship.

Notice of two Baptized Natives.

Jan. 20—One of my Catechists informs me that Nicodemus, who was baptized by the Bishop at Colombo, is violently opposed by his father, and that he has been turned from his father's house, and denied subsistence in consequence of his attachment to Christianity. I could have wished to see the professed change more decided; but I would hope that the firmness of his adherence is some proof of the reality of his change.

Jan. 30—I have seen Nicodemus to-day. He says his father has been less

opposed to him for the last few days than he previously was. He tells me, however, that he is still secretly supported by his mother.

Jacob, who was baptized with Nicodemus, has applied to me for some books containing the essentials of the Christian Faith, that he may instruct his wife and family, with the ultimate view of their Baptism. The difference of his circumstances from those of Nicodemus secure him from any thing like the same treatment, and make him more independent as a Christian.

Public Re-admission to the Church of a Backslider.

March 10—A backslider, named Henry Martyn, has called upon me several times during the last few weeks, and expressed a desire to be admitted to the Lord's Supper, and restored to the privileges of the Church. I refused to admit him immediately, in consequence of his past conduct, although at present he evinces some tokens of penitence for the past, and promises well for the future. His case may be briefly stated thus. Knowing what he was, I sought a favourable opportunity of speaking with him, which was at last afforded to me by his bringing a child of his for admittance into the Day School. I asked him if his name were not Henry Martyn, when he said, "Yes." I then asked if Henry Martyn had risen or fallen lately. As if ashamed of his crime, he hung down his head, and said he had fallen, but that he intended to amend his conduct. After faithfully warning and admonishing him, I leave it to future experience to test his sincerity.

April 5—Yesterday, upon the public confession of Martyn, I admitted him to the Lord's Supper. The following is the form which was used as expressive of his feelings on the occasion—"I stand here to declare, before God and this Congregation, my penitence for having deserted the Congregation of Christ's People, with whom I was formerly connected. I grieve for this my folly, and do abhor the evil by which I was led astray. Sensible that nothing I can do can atone for past wickedness, I cast myself as a penitent at the feet of my Saviour, and ask His pardon for having denied Him. And I do here promise, before God and this people, that, with the help of His grace, I will hereafter strive to conduct myself so that all men shall perceive of a truth the sincerity of the professions which I now make."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members in January 1848, the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch ..	957	533	Lincoln ..	209	105
Exeter ..	427	230	Magdalen ..	186	140
Brazenose ..	409	239	Pembroke ..	185	84
Oriel ..	352	176	Merton ..	169	93
Wadham ..	323	149	New ..	160	92
Balliol ..	318	162	Jesus ..	145	68
St. John's ..	311	164	Corpus ..	134	96
Trinity ..	298	154	All Souls' ..	113	83
Worcester ..	284	149	St. Edm Hall ..	110	59
Queen's ..	271	156	St. Mary Hall ..	92	29
University ..	249	116	New Inn Hall ..	76	16
Magdalen Hall ..	221	97	St. Alban Hall ..	21	7

Total Members on the Books6020

Total Members of Convocation3139

University of Cambridge—Summary of Members in January 1848, the first column denoting the total number on the Boards of each College, and the second those who are Members of the Senate:—

Trinity ..	2179	1223	Magdalene ..	217	121
St. John's ..	1353	741	Jesus ..	203	122
Calus ..	345	179	Clare Hall ..	201	115
Queen's ..	329	145	Trinity Hall ..	145	58
Christ's ..	325	167	Bidney ..	130	67
Emmanuel ..	234	139	King's ..	126	104
Corpus ..	273	137	Pembroke ..	122	75
St. Peter's ..	240	137	Downing ..	60	35
Catharine Hall ..	234	104	Com. in Villa ..	0	18

Total Members on the Boards 6768

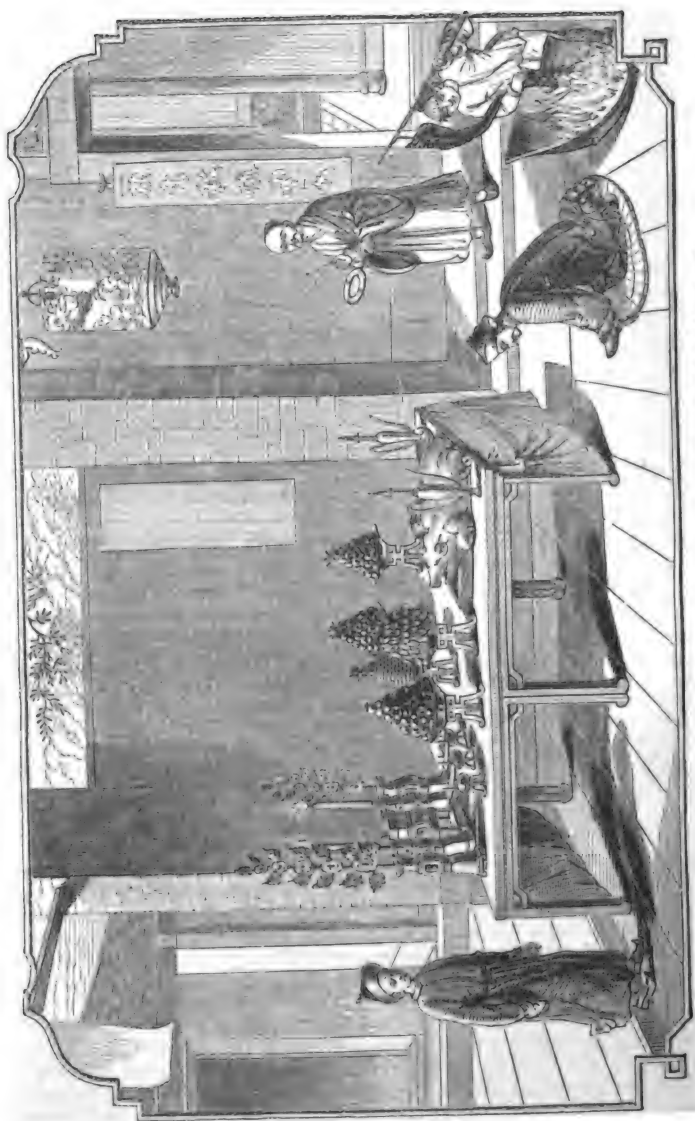
Total Members of the Senate3687

Church Miss. Soc.—In reference to the JUBILEE of the Society we have to inform our Readers that a Sermon will be preached on Tuesday Evening, Oct. 31, by the Rev. E. Bickersteth, Rector of Watton, at St. Ann's, Blackfriars; the Church in which the Society first met to hear its Anniversary Sermons, and in which they were preached for seventeen years—On Wednesday the 1st of November there will be, in the same Church, Divine Service, with the Lord's Supper, and a Sermon by the

Archbishop of Canterbury, Vice-Patron of the Society—On Thursday there will be a Public Meeting in Exeter Hall, at 11 o'clock. Admission free, without Tickets—At WINCHESTER, the Lord Bishop of the Diocese will preach in the Cathedral on the 1st of November, and an extra Public Meeting for the Society will be afterward held. Various Sermons and Meetings will also take place about the same time, in connection with this Association, in neighbouring places—At OXFORD, a Sermon will be preached by the Lord Bishop on Nov. 1, and an extra Public Meeting will be held on a subsequent day—Also arrangements are in progress in most of the Associations to observe the season as a time of special prayer and effort in behalf of the Society—On the 22d of August the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, at the Society's House, Salisbury Square, to Mr. John Telford, on occasion of his return to New Zealand. Mr. Telford having acknowledged the Instructions, he was commended in prayer to the protection and blessing of Almighty God by the Rev. J. H. Stewart, M.A., Rector of Limpsfield, Surrey—On the 11th of Sept. the Instructions of the Committee were delivered, at the Society's House, Salisbury Square, by the Honorary Clerical Secretary, to the Rev. Joseph Peet, on occasion of his return to Mavelicare, Travancore. Mr. Peet having acknowledged the Instructions, a few words of counsel and encouragement were addressed to him by the Rev. Joseph Fenn, Minister of Blackheath Park Chapel, and he and Mrs. Peet were commended in prayer to the protection and blessing of Almighty God by the Rev. Thomas Tate, M.A., Vicar of Edmonton—On the 20th of August the Rev. J. Long and Mrs. Long left Southampton for Calcutta by the overland route—On the 11th of September Mr. John Telford left the Downs for New Zealand—On the 15th of the same month the Rev. J. Peet and Mrs. Peet left Portsmouth for Madras.

Miscellanies.

THE Engraving on the other side represents a scene in a Taoist Temple. The word "Taou" means in Chinese "Reason." The Engraving means this. The man standing at the left hand, at the end of the table, is the person who has ordered all the sacrifices to be made: his wife is very ill, and likely to die, and therefore he has dressed himself in his finest clothes, and, with a variety of offerings in his hand, he has come to the temple to obtain the favour of the idol to recover his wife from her illness. The offerings are on the table: there is a roast sucking-pig at the end; in the middle are heaps of fruit, oranges and plantains; and at the further end there are flowers; and although it is broad daylight there are two candles burning, just as may be seen on the altar in a Roman Catholic Church. There the poor husband stands while the priests are offering the gifts to the idol. One of them is beating a small gong, or drum; another is burning silver paper as a sacrifice; and a third is dancing, tossing, and tumbling about on the floor, in order to make the god receive the offerings favourably. At one time he prays in softly-uttered tones; soon he changes his voice, and scolds the god to whom he prays; then he endeavours to coax away the angry spirit who is attacking the sick woman; and now he seems to be trying to terrify it by whipping the air. After half an hour spent in such foolish and wicked worship the priest rises, and places a hair-pin on the husband's head as a proof of success.



SUPERSTITIOUS CEREMONIES IN A TAOUIST TEMPLE

Missionary Register.

OCTOBER AND NOVEMBER, 1848.

Biography.

OBITUARY NOTICE OF RAFARAVAVY,

CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S LATE STATION IN MADAGASCAR.

AFTER being driven from her native country by the rage of persecution she spent some time in England, and then proceeded to the Mauritius, to wait an opportunity for returning to Madagascar—the land of her birth and her affections—there to be a witness for Christ, and to labour for the good of souls. But this desire of her heart was not to be fulfilled: during her residence in the Mauritius she faithfully devoted herself to the service of her Saviour; and, after a useful course of Christian labour, on the 23d of April last she entered into her rest. Mr. J. J. Le Brun, the Missionary of the Station at which she died, communicates the following particulars of her decease:—

On Saturday I went to town, and my father paid a visit to the Mocha Station. All was well, and every member of the Mission in the apparent enjoyment of health; but before I could leave Port Louis, on my return home, a messenger suddenly arrived from Mocha, bringing a note from my father informing me of the melancholy event which deprives the Station of one of its most devoted members—Rafaravavy. *It is the Lord; let Him do what is pleasing in His sight.*

The news cast a gloom over us all; though from our previous knowledge of her state of health we were prepared to see her laid, at no distant period, on a bed of sickness, bearing her last testimony to the Truth, and falling asleep in Jesus, whom she sincerely loved and faithfully served. But the Lord came sooner than we expected, and has taken her to her eternal rest. Rafaravavy was remarkably cheerful and happy during the whole of last week, and whenever she spoke of death she expressed a firm persuasion that she should die in peace.

On Saturday she was with my father and Mrs. Le Brun till a late hour in the day, when she again spoke of death; but my wife (not thinking her so near her end) told her to dispel these thoughts from her mind, stating her belief that the

Lord would spare her yet a little while.

Rafaravavy seemed satisfied, shook hands very affectionately with my wife, and bade her good night. To a very late hour she was engaged in private devotion, and was heard singing hymns when the night was far advanced. It was always her practice after retiring to read the Bible, sing the songs of Zion, and commune with her own heart until overcome by sleep. Whenever any one expressed a fear lest these late exercises might prove prejudicial to her, she would smile and say, "Oh! there is always time enough to sleep; let me, while I may, commune with my dear Saviour." Well might she have applied to herself the words of the Psalmist: *Thy statutes have been my songs in the house of my pilgrimage.*

On Easter Sunday Rafaravavy got up earlier than usual, and when in the act of dressing a fit of coughing came on and she expectorated a quantity of blood, the sight of which affected her greatly, and she hastened to our house, only a few yards distant. We were startled to hear Rafaravavy at so early an hour, exclaiming, as she approached the house, "Mr. Le Brun!" in an imploring tone. When she entered her face was covered with blood, which continued to gush profusely from her mouth and nose. My wife ran

forward, and received her in her arms. She was already sinking from weakness, and Mrs. Le Brun said, "Don't be afraid, Mary, let us kneel on the floor." They knelt together, Rafaravavy's head reclining on my wife's arm. "Madame!" was all she could say, and looking thrice on Mrs. Le Brun, she closed her eyes to open them no more in this world.

As it was at first thought that she might only have swooned away every means which could be devised were employed to bring her round, but to no avail. Meanwhile messengers were des-

patched for medical aid, and Dr. Powell kindly came over, who at once pronounced her dead. He made a post-mortem examination of the body, when it was found that she had ruptured a blood-vessel, and that the left lung was almost entirely eaten away. At eleven o'clock the same evening I returned home from Port Louis, followed by half-a-dozen men carrying our departed sister's coffin on their shoulders. About twelve o'clock she was put into the coffin, and after prayer was offered up taken into town to be interred there, according to her desire.

BRIEF MEMOIR OF TWO NATIVE CONVERTS,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT CUDDAPAH.

JOSEPH ANTRIM WEBB.

TOWARD the close of last year the Missionaries at Cuddapah suffered a severe loss in the prosecution of their labours by the death of a Native Catechist. The following is a brief sketch of the personal history, Christian Character and services, the last illness, and peaceful death, of this Telooگو Christian. One of the Missionaries writes—

The subject of this narrative was an inhabitant of Mohelakalavah, a village in the Chenoor Talook of the Cuddapah District. The name of his father was Vernapah, a Gooroo, or teacher, of the worshippers of Rama, by whom he was supported; and his mother's name was Soolamah. The name of Joseph Antrim Webb was given him at his baptism. During the days of his boyhood he paid very little attention to his idolatrous creed; but as he advanced in years he began to learn the religious institutes of his forefathers. When about the age of sixteen his father got him married, and soon after died. About this time he became desirous of learning to read, and finding a Butranjoo, an inferior poet, willing to teach him, he commenced; but before he knew even the characters of the Telooگو Language, the Butranjoo left the village.

Hearing that the Missionaries had established a free Day School at Cuddapah, he came to this Station and attended the School. In process of time, having learnt to read, he diligently applied himself to peruse the Word of God and Religious Tracts. Having thus become ac-

quainted with the Christian Religion, he was gradually convinced that his own religion was false.

Not long after a Schoolroom was built at Patha Cuddapah, and as he manifested a strong desire to embrace Christianity he was employed in the capacity of a Teacher, in which he laboured with great activity, at the same time regularly attending the Means of Grace. In course of time he was made sensible of his lost condition as a sinner, and was led to seek pardon and justification through the blood and righteousness of Jesus Christ. After giving satisfactory evidence of grace and piety, he was baptized and received into church-fellowship.

A short time elapsed, and he was employed as a Reader, and subsequently as a Catechist. He was a zealous, devoted, and acceptable Preacher, known for consistency and uprightness, and was made the honoured instrument of leading some *from darkness to light, and from the power of Satan to serve the true and living God*. He was a loving husband and affectionate father, and kind and courteous to his fellow-countrymen. During the lingering illness of his wife he very affectionately attended her, endeavouring by all means in his power to alleviate her sufferings, and, from time to time, read to her the Word of God, and prayed with her.

He patiently endured the loss of his wife, who slept in Jesus in July last; and to add to his affliction, her death was followed in a few weeks by that of an infant child. Under these painful dispensations he bowed with filial submission to the divine will. In September 1847 the distressing disease of which he

died first made its appearance. He suffered much, but with exemplary patience and resignation, and calmly anticipated his dissolution. During his illness I often visited him; and on one occasion, after solemnly resigning into my hands the charge of his three beloved children, he said to me, "I am resigned to the will of my Heavenly Father: if He raises me up from this bed of suffering I am resolved with redoubled vigour to labour for His glory; but if He designs to call me to Himself, His will be done." When he began to grow worse, and knew that he should soon leave this world, he sent for his relations, and giving each of them a little present addressed them, and said, "I have now done with the world, and all worldly affairs: seek the Saviour, and do not neglect the salvation of your immortal souls."

On the evening of Friday, the 22d of October last, as he grew worse, I went to see him again, and perceived that his end was drawing nigh. Many of the Christians were present; and I repeated several promises adapted to his circumstances, from which he appeared to derive strength, comfort, and peace. He said, "I am prepared for death." A few hours before his decease, October 23d, he requested to be raised up, and, leaning on a chair, he prayed, committing his soul into the hands of the Redeemer. He ceased, and while his soul was taking its flight to the realms of bliss his Christian Brethren knelt down by his bed and committed his spirit into the hands of a faithful Creator. *Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.* May his mantle drop on his successor, that he may be equally useful in winning souls to Christ, adorning the doctrine of God our Saviour in all things!

JALLAPUTTY.

The following narrative has been furnished us by one of the Missionaries at Cuddapah—

The subject of this memoir was the daughter of a man named John Westley. She and her late husband David, who also died in the faith, were converts from heathenism. For a long period she remained a widow, and while in this state she fell into sin, and was suspended from Church-fellowship. She afterward married Jallaputty. After forsaking the fel-

lowship of her gracious Redeemer she became very careless and indifferent about the welfare of her soul, and eagerly followed the pleasures of this vain world.

In this awful state she continued for about five years, when the Lord very mercifully visited her, laying her low on a bed of affliction. She was attacked with dysentery, and lingered for many months, during which time she was brought to reflect on her awful state and her extreme ingratitude to her compassionate Saviour. She bowed down in deep humility, self-abasement of soul, and penitential sorrow, before the mercy-seat of an offended Father. Often was she observed pouring out her soul at midnight and wrestling in prayer with God. In several conversations which I had with her she said with thankfulness, that it was because God had mercy in store for her, though she was a very great sinner, that He did not cut her off suddenly in the midst of her sins, but in great compassion visited her with a lingering sickness, thus giving her time for repentance: "And now," she said, "I trust that He has forgiven me my sins."

Before she was very sick and confined to her bed she made known her desire to me, and several members of the Church, to be re-admitted to Church-fellowship and to commemorate the dying love of the blessed Redeemer. This desire was not realized, as she was soon after confined to her bed, and consequently could not attend the Means of Grace. In this state she was occasionally visited by myself and the Catechists; and about the same period the Lord was pleased to take to Himself her infant daughter, about ten months old. She bore the bereavement with Christian Patience, acknowledging that it was the kind hand of her Heavenly Father.

From this time she sank very fast. When she found that her time was drawing near, she called her relations to her and spoke to them on the importance of preparing for death. The night before she died I went to see her, and found that though she could not speak, yet she heard what I said to her and signified by signs that all was well; that she was resting her soul on the Redeemer in peace, and was prepared to die. Perceiving the cold hand of death on her, I repeated the promises appropriate to a dying Christian, and kneeling down at her bedside committed her soul in prayer to the care of

the gracious Redeemer, when she folded her hands and was sensible to the latest moment.

A short time before she breathed her last she regained the power of speech, and calling her brother to her bedside, said to him, "Do not be sorrowful that I am about to leave you: I am ready waiting for my Saviour to take me." In a

few minutes afterward she expired, and her remains, as is usual in this country, were interred on the following day.

May her death be sanctified to many, and especially to the careless and irreligious among her own countrywomen, who were the witnesses of her faith and piety, and whose salvation she so earnestly desired!

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from p. 375 of our Number for September.)

INDIA.

India's Claim on Britons.

I FEEL that it is my duty to direct attention for a moment to that part of the world in which I feel a personal interest,—I mean, British India. I feel that it is impossible to do more than merely mention that country with reference to the operations of this Society. But every one of us that has a British Heart, and values those institutions which the Bible has given us, and would long to see every one of those blessings possessed by the whole human family, must feel that God, who has given to us an empire so singular, has attached to that empire responsibilities not less singular. And if He has, in British India, placed under the controul of this comparatively small nation one-sixth of the entire population of the globe—one-sixth of all the minds that live—to be ruled over by us at such an immense distance, and by a physical agency not only incompetent, but ridiculous if viewed with regard to the immense sweep of territory which we occupy, and the immense amount of population which we controul—to that empire I believe a grander deed could never be done, and that one more obligatory on British Christians could not be formed, than seriously to undertake to put into the possession of every family in British India a copy, if not of the whole Scriptures, at least of the Gospels and some of the Apostolical Epistles. There is not a family in England but has received an amelioration of manners; physical, social, and pecuniary benefits from India. If we take our social state, our state of trade, and all our national habits at the time when the intercourse with India was opened,

and take them now, every reflective man will discover, on the person, at the board, and in the habits of every family in England, some testimonial of our general debt to Hindostan. And you can hardly go to any of our villages, hardly cross one of the remote districts of Scotland, but you will find some beautiful house built with the wealth of India, and almost every village daily receiving direct benefits in trade from it. Now when I mention putting into every household in India a copy at least of the Gospel of the blessed God, I shall be told at once, British Christians cannot afford it. But British People can afford to buy the luxuries of India; luxuries first introduced to us by India; can afford continual outlays for those luxuries; and India itself has done more than any other country in the world to enable them to afford it. We are laid under an enormous debt to that country, such as we can never pay; and our only recompense is, by giving it that which is better than all we have reaped from India—God's Word, and the institutions of God's Gospel.

But let us feel that in the work which we are called to contemplate, not merely the grandeur of our nation, not merely the changes of Europe, the openings which Providence is making into regions hitherto closed; but let every Briton feel, that as a Briton it is his duty, wherever the mild sceptre of the English Throne is acknowledged, that the Christianity which makes it mild should be known; that wherever Hindoo Villagers praise—as I have heard them myself—the wisdom and benevolence of the Government, he should know the only wise God, and that ever-blessed Redeemer

who has taught them to be wise and benevolent. They have received from us political advantages, and we have received from them pecuniary and commercial benefits; but let union between England and India be cemented by the gift from England of intellectual light to India. You may ask, Do I think it is possible the Hindoos will ever be converted to Christianity? I would say to every man who asks that question, Do you think that the Hindoos, reflective, inquisitive, keen-sighted, will for ever continue to worship stocks and stones, and birds, and serpents, and monkeys? Do you think that possible? The continuance of Hindostan in its present state is altogether impossible. The means of its transition from that state is placed by God in the hands of England.

[Rev. W. Arthur—at B F Bible Soc. Am.]

Religious Education India's great Want.

It has been my happiness to labour there about twenty-one years, and I would speak respecting India as a land that is to be educated. India is pre-eminently a land to be educated. We once were obliged to content ourselves with small Vernacular Schools, and were glad of them as affording an introduction to the children, and through them an introduction to their parents. It was a day of small things as it regarded the really efficient education of India; and it was more especially the lower class of the population to whom, under these circumstances, we had access. But that day is gone by. It is not so much to the lower class of the Indian Population that we now have access; it is to those who occupy a higher position, those who are more influential, and those who, unless their influence is directed aright, are likely to be serious hindrances in the way of the Gospel. It is these to whom the Missionary now has access, and whom he is allowed to educate: and it is of vast importance that the education which is given to them should be Scriptural; and I am thankful to say that the great watchword at the present time, among the friends of truth and holiness in India, is, "Bible education." This is the principle, not merely announced, but acted upon, and one which is pursued with earnestness, and one which God has owned and blessed. The present state of the public mind there, to a great extent,

is one of excitement. Violent opposition has been manifested; and by what has that opposition been provoked? Simply by the exhibition of Bible Truth, and by that truth being made to bear on the hearts of the people, and to exert an influence which has led them, in many instances, to break away from their idolatrous associations and to join themselves with the people of God. It is therefore to the friends of the Bible that India looks to carry on the great work of its regeneration. It may be known to you that there are those who receive a scientific education, those who have the advantage of intellectual enlargement, and who are prepared for every thing that is restless and every thing that is injurious: and therefore, if India is a land that is to be ruled by British Power, it must be by the employment of the influence of the Bible. There are those who are in stations of responsibility and influence, who would exert themselves to the utmost to give the people the knowledge of your Western Literature; who would give them every opportunity of becoming acquainted with art and science; but who will do all they can to exclude from the people the Scriptures, because they say it is likely to revolutionize them. But I speak advisedly when I say, that if there are any enemies to the British Authority in India—undesignedly, perhaps, but really its enemies—it is those who would educate the people, and withhold from them the Word of God. This is a bond of union between us and them; this attaches them to us, and gives us an influence over them; and therefore, if we would really educate, and if we would really assist in the peaceful rule over that country, it must be by using every means in our power that the Word of God, in its pure and holy influence, may be brought to bear on them. They have much to answer for as to the future destiny of India who would give intellectual power, who would give information in all that is calculated, in a certain sense, to enlarge the mind, but will not give that which alone can direct it, and by which alone it can be controlled. We are thankful, therefore, to our friends who give us the Scriptures, which we can put into the hands of the people, and thus assist in every design which tends either to their personal or public welfare.

[Rev. E. Crisp—at B F Bible Soc. Am.]

CHRISTIAN-KNOWLEDGE SOCIETY.

Report of the Foreign-Translation Committee.

THE following is an Abstract of the Report which was recently laid before the General Meeting—

In their last Report, the Committee enumerated many important works as then in progress: of these works, six have been completed and published since that Report was presented, while two others are at this moment in type and nearly ready to be issued. The six works thus published, since the meeting of the Board in July 1847, are the New Testament in the Maltese and Spanish Languages, both these translations being according to the original Greek; new translations of the Book of Common Prayer into the Modern Armenian, and the Maori, or New-Zealand, Languages; and new and carefully revised editions of the Italian and German Versions of the Liturgy. These publications were laid before the Board as they severally appeared.

Scriptures in Coptic and Arabic—The second volume of the Coptic and Arabic Version of the Testament—containing the Acts of the Apostles, the Epistles, and the Apocalypse—the Old Testament in French, and the Arabic Translation of the Prayer Book, are proceeding satisfactorily. The Committee regret, however, that they cannot report so favourably on the Danish Translation of the Liturgy. Up to March, in the present year, the progress of this work, which it was arranged should be printed in Copenhagen, was steady and sufficiently expeditious; but since the period above alluded to, public events, connected probably with the present political state of Denmark, seem to have thrown an impediment in the way of literary labour, and no communications have lately been received from the Translator and Editor, Mr. Repp.

Scriptures in Arabic—The Committee stated in their Report for last year that they were endeavouring to make arrangements for obtaining a complete and uniform translation of the Bible into Arabic, from the original Hebrew and Greek Texts—a desideratum which has been long felt and acknowledged by all who take an interest in the dissemination of Divine Truth, in its purity, in the regions of the East. The great difficulty

was to obtain the assistance of a competent Native Scholar, it being felt that, without such co-operation, the work could not be satisfactorily undertaken. The Committee have great pleasure in announcing that this difficulty appears now to be removed; and they are only doing justice to their own feelings, when they take this opportunity of expressing their sense of the prompt and liberal attention paid to their representations by Earl Grey, through whose influence, as head of the Colonial Department of the Government, leave of absence from Malta, for a period not exceeding two years, has been obtained for Mr. Fares, without prejudice to his appointment there as Professor of Arabic in the Government College.

The Report for last year stated that Professor Lee was prepared, with the co-operation of other learned and experienced Oriental Scholars, to devote himself to the work. The Committee, therefore, are now taking measures for bringing Mr. Fares to England, that this very important translation may be commenced without further delay.

Scriptures in Spanish—The Spanish Version of the Old Testament, according to the original Hebrew, is, with the able assistance of the Rev. Juan Calderon, just completed, and will shortly be placed in the printer's hands.

Scriptures in German—The German Bible is in type, and the printer undertook to deliver it in July.

Prayer Book in Portuguese—The Portuguese translation of the Prayer Book is in type, and the printer undertook to deliver them also in the course of July.

The Committee beg leave to remind the Board, that, during the past year, there have been laid before them several gratifying testimonies to the value and usefulness of the translations of the Holy Scriptures, and of the Liturgy, published and disseminated by this Society. To the same purport, the Letter from the Coptic Patriarch of Alexandria to His Grace the President of the Society, which has been laid before the Board, is a fresh and most pleasing acknowledgment.

The Committee may be allowed to add one or two other testimonies of this kind. The Rev. Dr. O'Meara, in a Letter read to the Board at their Meeting in October last, having described the thankfulness of his Indian Flock for the possession of the Prayer Book in the Ogybwa

Language, and the comfort which it had proved to them during their winter wanderings, added, that those simple people were "also rejoicing in the prospect of having, ere long, the Holy Scriptures, or portions of them at all events, in their own language." Dr. O'Meara has been supplied with all the books he required to assist him in the translation of the Bible; and he has engaged a young man, "one of his own people," who had been for the last five years at Upper Canada College, to join him in the work.

The Committee have heard from the Rev. Richard Flood that the Prayer Book in the language of the Muncey Indians, printed in London last year under Mr. Flood's own supervision, has "proved a rich boon to that highly-interesting tribe. The Muncey Interpreter," he writes, "has found but few corrections to make in the volume." This, as was stated in the Report for last year, is not a complete version of the whole Book of Common Prayer; but the interpreter above alluded to is now, under Mr. Flood's eye, prosecuting the translation of the parts omitted, and the Committee expect to hear, ere long, that the work is finished, and ready to be put to press.

Bishop Southgate, in a Letter from Constantinople on the subject of the Armenian Translation of our Liturgy, writes as follows: "I have had some very favourable opinions of the work, both from Clergy and Laity. A beautiful copy has been presented by me to the Armenian Patriarch, who received it very kindly, and suggested that a copy be given to each of the recent seceders from his Church, who have formed themselves into a Congregational Sect. He says, and I have no doubt truly, that they are entirely unaware of the existence of such a Church among the English; and one of the seceders, who has returned to his Church, tells me, after examining the book, that if it had been seen by them before their sect was formed, the American Congregationalist Missionaries would never have induced them to adopt their tenets. Another, a Priest, tells me that the book is admirable: he had no idea of a Church of so Apostolic a character existing in the West, and he is rejoiced to find in the book the ancient doctrine of Christianity. I have hope, great hope, of much good from it, both in imparting correct information, and in presenting a pure specimen of primitive Christianity."

The Foreign-Translation Committee, while they receive such testimonies as these with thankfulness to that good Providence which has thus blessed their humble endeavours to aid in spreading abroad the knowledge of the pure Word of God, and of the doctrines and formularies of our Apostolic Church, regard them also as encouragements to persevere with unremitting zeal and diligence, according as opportunities of usefulness may be presented to them, in the peculiar sphere of labour assigned to them by the Board.

CHURCH-OF-ENGLAND TRACT SOCIETY.

THIRTY-SIXTH REPORT.

CONTRIBUTIONS and rent 65*l.* 8*s.* 6*d.* Sales 79*l.* 19*s.* 4*d.*—Tracts issued 36,205; of which 30,701 have been separate Tracts, 303 in Bound Volumes, and 5201 by Grants.

Review.

In presenting an account of their proceedings during the past year the Committee of the Church-of-England Tract Society would first reverently acknowledge that, *Except the Lord build the house, they labour in vain that build it.* They feel that undertakings of this nature must be begun, continued, and accomplished in the deepest sense of this important truth; and that no greater evil could befall them in their course than to lose sight of it.

However humble the sphere of their labours may appear to many, they are convinced by experience that there are few modes of disseminating doctrinal or practical truths of greater efficacy than this. The apparent smallness of the means is no bar in itself to the magnitude of the result. How often does it happen, that the voice of conviction, of encouragement, of direction under difficulties, or of necessary reproof, is suggested in a few words of Holy Scripture? The kingdom of God is compared to a grain of mustard-seed, the least of all seeds in appearance. And as the Lord Himself assures us that He does not despise the day of small things; even so does He make choice of weak ones for the accomplishment of His loftiest purposes.

The Committee desire to bear in mind that the course of a Society like this must necessarily be diversified. They have been called alternatively to rejoice

ing and patience; for while it is their perpetual duty to *plough in hope*, they cannot always expect to see the return of their labour. In this respect the spiritual harvest differs materially from the earthly one; to the latter, indeed, a return is appointed in due season, but in the former case it may be long before the sower perceives the result. The saying, *One soweth and another reapeth*, is also fully exemplified here; as the good which is sown in one place may be wrought in another, owing to the removals and changes of this unsettled life; and the counsels which are given to childhood or youth may not ripen till the time of manhood, or even of hoary age. Here, however, duties are ours, events are God's; and as the fruit is unto His glory, so does He appoint the time when He shall see fit to gather it. If He, then, wills to bear with delay, our impatience would be a reflection on His wisdom, whose ways and whose thoughts are not as ours.

New Publications.

The importance of Tract Distribution will further appear, when we consider that, as it has been perverted to the instrumentality of evil, it must not be neglected as a mode of effecting good; a kind of reading for which, as it has been justly remarked, "the busy may find time and the idle patience," unhappily offers too many advantages to infidelity, error, and vice. It is therefore the more necessary to enlist these advantages on the side of truth and righteousness. With this view, a Tract entitled "The Church of England's Protest against Popery" has been this year placed on the list of your Society's Publications, as peculiarly adapted to the present moment, since the subject which it embraces is one of increasing importance.

The awful visitation of scarcity, which is still so fresh in our remembrance, was an occasion when the utility of Tracts exhorting to submission and trust in God must have been widely felt. At such times a word in season is especially valuable, since a readier way is made for its reception, and the heart is disposed by a sense of calamity to acquaint itself with Him who createth peace. A Tract entitled "The Shadow of Death," which has lately been placed on the list, will, it is to be hoped, be found useful in time of calamity, whether general, domestic, or personal. Two Tracts for children and Sunday Schools have been published:

one, Scripture Characters, in verse, from the Old Testament; and the other Scripture Characters, in verse, from the New Testament.

The total amount of Tracts published during the year is 45,000.

Concluding Remarks.

In comparing this statement with that of the preceding year, the Committee regret to observe a falling off under the heads both of contributions and sales, exclusive of the legacy of the late W. P. Christie, Esq., which appeared in that account. Instead of endeavouring to assign causes, which might be fallacious, for this diminution, the Committee prefer commending the subject to your minds as a matter for reflection, exertion, and prayer. An anecdote may be mentioned, as not inapplicable, of a zealous supporter of the French Protestant Tract Society, who once expressed his delight on hearing that it had got into straits, because it would now be obliged to exert itself earnestly. With respect to this subject, the Committee would observe, that it is their desire to be able to say, with their divine Lord and Master, *I have glorified Thee on earth*. And in this feeling they pray, that if they have erred, whether in purpose, judgment, or action, God will graciously make it known to them, and prevent its having an injurious effect on their future proceedings.

They are not aware of having lost sight of any of the principles by which the Society has been actuated from its commencement. They have endeavoured to combine the general object of proclaiming the universal truths of the Gospel with the particular one of commending the Services of the Church of England to the minds of readers. On this account they appeal with the greater confidence to all members of their Communion, in hope that a fuller acquaintance with the Publications of the Society (which now refer to almost every part of the Church's ritual) will lead to increased support and a wider distribution. They anxiously commend the operations of the Society in the ensuing year to Him without whose help none is *sufficient for these things*; but by whose aid the feeblest may, out of weakness, be made strong; and whose glory they desire to keep in view, as their motive, their directory, and their joy.

**BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.**

FIFTH REPORT.

Introductory Remarks.

THE pressure of a year of wide-spread calamity and anxiety has fallen heavily on that portion of the community from which this and kindred Institutions have been wont to derive their most efficient support; yet has every step of the Society been marked by mercy. We have had nothing to foster self-complacency, and little to gratify the thirst for excitement; but we have had gathering proofs of the excellency of our object, of the adaptation of the agency, and of the gracious approval of our Heavenly Father. We have found the sympathies and intercessions of fellow-Christians on every side engaged for Israel.

Measures for extending Operations.

In the extensive diffusion of information, visiting remote localities, and in holding Public Meetings, considerable expenses have been incurred, which have been borne directly by the Society; but they have been far more than balanced by the results already realized. We esteem ourselves happy in having for this department enlisted the services of Mr. Charles Foster, who has brought to the work a heart full of love for the seed of Abraham. Some of our Missionaries, Christian Ministers, and other friends, have also taken a part in these labours; and their concurrent testimony to the ready response given by all classes to their appeals, the outgoings of holy affection, and the pouring forth of fervent prayers in behalf of Israel, furnishes one of the happiest tokens that a brighter day has opened on the long-neglected race. Mr. Foster, after alluding to some of the difficulties which have attended him, writes:—"Negligence of feeling, and positive aversion to the claims of the Jews, seem to be melting away. In many districts prayer is now offered at stated times for their spiritual recovery. I have attended 151 Meetings, in 88 of which the subject has been for the first time introduced."

Publications.

The publications of the Society have had an extensive circulation, and the "Jewish Herald," with increasing testimonies in its favour, has, we believe, rendered good service by the information given on Jewish Subjects generally, and

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all movements for the spiritual welfare of the widely-scattered race.

As encouraging consequences of these endeavours it may be stated, that while, at the last Annual Meeting, we had Branches, Committees, &c., in 130 localities, their present number is about 270. During the former period the amount received was 1916*l.* 11*s.* 7*d.*; during the past year it has increased to 3261*l.* 2*s.* 4*d.*

Associations for the Young.

Manchester and Norwich have taken the precedence in a movement intended to embrace the energies of the young in a cause which they who have learned their first lessons of devotion from Jewish pens have every reason to love. Without pressing for pecuniary contributions, we entreat of teachers and parents to adopt the suggestion, and to let the Jew, his history, his condition, his prospects, have an early place in the affections and prayers of the young.

Ladies' Committee.

The Ladies have collected and remitted by far the larger portion of our funds, amounting, during the year, to nearly 2000*l.*; and often, when we have been depressed and anxious, has some female pen cheered us by the record of success. The Ladies' Committees have directed their own attention to Jews residing in, or passing through, their several spheres of operation, and some very interesting cases have occurred in which there is reason to believe that the Divine Blessing has attended their pious labour. It should be here mentioned, that, with a view to economy and simplicity in the management of the Society, the Ladies have deemed it desirable that they should cease to act as a Central Committee. The Ladies constituting the Committee are employing the same energies in their several localities.

Distribution of Scriptures and Tracts.

Assisted by liberal grants from the Committee of the British and Foreign Bible Society, we have issued 280 copies of the Word of God, in addition to many with which the Missionaries have been supplied from other sources, and several which have been purchased by weekly payments by Jews themselves. The distribution of Scripture Extracts and Tracts has been extensive in our own country, and by grants to New York, China, Gibraltar, Holland, and Germany.

Mr. Stern, our Missionary at Frankfurt, has continued his labours, and extended them into Bavaria. His journals do not record any facts of a very striking character; but we have reason to hope that his interviews and biblical exercises will be found to have withdrawn some from the snares of a false philosophy. During the year it has been the joy of Mr. Stern to witness the admission of his wife and four children into the Church of Christ, and to commemorate with them His dying love.

We were prepared to embrace an opening, should it occur, for placing a Missionary on the sacred shores of Palestine; and on ascertaining that Mr. Manning, who had spent much of his life in eastern climes, and two years in Jerusalem, was about to open at Jaffa an Asylum for Jewish Pilgrims for their temporal support, we thought your wishes would be best consulted by constituting him your Agent for the spiritual good of these travellers.

Missionaries and Teachers.

At home one of our friends has withdrawn from direct connection with the Society, with a view to prepare himself for the office of the Christian Ministry in the Church of England. Another has left us, having embraced views which would not allow him to pursue his work on the Catholic Basis of the Society. And another, in the hope of increased usefulness, has for a time exchanged the Mission for the College. The Society has now at home 8 Missionaries, a Missionary from the Welsh Calvinistic Board placed in connection with us, and a Female Scripture Reader whose unwearied labours have been attended with very encouraging circumstances. A former Missionary, now engaged by Government as a Religious Instructor of convicts, has had very interesting interviews with Jews in the Penitentiary at Millbank. The Committee have, at our friend's suggestion, placed 12 copies of the Sacred Scriptures in Hebrew with the Chaplain, for the use of Jewish Prisoners.

The Missionaries in London and the country have pursued their daily labours with increasing success, and with but few instances of opposition. They bear united testimony to the conciliatory and improved spirit of the Jews.

Commencement of a College.

Much time had been spent, and many

prayers poured forth, before the resolution was formed that a College should be instituted for the education of young men for the Jewish Missionary Work; and since it has been opened many anxious fears have been entertained lest our resources should prove unequal to the unavoidable expenditure. But the advantage and necessity of the measure have been perceived; help has been afforded, and this branch of the undertaking prospers, and promises well for the cause of Jewish Evangelization.

Six young men, resident within the College, and two others, have with them been led through such a course of instruction in the Greek and Latin Classics, the Hebrew and Chaldee Dialects and Literature, and systematic Theology, as, when completed, will, it is believed, send them forth qualified by their mental acquirements, combined with decided and eminent piety, to occupy any place in the Mission Field, to which it may please the Holy Spirit to call them. The certificates of the Examiners and the testimony of the Tutors shew that the young men have proved themselves worthy of the advantages afforded to them.

Concluding Remarks.

Not only is the civil and intellectual position of the Jew far higher than but a few years ago it was; not only do we hear from his lips expressions of respect and veneration for Him, whom as our Saviour we love, and find in his bearing toward us the spirit of conciliation and brotherhood; but we trace on the Christian Mind features of a change, which, more than all these, encourage us to hope that a day has dawned whose ascending sun shall witness glories upon Israel, transcending even those of his brightest era.

What motives gather round us to seek the salvation of the Jew! How rich a trophy to deposit at the foot of the Cross! How zealous a Missionary to go forth thence! Who so firm an antagonist to the errors of the day as the Jew with his hatred of idolatry, and his consciousness of prophecy fulfilled in himself? Shall we not, fellow-Christians, look out for him, and watch the first indications of spiritual life?

Let us lift up the awakening voice, while we pour out the prayer for influence from Heaven; but oh, Christians! hasten, for it is the moment of peril; hasten, your time and his is short; and

now is the accepted time, behold now is the day of salvation.

EASTERN-FEMALE EDUCATION SOCIETY.

Summary of the Fourteenth Year.

ALTHOUGH little variety may be apparent to a casual observer in the course of its proceedings from year to year, yet in recurring to the history of the Society the Committee have the humble hope that they may trace the hand of Him who says, *I will direct their work in truth*; and they can but desire that the retrospect of the past year may induce more thankful dependence on God, and greater energy in carrying forward the work in future.

During the year three Agents have been sent forth. Miss Hawkins, appointed to assist Miss Giberne in the Normal School, Tinnevely, reached Madras, on her way to that destination, in April. Miss Judson and Miss Asten have recently sailed for Cape Town, where they will take charge of Schools containing 500 children, under the superintendence of the Rev. T. Stigmann.

The first adverse circumstance of the year was the illness and subsequent return from India, in December last, of Miss Keil, the first Agent of the Berlin Society. This was the more to be regretted as the disappointment fell heavily on that young Institution.

This event was quickly followed by the illness of Miss Hadrick, an Agent sent out last year, who, soon after her arrival in Calcutta, became so ill as to render it impossible for her to proceed to Singapore, the place of her destination, and her return is daily expected. In both these cases the unremitting attention and Christian Kindness of Mrs. Ewart, in whose house Miss Keil and Miss Hadrick found a home in their illness, have laid the Committee under a deep and lasting debt of obligation.

The Receipts of the year are 1582*l.* 10*s.* 6*d.*; and the Payments 1837*l.* 16*s.* 1*d.*, of which 312*l.* has been voted in grants to Missionary Schools. The estimated value of work sent abroad for sale is 681*l.*

South Africa—Miss Tunstall has been pursuing her work in Cape Town with renewed vigour and satisfaction. She has 80 children in the Infant School, from 60 to 65 in the British School, and an

increasing attendance in the Adult and Sabbath Schools. A class has been formed for the heathen natives of Mozambique, residing in the town, who are making encouraging progress. By the last account received from Miss Harvett, at Wynberg, her School was steadily proceeding; and the Evening Negro Class, containing 17, afforded much pleasure by their lively, persevering interest. Another Negress was a Candidate for Baptism, who expressed her faith in the simple, earnest desire to be "just like Jesus." Miss Pitchers, Grahamstown, by the last Letter, was pursuing her indefatigable labours, with tokens of the influence of the Word of God on the minds of the children. The cessation of Caffre Hostilities has allowed the Missionaries to return to their work; and Miss Harding, who has passed through many trials, has found rest in taking up her abode at the Mission Station, Lovedale, with Mr. and Mrs. Laing. She has a School of about 50 children, of whom 14 are boarders, and the want of funds alone prevents her from increasing the number. All her school furniture having been destroyed, and the premises removed by the military, who took possession of them during the war, new premises are required, in order that she may efficiently resume her work. She is at present permitted to occupy those of the Seminary of the Free Church of Scotland. The favourable season for prosecuting Christian Instruction among the subdued Caffres, and the protection from savage customs afforded by the British Government to Caffre Women, enhance the importance of a Training Institution, which Miss Harding is well adapted to superintend; and the Committee would ask the special attention of their friends to this object. Miss Helmore has found a large sphere of usefulness among the Sechuannas, at Lekatlong. The average attendance in the Day School is 200, and in the Infant School 140: on the Sabbath Day she assembles a large class of women; and the general state of the people at this Station affords the highest recompense to the Missionary.

Jerusalem—After an interesting and profitable journey in visiting two or three of the most successful Jewish Missions on the Continent, Miss Lucy Harding reached her destination in October; and, beyond the most sanguine expectation, a School of 9 children was immediately opened. In February the number had

increased to 18. The Bishop and Mrs. Gobat have prepared the way, and sustained Miss Harding in the most kind and efficient manner.

China—Miss Selmer, appointed to assist Miss Aldersey, reached Ningpo in September, and was received with the kindest welcome. She has applied herself to the study of the language; and renders help meanwhile in the instruction of the Monitors, and of the English School, which she conducts for two hours in the afternoon. During the year ten new scholars have been received. The blessing of God rests on the work: the people gain confidence in Miss Aldersey's intentions. Another of her servants has given evidence of her conversion to Christ, though scorned and forsaken in consequence by her relations.

Borneo—Amid the most difficult circumstances Miss Poppy persevered in endeavouring to persuade the Dyaks to receive instruction, till the feeble state of the Mission, which, by the death of Mr. Thomson, loses the prospect of reinforcement, left no hope of any favourable opening for female instruction for some time to come. In concurrence with the Geneva Society, by whom Miss Poppy is supported, the Committee have therefore directed her to go to Amoy, where Chinese Women are willing and anxious to be taught; and she is now at Singapore, awaiting a suitable opportunity of proceeding thither.

Singapore—The fifth year of Miss Grant's labours in her Chinese School is drawing to a close, and with unceasing faithfulness and prayer she watches over her charge. Twenty-six children are now in the School; the number having somewhat diminished, in consequence of the fears of the people in observing the effect of Christian Instruction on her elder pupils. In their view, the prospect of these girls is blasted; but the young disciples themselves continue steadfast in the faith, knowing that they have in heaven a better inheritance.

Orissa—Mr. and Mrs. Sutton, with whom Miss Collins resided at Cuttack, have been obliged to return home; but Mr. and Mrs. Buckley having taken their place, she is able to continue among her beloved charge, and witnesses with thankfulness indications of the work of grace beginning in their hearts.

Bombay—No suitable candidate having offered, the Committee have been un-

able to send assistance to Mrs. Willing, whose health absolutely requiring change, the services of a young lady at Bombay have been secured for a time, to allow her to revisit her native land, in the hope of being able to resume her responsible duties. The testimony to Mrs. Willing's services from the Committee of the Institution, and the evidence of her wise and happy influence over the children, which has raised the Asylum to a high point of order and efficiency, have afforded the Committee great satisfaction; and they trust that a few months of rest will recruit her strength, so as to permit of her return to the scene of her usefulness.

Madras—Miss Austen has been sustained through the tenth year of her residence in India, and, though often suffering, is enabled to persevere in her daily labours in her School, in which the average attendance is 23 children, whose hearts and lives bear some cheering evidence of the effect of the truths they learn. The two girls, Rose and Rachel, supported by the Society, in Mrs. W. Porter's School, Madras, having married into situations where they are eminently adorning their Christian Profession, Jessie, Rose's sister, and Sangeevie have taken their places. The Normal School in Tinnevely, under Miss Giberne's care, is now firmly established; and no sooner do girls leave, than others, who have been waiting, take their places. Seven girls have been married, all, with one exception, to young men connected with the Mission. The examination in December afforded evidence of progress. The Orphan School, in charge of Mrs. Johnson, Bangalore, is realizing some of the best hopes of its supporters. Of the 14 girls who have been brought into the visible Church by baptism, one only has gone back; and there is a serious prayerful spirit in the School, which has led the elder girls to meet for prayer once a week, when they earnestly implore the outpouring of the Holy Spirit, and grace to "walk as true Christians."

Ceylon—The progress of the Normal School of the School Commission, at Colombo, is very satisfactory; and a gratifying proof of the estimate of Miss Douglas's services is afforded by a leave of absence granted by the Board, in order that she may visit her friends after an absence of eight years. She purposes, if it be the will of God, to return, and devote herself anew to the work, in which

she finds true happiness. The number in the School is above 100 girls, among whom order and cheerful diligence prevail. Miss Hansford had commenced the School at Kandy, referred to in the last Report, with encouraging prospects; but again her health failed, and it was deemed necessary for her to leave the island without delay. Miss Hansford has been much revived by the voyage; and should her health, by the blessing of God, be sufficiently restored, she hopes to return to some sphere of Missionary Usefulness. During the spring of last year, Miss Burton's health gradually gave way, and it was deemed advisable for her to remove for a time from the humid climate of Galle to the continent, where her brother-in-law, the Rev. T. Cryer, offered her a home at Negapatam. The change at first revived her; but disease gained ground, and on January 4th she entered into the joy of her Lord. A fellow labourer writes of her—"From my own knowledge she was one of the most practical Christians I ever knew; she lived much in prayer, and her triumphant end proves that she prayed not in vain."

Appeal.

This summary of the year's proceedings will shew how heavy and unavoidable have been the demands on the Society's Funds: as they severally arose the Committee foresaw the necessity of a special effort to prevent the diminution of the help which they are accustomed to render to different Institutions; and the result of an Appeal, issued in February, has enabled them to send the two Agents to Cape Town, without forfeiting their resolution not to run into debt. But they feel deeply the urgent importance of a permanent increase of the Society's income, in order to its taking a place among Missions at all commensurate with the extent of its object, or the necessities of the myriads whom it seeks to bless. Hitherto the attention of Christian Women has been but partially awakened to the condition of Heathen Females, or so awakened as only to raise a sigh; but the great and infallible remedy is in their hands, and responsibility rests on them to send it to their perishing sisters. The Committee would indeed rejoice, if, amid the wonderful changes which are revealing the wants and capabilities of human society, the happy mothers and daughters of Britain should feel constrained to offer an appropriate tribute of gra-

titude to God for their peaceful homes, by uniting to send to their sisters of every land the precious Gospel, to which they owe all temporal as well as spiritual blessings.

Continent.

JEWS' SOCIETY.

THE Fortieth Report supplies the following

Summary of Proceedings among the Continental Jews.

Amsterdam—Rev. C. W. H. Pauli writes:—"During this year but few have received the sacrament of Baptism—no more than five individuals; and this out of a very large number of Jews who have received regular instruction in the knowledge of Christ. Some have withdrawn from us because they could not accomplish the sinister motives with which they came; some have been turned away, as no sign of Divine Grace was discoverable in them; and no small number has gone back to the Jews, for fear of their friends and relations. Notwithstanding this, we have abundant cause for thanksgiving; for never could I perceive so much blessing attending my deficient labours. Since the opening of the Church the Jews have attended the preaching of the Word, often in large numbers, and in many a Weekly Service the number of Jews exceeded the number of Christians. The Word of God, and 1764 Tracts, have been distributed this year: 54 Hebrew, 60 German, 30 Dutch Bibles, and 90 parts of the Hebrew Bibles; 129 Testaments in the Dutch, 90 in the German, 98 in the Hebrew Language, and 27 Hebrew Prayer-books, have been gratuitously spread among the Jews here and elsewhere in Holland. My intercourse with private Jews has, during the last year, increased; though, on the other hand, the hatred of the mass of the Talmudical Jews has increased too."

Creuznach—The Rev. J. Stockfeld has continued his circulation of the Word of God among the children of Abraham. In the Prussian Rhine Provinces there are about 30,000 Jews, and in the Russian Province of Westphalia about 12,000. Mr. Stockfeld has been enabled to provide a very great portion of them with your editions of the Scriptures, and at the same time to bear witness of Christ as the true Messiah. The Lord has given much increase to his labours. Mr. Stockfeld always endeavours to bring the Jews

with whom he comes in contact into connection with the Protestant Ministers in their respective neighbourhoods, by whom those who evince the desire are further instructed and baptized. Although recently Mr. Stockfeld's labours have been somewhat interrupted by political disturbances, he has still had many opportunities for usefulness. He has visited many Jews, and has also been called upon by some: many shew great confidence in him, and give him reason to hope that his labours have not been in vain.

Strasburg—The Rev. J. A. Hausmeister has, during the whole of the past year, had some Israelites under instruction. Four of these made a public profession of Christianity by Baptism. More Scriptures and Tracts have been circulated than in former years. Missionary Journeys have also been undertaken to a greater extent. Strasburg is a central station from which to issue forth on Missionary Enterprise in Israel: it is the capital of the ancient province of Alsace, containing 30,000 Jews, and it is within easy reach of Baden, containing 21,000; Würtemberg, containing 14,000; and Rhenish Bavaria, containing 12,000 of the same people. On one of these journeys Mr. Hausmeister was accompanied by the Rev. B. W. Wright.

Although the Jews in France enjoy full emancipation, yet in education and science they are far behind the German Jews. A large portion adhere to Talmudical Judaism, without understanding the system which they profess to follow; for which reason they are the more bigoted. Another portion possess a general French Education, and does not care about Religion. A constant warfare is carried on through the press between the different parties. In the department of Alsace, called that of the Lower Rhine, 2680 Jewish Children attended Schools during the year 1847. Twenty-four Schools have Teachers approved by Government; 33 are Private Schools; 450 Jewish Children visit Christian Schools. The Private Schools are seldom good, the Teachers are badly paid, and most of them are ignorant men.

In Alsace thousands of Jews during the last two months have been plundered and turned out of their homes. Similar outrages have taken place in Baden, in the Schwartzwald, and Odenwald. Not content with plundering their dwellings, the mob has in many places destroyed every

Jewish house by fire.

Your Committee regret to have to announce the death of Mr. J. P. Goldberg, the father-in-law of Mr. Hausmeister, who ever since the year 1821 had been a faithful Labourer in the service of your Society, and during the last nine years had been stationed at Strasburg.

Frankfort-on-the-Maine—Mr. H. Poper has continued his labours at this Station, which consist chiefly in travelling among the Jews in the neighbourhood. On one of these journeys through Nassau, Hesse Darmstadt, and Hesse Cassel, he was accompanied by the Rev. B. W. Wright. Mr. Poper has reported six Baptisms at Frankfort during the year.

Berlin—In this place the parties into which the Jews of the present time are divided may be found most distinctly marked and characterized. We find in Berlin many believers in our Lord Jesus Christ of the House of Israel. They have learnt to love a crucified Redeemer, and are walking in faith, humility, and love. They have many trials from Jewish Relations and nominal Christians; but of many it may be said they bring forth fruit with patience.

On the other hand, there are not only the strict Jews who still adhere to the dictates of the oral law, but also great numbers who have lost the earnestness which distinguished ancient Judaism. They wish to be like others, and to have some form of Religion which may correspond with the maxims of the age.

Thus it may truly be said, that the heaven has begun to spread. Many have been won to the cross of Christ; many more are in a state of surprise. The Missionary observes:—"It is astonishing, sometimes, in meeting with the Jews promiscuously, now-a-days, and comparing them with those we met with twenty, or even ten, years ago, what different views they have of Christ and Christianity; how much more extensive and correct their knowledge of things and circumstances connected with the Church is; so that we cannot but see, and thankfully acknowledge, that God has greatly blessed our Mission at large."

Your Missionary relates, that on one occasion, when the Tract Distributor had a long conversation in the house of a Jew, during which many passages were quoted from the Old Testament, and compared with the New, the Jew demurred against the exposition; on which the son,

a lad about fifteen years of age, who had been present during the discussion, said, "Father, if Christianity is not allowed to be true, what is to become of all these passages? we must tear them out of the Bible."

The Public Services have gone on as usual, both on Sundays and week-days; among the attendants at which Jews are never wanting. The proselytes connected with the Mission are going on well. Mr. Bellson has been much assisted in visiting and instructing Jews, as well as in the numerous concerns of the proselytes, by Mr. Ludwig. Seven Israelites have been baptized during the year. The Rev. B. W. Wright has continued the important work of Missionary Travel during the year, partly alone and partly in company with other Missionaries.

Breslau—Dr. Neumann has been frequently brought into contact with learned Jews, and young men who attend the University in which he gives lectures on Hebrew. His Letters bear testimony to the fact that a spirit of inquiry is everywhere spreading among the Jews. He has addressed them at his own home, in their houses, and in the streets; and has observed that in general they are not so hostile to Christianity as formerly; and even when they raised objections it was done without violence. Most of those with whom he had discussions on the all-important subject avowed their sinfulness, and expressed their intention of seriously laying to heart what he told them of the One Mediator and Saviour.

Dantzic—The Rev. H. Lawrence and Rev. E. M. Tartakover report that their intercourse with the Jews at Dantzic is on the increase. From their experience they entertain no doubt that if they had a place for the reception of inquirers it would soon be filled. The very generally prevailing distress has, however, also had its influence on the labours of your Missionaries here. They write:—"Almost every one to whom we spoke had a tale of woeful distress to relate of the place whence he had come; so that it was almost impossible to draw their attention to religious subjects for any length of time." The visits of your Missionaries to neighbouring places, during the summer season, have not been fruitless. There is reason to believe that the minds of some have received an impulse which has shaken their prejudices. Mr. Tartakover had many opportunities of witness-

ing the progress of infidelity; but also of seeing that Missionary Efforts among his brethren had not been in vain. The inquiries for Books and Tracts were considerable. Those who knew him, from his visits on former occasions, generally took pleasure in bringing others with them for conversation.

It is well known that the Rabbinic System is rapidly losing its hold on the Jewish Mind, and, in numerous instances, a spirit of indifference is becoming its successor; so that very many, the day of Atonement excepted, seldom, if ever, attend Public Worship. Such a state of mind, among Christians, would lead to a total disregard and neglect of what they once deemed sacred; but not so with the descendants of Abraham.

The Jews were generally found to be more accessible in places where the Gospel of Christ was faithfully preached in the Churches than where Rationalism or Romanism prevails. There has, of late, been a prevailing desire among the Jews to have appointed Preachers, for which office they select educated men, who have obtained the degree of Doctor of Philosophy at some University. These new guides, we are told, possess great influence, and are much looked up to by their people. During the last summer your Missionaries had more applications for Baptism than heretofore. Only one Israelite, however, was admitted into the Church by Baptism. The circumstances connected with this case excited much interest at the time; and the conduct of this convert has continued to bear testimony to the sincerity of his motives, and to give great pleasure to his instructors.

Königsberg—Both among the Jews of this place, and the Russian Jews who have sojourned there for a time, the Rev. C. Noesgen has found even better opportunities for preaching the Gospel than during the preceding year. He has also made two Missionary Journeys, and visited the annual fair at Memel; on which occasions he could freely sow the good seed among numbers of Jews with whom he otherwise would probably not have come in contact.

The number of Scriptures distributed during the year is double the circulation of the preceding one. It amounts to 157 copies of the Old Testament, 97 New Testaments, 60 Pilgrim's Progress, 52 Old Paths, and 2 Liturgies, beside a large number of Tracts.

The number of Jews baptized in this province, during the year, exceeds twenty. Many others have applied for regular instruction preparatory to baptism, but being Russian Subjects, they could not obtain the permission to stay here for that purpose.

According to an official statement, 2187 Jews have been baptized within the Russian Empire during the year 1847.

Poland—The Rev. F. W. Becker, who for twenty-seven years has taken an important part in Missionary Labours writes:—"Through God's grace the promulgation of the Gospel of Jesus Christ could in the year be prosecuted without hindrance among the numerous descendants of Abraham in this country. The Word of God has again been manifoldly preached to the children of Israel; particular instruction in Christianity has been given to not a few; and 21 individuals, among whom were a family consisting of 6 persons, have, through Baptism been received into the Protestant Christian Church up to the close of the year, and since then 5 individuals more; and a not less considerable number, who likewise shewed a desire of becoming Christians, have been prevented from obtaining their desire. Many a grain of seed germinates, without doubt, still in secret, which may rise subsequently; and the Lord can make those, who are kept back through fear and hesitation, intrepid confessors, which may He vouchsafe to do!"

Warsaw—The Rev. F. W. Becker says:—"The means used by the Missionaries in Warsaw were, as in former years, the general Preaching of the Gospel, particularly by conversing with them at the Mission-House and in town, by a Lecture delivered to them on Saturdays, by instructing the numerous Candidates for Baptism, and by journeys.

"Many came for the Sacred Scriptures, which afforded the opportunity of conversing about their contents. Many who came from the country to embrace Christianity were in some measure made acquainted with the Truth, and provided with suitable books.

"The friendly intercourse of some baptized inmates of the Institution with their Jewish relations was very remarkable: one of them was often visited by his friends on Saturdays, when they attended the Lecture; and the father of three others, who holds the office of chanter to

the Jews in a manufacturing town, came and passed several days in friendly intercourse and conversations with the Missionaries about Christianity, which he confessed to be a Divine Religion.

"The Candidates for Baptism, especially instructed in the Christian Faith, amounted to more than 30 adults, who either for a longer or shorter period received regular instruction. Of this number, however, only 20 have hitherto been baptized (beside 4 children), and 1 person is still under instruction.

"At the commencement of last year there were 18 inmates in the Institution for proselytes. In the course of the same 11 were received; so that altogether 29 persons of the House of Israel enjoyed the blessing of Christian house communion; 10 of those received were baptized, and 13 dismissed; so that at the close of the year 16 remained in the Institution. The Superintendent observes:—"The conduct of the inmates was good, and the instruction through domestic worship, and the Sermons to the Jews on Saturdays, have not been without a blessing."

"At a School, since July, every Friday, instruction was given in the Christian Religion, because it was attended by a number of Jewish Children. The mother of some of them also several times attended the instruction, and even continued doing so after being reproached by her co-religionists on account of it. Through the cessation of this School this useful opportunity has, alas! again been withdrawn.

"Owing to the alterations in the Stations, but especially on account of the necessary restriction of the expenses, only one Missionary Journey has been made from Warsaw."

Lublin—The Rev. F. W. Becker, in his Report, says:—"By a Resolution of the Committee, the Missionaries Rosenfeldt and Kleinhenn were removed to Lublin. The latter, however, has only been a short time there, as, after making a Missionary Journey, he went to England in the month of September, and returned thence only just before Christmas. Mr. Rosenfeldt was therefore mostly employed alone at Lublin."

Zgierz—In the same Report it is stated:—"Before the departure of the Missionaries Deutsch and Waschitscheck from Kalish to Zgierz they had three Israelites under instruction preparatory to holy Baptism; one of whom received

that sacred ordinance on the 26th of March, but the two others could not on account of temporal circumstances and the want of a firm faith.

"At Zgierz they had for some weeks after their arrival numerous visits from the Jews, and also many conversations and disputations with them about the subject of their calling. The visits subsequently ceased, and the Jews began to shew themselves hostile to Christianity and the Missionaries. From Zgierz the Missionaries undertook three journeys."

Suwalki—About this new Station Mr. Lange writes:—"For several years it was the wish of the London Committee to establish a Station at Suwalki, the suitability of which is evident, if one takes into consideration that the Missionaries from Warsaw, who were nearest to this region, had to make a way of 30 to 40 German Miles before they reached the more northern towns of Poland. There had shewn itself in those towns a cheering agitation among the Jews, as they not only visited the Missionaries much more numerous there than in other places, but also evinced a decided spirit of inquiry, not contenting themselves with the customary Rabbinical Judaism, but also with much avidity bestowed great care on learning Christianity. Many also were induced, in consequence, to become Christians, and went partly to Warsaw, and partly, because it was nearer to them, to Prussia. These circumstances brought about the occupation of the Station."

Prussian Poland—The Jews who inhabit the ancient town of Posen form for the friend of Israel a most interesting field for inquiry. The dust of centuries still cleaves to the walls of the great Synagogue, where numbers assemble from Sabbath to Sabbath, and listen to the words of Moses and the Prophets. But, alas! the greater part of the time spent in this House of Prayer is devoted to other purposes than hearing the words of God's eternal truth.

Not far from the Synagogue, in the Beth Hamedrasch, or "house of instruction," a numerous assembly may be found of those who listen to a man distinguished, in many respects, from those who undertake to be teachers of his people. S. Plessner, the diligent student and expounder of the Cabbala and the Sohar, with extraordinary eloquence, and with uncommon earnestness, quotes and comments in his Sermons on various passages

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which he has met with. Sometimes passages of great beauty, and of weighty import, are recited or referred to; passages which richly repay the attention of the student of biblical antiquity; and sometimes he gives utterance to dark sayings full of bigotry and intolerance. There are some who wish, like their co-religionists in other towns, to reform every thing. They would gladly have the sound of the organ and the harmony of a well-trained choir, and every thing else that modern Jews wish for.

A great portion of the time of the Rev. J. H. Graf has been devoted to the superintendence of the Schools of the Society in the Duchy of Posen. These Schools have been attended, during the past year, by 542 children of both sexes; and if those are counted who from having exceeded the fourteenth year, or from other causes, have left the Schools, it will be found that above 600 children have had the benefit of instruction during the year. Frequent testimony has been borne to the good results of this branch of labour by both Jews and Christians. Mr. Graf relates:—"A bricklayer, a pious Christian, on calling last year on a Jew, a shoemaker, saw at his lodgings a Bible, containing both the Old and New Testament. He asked the Jew whether he read that book, and received this answer from him: 'The Bible is my daily bread: one of my children received it several years ago in the School of the Missionaries, and ever since I have read in it as much as my business will permit.' This Christian called afterward repeatedly on his Jewish friend, and conversed with him on religious subjects; and when he had gained his confidence, the Jew told him that he believed in Jesus Christ, and intended to remove to Berlin, in order to be baptized, as he feared the enmity of the Jews here, and his relatives in particular. Thus our School became the instrument of bringing this son of Abraham to the knowledge of Christ."

Your Missionary has baptized two Jewesses. The applications for Baptism have been as numerous as in former years; but the difficulty of providing for the support of such applicants, after they had left the Jewish Community, in most cases proved an insurmountable obstacle to their persevering in their design.

The Hebrew Liturgy, of which Mr. Graf has distributed several copies, has been read by the Jews, and have ap-

peared to prove a blessing to them; also reading the Bible; and the fears which formerly held them back from reading the Testament are decreasing. The success of the Missions among the Heathen makes a deep impression on the Jews. Among the younger portion of the Jewish Community many are prepared to receive the Gospel.

Mr. Graf was, during last summer, joined by Mr. C. J. Behrens, formerly stationed at Cracow. The political disturbances in the Duchy of Posen have naturally interfered much with the labours of your Missionaries.

Ratibor—The hope that the incorporation of Cracow with the Austrian Empire would not interrupt the work of the Mission in that city was not realized. Before that event took place, the Rev. L. Hoff and Mr. C. J. Behrens enjoyed the protection and countenance of the Russian and Prussian Residents; but when Cracow became an Austrian Province, this was necessarily withdrawn. Toward the end of May last year they received a notification from the police, requiring them to leave the Austrian Territory within six weeks, foreign Missionaries not being permitted to reside in the imperial states.

During the time that they remained, the Word of God was circulated in greater numbers than formerly; and they had the consolation of seeing two Jews and one Jewess baptized; while a fourth, whom they had instructed, was baptized by the Rev. Mr. Otremba.

Frankfort-on-the-Oder—The Rev. J. C. Hartmann has, during the year, devoted much time to Missionary Journeys. Of the seven journeys undertaken by him, the third was the most important. It occupied thirty-five days. He visited a great many places in the Duchy of Posen, and the provinces of West Prussia, accompanied by the Rev. B. W. Wright and a Missionary of the Berlin Society. During this journey, about 1900 Jews have heard the Gospel preached, or about one in forty of the whole Jewish population of the province, which contains nearly 80,000 of the House of Israel. Your Missionary expresses his conviction, from personal observation, that the Word has not been spoken in vain. During part of the year Mr. Hartmann has had the assistance of Mr. Blum, who has just left the Hebrew College.

Gothenberg—Mr. J. C. Moritz has con-

tinued his labours in this field of labour, which includes Sweden and Denmark. The Swedish Jews, Mr. Moritz has found by bitter experience of late years quite indifferent and hardened by their intercourse with their Christian Neighbours, with whom they live on intimate terms, but among whom infidelity prevails to a very large extent. In Denmark his labours have been blessed to the souls of four of the House of Israel, who made a public profession of their faith by baptism. But here, also, he had much opposition. At Copenhagen, the Jewish Teacher publicly warned the Jews against holding any intercourse with your Missionary. At Gothenberg, the daughter of one of the richest Jews there has suffered persecution on account of her faith, but remains stedfast in her resolve to become a Christian.

Bucharest—The Jews have seen that the only object of the Mission has been to promote their welfare, and the result has been a kind feeling among the Jews at Bucharest and your Missionary, Mr. J. Mayers, on whom they look as their true friend. Seven of the House of Israel have received Christ as their Lord and Saviour: many more are anxiously inquiring after the Truth. Nearly 500 copies of the Old and New Testament have been distributed, in whole or in part, beside copies of the "Old Paths," "Pilgrim's Progress," and many Tracts.

Mr. Mayers has also visited twenty towns in Wallachia, Moldavia, and other Turkish Provinces, in all of which Jesus has been proclaimed to Israel as their Messiah. In most of these places he was very well received.

The fire at Bucharest last year, which plunged many hundreds of Jews into poverty, gave your Missionary an opportunity for proving his love for his brethren after the flesh. With the kind assistance of the Russian Consul he relieved a large number of the sufferers. Mr. C. Sander has resigned his connection with the Society.

Salonichi—It is supposed that there are four millions of Jews in the various countries which border on the Mediterranean. In ancient Thessalonica, now called Salonichi, 50,000 Jews are said to dwell. Your Committee have appointed this Station to Mr. J. O. Lord, who was obliged to leave Safet on account of ill health.

Mr. Lord has probably, before this,

been joined by Mr. Goldberg, from Cairo, your Committee having appointed Salonichi to be his sphere of labour for the present.

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RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT
SOCIETIES OF LONDON AND THE CONTINENT.

THE following notices are collected from the Forty-ninth Report of the Society.

France.

It has been stated that the books, pamphlets, monthly, weekly, and daily publications, annually printed, amount to 240,000,000 volumes; so that if one-twentieth part be taken from this number for the works exported, there still remain 228,000,000 annually for French consumption. A large portion of these works pander to the lowest passions of the people, ridicule the solemn realities of religion, and perseveringly oppose every effort for the spread of the Gospel. The press has done its part in producing the movements which are now agitating France and the nations of Europe; let, then, the same agency be employed promptly, wisely, and perseveringly, to make known those holy truths which produce *on earth peace, good will toward men.*

Paris Religious-Tract Society has issued from the Depository, to April 1847, 545,000 Tracts, of which 130,000 were editions of the "*Almanac des bons Conseils.*" The receipts for the year were 30,770 fr., and the expenditure 28,124 fr.

Since the revolution the Committee has received an urgent appeal for help, and immediately voted to their Paris Friends 150*l.*, deeply regretting that the state of their own funds prevented a larger contribution.

Evangelical Society of France—The last Report of this active and successful Society states:—"After the deplorable extremity to which we were brought seven months ago, it is a great relief to have closed the year with a deficit of only 960*l.* Nevertheless, to support 124 Agents, provide for the whole expenses of the Stations and Schools, to pay monthly the twelfth of 8000*l.*, and this in the face of a debt of 960*l.*, is a very difficult position. We find it impossible to supply our Evangelists and Teachers with as many Religious Tracts as they require. There is no necessity for saying much to

you of the usefulness of these works; we have before mentioned that the distribution of Religious Tracts, in conjunction with the Scriptures, has been the principal cause of those gratifying movements which have led the Roman-Catholic population, in various places, to call for the preaching of the Gospel, and the establishment of Evangelical Worship."

The Committee have granted to the Evangelical Society 150*l.* to be expended in the Tracts of the Paris Society, and 30*l.* for the purchase of "Short Sermons," for vacant Churches, and other popular works by the Rev. N. Roussel. The Committee last year promoted the circulation of his "Appeal to the Priests;" they have lately granted to M. Roussel 30*l.* in aid of publishing 32,000 copies of his "Correspondence with two Priests."

Lyons Evangelical Society has 15 Agents engaged in carrying the Word of Truth from house to house. They widely circulate Religious Tracts. "Their success has filled the Cardinal Archbishop with alarm." The Society has published 5000 copies of two excellent Tracts, "The True Cross" and "The Doctrine of Scripture on the Worship of Mary." In aid of printing these Tracts the Committee have paid 10*l.*

Toulouse Society for the Publication of Religious Books is zealously engaged in its important labours. The Committee have granted 35*l.* to assist in the publication of "Lectures on the Life of St. Paul," and "Evidences of Christianity." The further sum of 45*l.* has been voted to assist the Society's general operations, particularly in the formation of Libraries in Roman-Catholic districts, and 5*l.* in casts of cuts.

Brittany—The Rev. J. Jenkins, of Morlaix, has reported the circulation of 8264 Tracts during the year. There is now a dépôt of Breton Tracts at Quimper, under the care of the Rev. J. Williams. Those which are chiefly distributed with the Testament are, the one "On the Bible," and "The Two Ends and the Two Ways." Two striking instances have lately been reported of the utility of the Tract "On the Bible," to two Bretons not acquainted with each other, though from the same parish. The Committee have voted to their friends 10*l.* in the Tracts of the Paris Tract Society. A large number of Tracts have been sent to friends in Paris, Havre, Boulogne, Calais, and other places. The

total grants to France amount in value to 513*l.* 18*s.*

Switzerland.

The great political excitement which has prevailed in this beautiful country, and bitter hostility against Evangelical Truth, have necessarily impeded the efforts of the Society's Friends, long engaged in the circulation of Religious Publications. The cause has, however, gone forward. The Rev. H. Thomard, of the Canton de Vaud, says: "By the providence of the Lord, your publications reach us at a time when they are particularly precious. The numerous difficulties which we experience in meeting for worship and preaching, oblige us to have recourse more than at other times to Religious Publications. We are endeavouring to establish Libraries in those Churches which can contribute for them. We are circulating through the country cases of books for the use of the smaller Churches, and the scattered groups of believers, whom it is sometimes difficult, dangerous, or even impossible to visit."

Bâle—Dr. Marriott has during the year printed, with the grant formerly placed at his disposal, 170,000 copies of Tracts.

The issues from the Depository have been 123,711 publications, of which 56,076 were sold, and 67,635 gratuitously circulated.

The Committee have voted to Dr. Marriott 50 sets of the first and second volumes of the Italian Edition of "The History of the Reformation," by D'Aubigné. In the valley of Engadin, Dr. Marriott gave "The History of the Reformation" to all the Evangelical Ministers who were acquainted with the Italian Language. Among the six Italian Protestant Communes in the valley of Bregaglia, the Society's publications in Italian have been widely distributed. Dr. Barth's "Church History" was well known in many places.

Dr. Marriott has visited, for the first time, the valley of Misocco, in the Grisons, in which Italian only is spoken, and the inhabitants are all Roman Catholics. He writes: "I distributed your Italian Publications, the results of which eternity alone will shew. It was not, however, without opposition; for in Misocco, the chief town of the valley, the Priest endeavoured to prevail on two policemen to arrest me, but was prevented doing so by

the Inspector of the Schools of the valley."

During the year, Dr. Marriott, in his various tours, has circulated 5211 Italian Books and Tracts. The Committee have voted to Dr. Marriott 10*l.* for the publication of Pastor Flattich's "Life and House Rules," and 150*l.* in aid of his general Tract Operations.

The Rev. M. J. Mayers, of Zurich, has informed the Committee that there is a wide field in that Canton for the circulation of Tracts among the Roman Catholics. A grant of 3*l.* in German Tracts has been sent to Zurich.

Canton de Vaud—The Rev. Dr. Malan, of Geneva, has requested a supply of Tracts and Books for sale, loan, and gratuitous distribution. The Committee have voted 20*l.* for the object, partly in the publications of Dr. Malan, and partly in those issued by the Toulouse Association.

Geneva Evangelical Society now employs 24 Evangelists and Colporteurs, who visit about 300 different Stations in France. The Committee have voted 30*l.* in Tracts for the use of the Agents of the Society, to be obtained from Paris.

The *Ladies' Tract Association at Geneva* has applied for assistance in the circulation of Tracts among the people, and the Committee have granted 10*l.*

The Committee, to co-operate with their valued friend Dr. Malan, have voted him 27*l.* for the circulation and publication of various works.

Belgium.

The *Belgian Evangelical Society* has ten Stations occupied by Agents, who diligently circulate, amid much opposition from the Romish Priests, a large number of the Scriptures and Religious Tracts. The sales by the Colporteurs have considerably increased. The receipts of the Society for the year are 45,437 francs, and its expenditure 44,558, leaving about 879 francs in hand. Eight Tracts have been printed in Flemish. A grant of 70*l.* has been paid for printing French and Flemish Tracts, and 10*l.* in Tracts for the Colporteurs. The Committee have also voted to Dr. Scheler, of Brussels, 10*l.* in Tracts for circulation among the emigrants leaving Antwerp for America.

Holland.

Rotterdam Society for the Publication of Books and Tracts continues in active operation. The Parent Committee, anxious to promote its important objects, have pub-

lished, in Dutch, 14 new Tracts. In addition to this supply of new Tracts, several have been printed at Rotterdam. The sales of Tracts and Children's Books have amounted to 123,489. The Committee have voted about 5500 Tracts, to correspondents in Holland, for emigrants and others.

Spain.

The Committee have been unable to secure any channels for the circulation of the Society's Publications in Spain, although they have corresponded with several friends on the subject.

The Society at *Gibraltar* has received several supplies of Books, but their operations have not been to the extent of former years. The Books sent for sale have amounted to 27*l.*, and the remittances to 42*l.* About 1450 Tracts have been granted for gratuitous circulation.

Italy.

The Committee have had several interviews with the Rev. Dr. Achilli, formerly of the College of Minerva, at Rome, but now of the Protestant College of St. Julian's at Malta, on the best means of diffusing Divine Truth in his native land. He has assured the Committee of his willingness to co-operate with them in Italy.

A few friends have published six Sermons, from the works of Vinet, Chalmers, Malan, and Monod, which have passed the Censor. "Scripture Texts Arranged," a translation of a work published in Ireland, has also been prepared for the press.

In aid of these Publications the Committee have voted 30*l.* They have also paid 31*l.* 7*s.*, a proportion of their grant for the publication of a translation of D'Aubigné's "History of the Reformation," by Signor Campi, of Milan, three volumes of that work having been completed.

A devoted individual has received 50 copies of Keith's "Evidences," in Italian, and 200 copies of each of the Society's Italian Publications, for gratuitous circulation. Tracts have also been voted for the sailors at one of the ports.

Germany.

The German Catholic Movements have not been productive of the good which many of the best friends of the country anticipated. The venerable Pastor, Gossner, of Berlin, writes: "The present German Catholics have simply chosen

another outward form, while remaining strangers to the living faith, and the inner life: they cast away the foundation on which Boos alone rested; 'Christ for us, and Christ in us.'"

The attention of Dr. Marriott, of Basle, has been specially directed to the publication and circulation of Tracts in Germany, to counteract, if possible, the sceptical works and sentiments now so widely diffused. Out of the 123,711 Tracts and Books he has issued, he remarks: "The greatest number have been circulated in Germany." The following statement has been received: "Your excellent Tracts have already borne good fruit in this part, as through them seven Roman-Catholic men and four women, in one of the villages in my parish, have been gained for the Lord and His Gospel."

The subscriptions received for Germany have enabled them to meet the expenses incurred, in the publication and distribution of Tracts, among a people who are in great danger of embracing fatal errors.

Prussia.

The Committee have placed at the disposal of the venerable John Gossner, of Berlin, 10*l.* in German Tracts. They have also contributed 5*l.* for the publication of his Tract, entitled, "Christ to the Laodiceans; a Letter from Him who stands at the door and knocks for all that have ears to hear." A grant of 27,000 German Tracts has also been made to the Rev. G. W. Lehmann, of Berlin.

Hungary.

The communications from this country are encouraging, and should lead to increased exertions for the spread of Divine Truth. "A new morning," writes one, "is dawning on the Evangelical Church in Hungary; the Lord is looking down graciously on us. The Bible, Prayer, Christian Education, are the three rocks against which the powers of Satan shall be dashed to pieces."

The Rev. Dr. Wimmer, in the midst of many discouragements, has been able to persevere in his labours. He writes: "The number of different Publications distributed since 1840 is above half a million." The Committee have voted to Dr. Wimmer 80*l.*, part of the grant made last year for Hungary.

Saxony.

The *Lower Saxony Tract Society* at *Hamburg* has printed 6 new Tracts, and

adopted 23 from the list published by Dr. Marriott. The Tracts printed amount to 364,000, without including a considerable supply received from Dr. Marriott. The entire distribution during the year amounts to 332,978, making the issues since the commencement, 6,264,537. The receipts of the Society amount to 489*l*. and its payments to 513*l*., leaving a small balance due to the Treasurer.

Two Colporteurs have been constantly employed during the year. One has travelled through Hanover and East Friesland, and distributed 32,000 Tracts, availing himself also of every opportunity of selling Bibles and Testaments. He has collected contributions to the Society amounting to about 24*l*. The other, occupied chiefly in Rhenish Prussia, has distributed 46,791 Tracts, and collected about 36*l*. The expenses of the Colporteurs have been borne by the Foreign Evangelical Society in New York.

The Committee have offered to pay for translating and printing "The Happiness of True Religion," by John Howe. The whole grants to the Society amount to 190*l*.

In 1846 the Tracts published in German, Dutch, Polish, and Danish, amounted to 387,405; and up to August 1847 about 235,000 had been distributed. The sum of 100*l*. has been paid to the Hamburg Tract Society, of which a member of the Parent Committee has kindly contributed 50*l*.

Württemberg.

The Rev. Dr. Barth has reported the circulation of his works in the languages of India, China, and Greece. The Committee have sent him specimens of new works, and he has availed himself of casts of several of the Society's pictorial illustrations.

Denmark.

The friends at Copenhagen have reported, that in 1847 they published 10 Tracts, distributed among persons of all ranks and in all the provinces of Denmark. The demand for these publications has been much greater than usual, so that new and large editions of several were in the press.

The Danish Friends have made a remittance of 15*l*., a return of the sum advanced to them, in aid of printing Doddridge's "Rise and Progress," and Baxter's "Saints' Everlasting Rest," the sale of these works having fully paid all the ex-

penses of their publication. The Committee have voted to the Copenhagen Society stereotyped plates of four Tracts.

Norway.

The Society at Stavanger has recently printed "The Church History," by Dr. Barth, and also two new Tracts. Since the Society's formation in 1833 it has circulated about 127,658 Publications. Its operations have been much opposed, not only by the infidel portion of the people, but by many who call themselves Christians, because "the Tracts contain new doctrines," whereas they are the doctrines proclaimed by the Redeemer and His Apostles.

Sweden.

During the year 45,000 Tracts have been printed. These works have been extensively circulated, particularly among sailors, and are much appreciated by many of the people. "The Anxious Inquirer after Salvation Directed," is frequently inquired for: although the price is low, the people are unable to purchase, except to a very limited extent. The Committee have voted 25*l*., on the local friends raising the same amount. They have also voted stereotype plates of five Tracts in Swedish.

Russia.

During the year 1847, 16 new Publications were added to the previous list, namely, 11 Russian, 2 Esthonian, and 3 Lettish.

The issues for the year 1847 amounted to 144,924, and from the commencement 3,403,965. The works which have been printed have had an extensive circulation, and the friends at St. Petersburg "acknowledge, with humble gratitude, that the Most High has deigned to smile on their feeble efforts, so that they have abundant cause to take courage and persevere in the important work committed to them." The Committee have voted to the St. Petersburg friends 100*l*. in aid of their funds: and 2000 Tracts have been sent to Cronstadt, for circulation among sailors.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Aspect of the Country—Increased Salubrity.

THE Society's operations within the Colony have now been carried on

without intermission for upward of thirty years, without reckoning the long period during which the Chaplaincy of Freetown was held by the Rev. Messrs. Renner, Nyländer, &c. The extent of the Colony is limited, its extreme measurement being about twenty-five miles by fifteen. Its importance, however, as a key to the interior, and a nursery for future African Teachers of their countrymen, is now too well appreciated by all who take an interest in Christian Missions to need remark; but of its physical appearance perhaps a less correct idea is prevalent. A tropical country that has become the grave of so many devoted servants of the Lord hardly suggests the idea of picturesque and mountainous scenery; yet this is eminently the characteristic of Sierra Leone. The Rev. S.W. Koelle writes, on his arrival there at the close of last year—

The first impression which I received from the scenery of Sierra Leone was agreeably disappointing in a very high degree. Its notoriety for unhealthiness made me picture Sierra Leone to myself as a flat and swampy place, with only now and then a slight elevation; but instead of this I found it a very beautiful country, whose verdurous mountains and deep valleys may well remind one of some parts of Switzerland, and whose sloping hills cause one to think of some of the most famous agricultural districts in England and Germany. Yet charmed as the stranger may be, at first sight, by the considerable degree of beauty which nature has poured on this country, his first favourable impression will soon be strongly modified, and partially damped, when he finds, on even a superficial examination, that art has done so little, and especially that the hand of cultivation has visited only very limited spots. Much, indeed, remains to be done in this country by agriculture, and the temporal welfare of its inhabitants is consequently capable of considerable promotion.

The state of things which Mr. Koelle naturally regrets is, however, a vast improvement upon the past, when the country was entirely covered by "bush," from which

ascended, and hung over the land as a pall, the fatal miasma which consigned the early European Population of Sierra Leone to a premature grave. Such has been the blessing of God on even the partial clearing that has been effected, that upward of seven years have elapsed since the last death among the Society's Labourers in the Mission.

General View of the Society's Labours.

At the present time the Mission is perhaps in a more efficient state than at any former period, both as to the force employed, and the results of the labour bestowed. A good general view of the Mission is given in the following Annual Report of the Sierra-Leone Auxiliary to the Society, presented to a Meeting held at Freetown Feb. 15, 1848—

Within the Colony there are 120 individuals employed in this Mission, including 22 Europeans, of whom 10 are Ordained Missionaries. These occupy 14 principal Stations and 12 minor ones, making in all 26 towns and villages where Christian Instruction is imparted, and the Services of our Church performed.

The general attendance on the Means of Grace is most encouraging. Several of our Churches will contain 800 or 1000 people, and every Lord's-Day morning these are not only well filled, but some of them much crowded. A large number of the attendants are possessed of Bibles, Prayer-books, and Hymn-books, which they have learnt to read chiefly by means of our Sunday Schools, and thus are intelligent worshippers in the sanctuary. They are able to appreciate the beautiful Services of the Church, they can sing and pray "with the understanding," and not a few, we believe, pray also with the spirit.

The number of those who participate in the sacrament of the Lord's Supper is 1806: including Bananas and Ricketts there must be about 2000. These are chiefly Liberated Africans—a class of people who have valued the privileges conferred on them by the Society, and profited by them, more than any other class in the Colony. Regarding the former condition of these persons, and judging fairly of their present state, their moral and spiritual improvement we think

is quite equal to what might reasonably be expected. In so large a number, doubtless there are some who are only nominal Christians; but there are many we know who are devoted and exemplary. The power of Divine Grace has led many to cast away their idols to the moles and to the bats, to sit at the feet of Jesus, and learn of Him. The genuineness of this change has been testified both in life and death.

In addition to the Communicants, there are almost as many more who have enrolled themselves as Catechumens for Baptism and the Lord's Supper. These are also met weekly by the Missionaries and their Assistants for catechetical instruction. Great pains are taken, and they are greatly needed, to bring their dormant and untutored minds to apprehend spiritual things. We urge upon them to attend our Sunday Schools, and to exercise themselves at home, that they may learn to read; and when we meet them in the week, we seek, in the most familiar manner, to make them acquainted with themselves and with God their Saviour. From most of them we require, before they are baptized, as great an amount of knowledge as from the constitution of their minds it seems possible for them to attain: hence some of them are Candidates for many years. If we would receive men in their ignorance we might probably any day double our number.

There are connected with the Mission 17 Day Schools, containing 1636 boys and 1274 girls; total, 2910. Increased attention has this year been paid to the state of our Day Schools, by the appointment of two Clergymen as Inspectors, who will every year examine and report upon their state.

To the same general effect Mr. Koelle writes on his arrival—

I was indeed very much pleased to see that Christianity has already made such a great progress in the Colony. The necessity of building new Churches and Chapels, and of enlarging Educational Institutions, is certainly a good sign. The crowded Churches on Sundays, the fair attendance on Divine Service on weekdays, the hearty and unanimous responses to the Prayers, and the attention to the preaching of the Gospel, might perhaps afford scope for imitation to many a Congregation of the Mother Church. "Christianity has exercised considerable influ-

ence here, and the people conform, in general, to the laws of Christianity as much as in the better Congregations at home:" such must be the impression received by a Missionary on his first acquaintance with the Christians here.

We now take our usual review of the Mission, commencing with the

CHRISTIAN INSTITUTION.

During the former part of the period on which we are reporting, the Institution continued under the care of the Rev. T. Peyton, assisted by Mr. G. Nicol. On Mr. Koelle's arrival he relieved Mr. Peyton of the charge, and at the beginning of March Mr. Nicol left Sierra Leone on a visit to this country (p. 248). In October an examination was held, of which Mr. Nicol reports—

The Superintendent examined them for three days on paper, and expressed his general satisfaction with the answers to the questions propounded.

In consequence of the absence of the Principal no fresh students had been admitted, and the number was therefore reduced to three, the youths from the Grammar School having returned thither. Of the three Mr. Koelle writes in March last—

The behaviour of the students, both in and out of class, has been, upon the whole, quite satisfactory. They are pursuing their studies with willingness and diligence, and I can add, even from my short experience, not without pleasing success. I also trust that a work of grace is begun in their hearts, and am specially thankful when, now and then, I can perceive genuine marks of it.

With regard to agriculture we have not yet been able to do much. The chief thing was to get the bush cut down, which almost looked like a forest. To effect this, I employed the pupils half an hour every day, and at last, in order to get all the Society's property ready for planting in the next rainy season, hired labourers. Being desirous, also, of getting the students into the way of ploughing, I bought a pair of bullocks. The rocks and roots in the ground around the Institution are a great hindrance to ploughing, and a still greater Mr. Beale will remove by lending us his plough as soon as our bullocks are broken in.

Ere this, we trust, the Rev. E. Jones has arrived, so that the Institution will soon be replenished again with students.

Notwithstanding the utmost exertions of the Rev. J. Beale, the work at the new building proceeds but slowly.

GRAMMAR SCHOOL.

This School has continued under the superintendence of the Rev. T. Peyton, assisted by Mr. Maxwell until his departure for England with Mr. Nicol. In January last Mr. Peyton was visited by a serious illness, which deprived the School of his services for a month: with this exception every thing has advanced most favourably, and the School is full to overflowing. Mr. Peyton writes in March—

During the past quarter five pupils have been admitted, and three have left: one has been appointed Schoolmaster at Waterloo, another to a similar office at Hastings, and one is with Mr. Ashwood (p. 112) on trial to be trained for medical practice. The number now in the establishment is 54; of whom 21, including those on trial, are supported by the Church Missionary Society, 6 by the African Native-Agency Committee, and 27 by their own parents and friends.

During the past year the sum of 117*l.* 14*s.* 3*d.* has been received for pupils in the School, and paid to the Society: in the first two years the sum received was 152*l.*, so that in the last year there has been an increase of 41*l.* 14*s.* 3*d.*

The plan of instruction, and the course of study, have been, in the main, the same as those stated in the last Report; but in consequence of my illness the order of the School has been disarranged, and the progress of the pupils considerably impeded.

It gives me pleasure to state, however, that the half-yearly public examination, at the close of the last year, was respectable, which is enough for me to say. The students were examined three days in writing, and on one day there was a *viva voce* examination in the presence of their parents, a few of our Missionary friends, and a number of other gentlemen. The following were the subjects of examination—English Grammar, Writing, Mapping, Geography, Bible History, Practical Mathematics, and the Fourth Book of Euclid, and Grecian and Roman History. In Latin they were examined in Cæsar's Commentaries; in Greek, in Xenophon's Anabasis and a part of the Acts of the Apostles. His Excellency the Governor gave me 5*l.* for premiums, and His Honour Chief Justice Carr 3*l.*, to be laid out in useful books, and given to those pupils who had made the greatest progress in the subjects enumerated in the Examination Papers, which were submitted to His Excellency for inspection.

The number now studying Greek is 23, and Latin 13. The works which they are reading are, in Greek—Xenophon, the Acts of the Apostles, the Analecta Minora, and the Delectus; in Latin—Cornelius Nepos and the Delectus. The behaviour of the students has, on the whole, been very satisfactory. Two of the junior pupils have applied to be admitted to the Class of Candidates for the Lord's Supper, and two of the seniors have been received as members of the Mission Church by the Rev. J. Beale.

Regent-Square Sunday School.
At the same period Mr. Peyton reports of this School—
The Sunday School is in a very encouraging state, and the work of scriptural education is steadily progressing. The number on the books is 324—81 women and 243 men—of whom 256 are reading the Scriptures; a larger number than at any previous period since the School has been opened.

FEMALE INSTITUTION.

This School has been removed to Kissey, the house at Freetown, in which it was held, being needed for the residence of Mr. Ashwood, the medical adviser of the Mission. Miss Hehlen has continued in charge of the School, but has been hindered by her own ill health. With the general state of the School she expresses her satisfaction, and in her Journal the following interesting entry occurs—

Dec. 24, 1847—This evening we celebrated Christmas Eve. The bell having been rung, all the children assembled in the parlour, and great was their joy to find, under an illuminated Christmas tree, some presents for each of them. It was affecting to see the eyes of all fixed on this tree: at first they could say no-

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thing but "Oh! oh! how beautiful!" We sang some Christmas Hymns, and I related the history of the day, and asked the children some questions about it. I was much pleased with their answers. All hearts joined in prayer and thanksgiving to our Heavenly Father for sending His dear Son to us miserable sinners. With the beautiful hymn, "All the world give praises due," we closed the blessed evening.

Feb. 2, 1848.—To-day, after the lesson in religious instruction, all the children came to me, humbly asking whether I could not give them a secret place wherein to pray and meditate by themselves. Small as our house is for a family of seventeen persons, I found a little place. May the Lord pour out upon them and all of us the spirit of prayer!

It is hoped that more may yet be done for the education of young females, the subject having lately received special attention.

Inland Seas.

CHRISTIAN-KNOWLEDGE SOCIETY.
EGYPT.

Letter from the Coptic Patriarch.

THE following is a literal translation, made and sent by the Rev. J. R. T. Lieder, of a Letter in the Arabic Language, addressed by the Coptic Patriarch to His Grace the Archbishop of Canterbury, and referred to at p. 414 of our present Number, in acknowledgment of 500 copies of the four Gospels in Coptic, which had been printed at the Society's expense, and forwarded in the course of last year to the Patriarch, for the use of the Christians in Egypt.

From Petros, Patriarch of Alexandria, Egypt, and Abyssinia, servant of Jesus Christ, to the Lordship of his beloved brother in the Spirit, the Archbishop of Canterbury. May God the Most High keep and preserve him. Amen.

After presenting our salutation and hearty affection to your spiritual fraternity (may God the Most High guard it from all evil and harm) we state to your sincere and hearty love, that now in the most pleasant of times, and the best of hours, we were informed by our son, Mr. Lieder, of the succession of your Grace

to the ministry of the office to which you have been called by the Father of lights. This gave us great joy and delight, and our heart rejoiced thereat. But we felt a great grief for the death of His Grace who has received mercy, the Archbishop, your predecessor. And yet our grief turns to joy, as he is removed from a world of sorrows and misery to a world of bliss and eternity. May God the Most High, through His favour, extend your days for a long time in that office, and make you a blessed means of promoting true Christian Knowledge in perfect peace and tranquillity, as we hear of you good and agreeable reports.

We inform Your Grace, our Brother, that we have received the 500 copies of the Arabic and Coptic four Gospels. They are properly distributed, gratis, to every one that desires them. There have also arrived through our son, Mr. Lieder, 600 copies of the Homilies of St. Macarius in Arabic, which are also distributed gratis among such as wish them.

We pray our Lord and God to reward you for this with such things as *eye hath not seen, nor ear heard, neither have entered into the heart of man*; that is, permanent things for temporary ones, and heavenly things for those that are earthly, in the kingdom of heaven, in accordance with your desire and wish, from the favour of the Most High God, for your labours, which we hope to be one day, by His beneficence and goodness, rewarded in the world to come.

Moreover, you say that if we should wish to have more of the Coptic Gospels, after these are distributed, you would send us as many. We, our Brother, pray and beseech Christ our God to pour on you His spiritual benefits, and to keep you and prolong your period and your peace, out of the abundance of His grace and mercy, and that He may shed over you a shower of His heavenly blessings and divine favours. May you continue to be surrounded with felicity, by the grace of our Lord Jesus Christ, to eternity. And praise be to God for ever and ever. Amen.

The 8th of Bashans, 1565, Coptic era, or 15th of May 1848.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
PALLAM DISTRICT.

THIS is an important, though not

very extensive district, which was formed out of a portion of the Cottayam District about six years ago. The Station of Pallam lies about six miles from Cottayam, down the river, on the banks of which stands the Church, and the Missionary's house about a quarter of a mile distant. The population is not gathered in a compact village, but the inhabitants live in their own scattered cottages, each with a little enclosure or garden around it. There are two Out-Stations—Collatta and Changnacherri—included in the district, which is under the charge of the Rev. H. Baker, jun.

Report for the Half-year ending March 31.

I have long purposed giving you an account of what has been done in this district during the last two quarters, but have been delayed from various causes. The Congregation at Pallam have not greatly increased in number, but I believe are becoming more and more established in their Christian Character.

At Collatta the Congregation has nearly doubled itself. I do not find the people so desirous of learning as I could wish. It is too much as of old: one must needs look to his field, and another to his merchandise, and therefore cannot come. The Sunday Services are, however, well attended, the little Church being quite full; and I do not discover that any of the people apply to the Syrian Catanars to have mass said for them secretly; nor do they attend or celebrate the "Chatum," or annual feasts and prayers for the dead. Most of this Congregation being new members, we cannot expect much of them at present.

The Congregation at Vellatoorthe are principally "Thicken baughers," southern, or left-handed Syrians. They differ from the northern, or right-handed Syrians, in several respects. They themselves claim to be descended from the family of Mar Thomas, who emigrated from Syria, though this is denied by the northern Syrians. They have Churches and Priests of their own party, but cannot have the Metran of their side or baughum: they differ nothing in rituals or ceremonies from the northern, and form part of the same Church. They are, however, divided into seven families,

marry only in their own division, and do not admit converts into their Congregations, considering themselves superior in caste to those who do so. The Romanists have some Congregations among them; but I believe there have been only one or two families of them who have joined the English Church, till the Vellatoorthe Congregation was formed. I hope gradually to break through all their peculiar customs. I have already married a man from this baughum to a woman of the northern Syrians.

My new Congregation at Ericarte, a small village half a mile from Puthupuli, where there is a large and rich party of Syrians, now consists of twenty-five families. They have made but little progress, as a very few months have elapsed since they joined me. The principal man among them has very extensive paddy-grounds and pepper-gardens, and I have found his influence very usefully employed in checking any secret Syrian practices among those who have professed to have discontinued them. I hope much of this man, and cannot but think he is induced by a sincere love for the Truth to join us. We have commenced a small Church, with the permission of the Travancore Government, on a hill from which there is a view of two of my own as well as of the Cottayam Church. Service is now held in a shed, used also as a School on week-days. The Congregation always assembles upward of a hundred, and learn very readily.

I must now give you some account of Changnacherri, the most important of all my Stations, being the most populous, and entirely Roman Catholic or Mahomedan. I had supposed that all difficulties about ground for the Church had been obviated, as the proper Circar officers had declared that no objection existed: the owner of the ground had also consented to my occupying the site chosen. But one of my opponents discovered that the ruins of a small temple belonging to Kallee, which apparently no one had seen for years, it being covered with jungle, was peculiarly holy. The owner, as well as the Tahsildar, made objections; and, rather than dispute the point, although the ruin was at least half a mile distant, I bought a spot of ground near a mosque, better suited for my purpose, built the foundations, and raised them about a foot above the surface of the ground, and then applied to the Government for leave to

complete the Church. As the ground is my own, and the Church begun, I hope soon to complete it.

MAVELICARE DISTRICT.

This is a very large district, which commences a few miles to the south of Cottayam, and, beside extending both to the east and the west, reaches down toward Quilon. The centre Station is the large heathen town of Mavelicare, containing a population of more than 60,000 people. It was formerly the royal city, and still continues to be the residence of many members of the collateral branches of the reigning family of Travancore—a circumstance which gives a peculiar character to the place, favourable neither to morality nor to the friendliness of the population to Europeans. However, the Rev. Jos. Peet, who settled there with his family, the only European in the place, about nine years ago, soon acquired a firm footing and a friendly influence among the people. A great and remarkable work has been done there in the gathering together of a Christian and Protestant Congregation, amounting to 600 or 700 souls, from among both Heathen and Syrians. During the last year and a half Mr. Peet has been absent, in England, and his post has been held by the Rev. J. Hawksworth; but we are glad to be able to look forward to Mr. Peet's speedy arrival at his own sphere of work, as he has already sailed for India in restored health (p. 407). The district is so extensive, and already possesses so many important and growing Out-Stations, that there is great probability of its being shortly divided. Mr. Hawksworth has been assisted in his spiritual charge by two Native Clergymen—referred to in Mr. Chapman's Report of the Cottayam College, p. 397—the Rev. George Matthan, and the Rev. Jacob Chandu. A faithful picture of the Church and Mission-house at Mavelicare, and a notice of the district, appeared December 1846.

Visit to Chenganore.

Mr. Hawksworth, in a Letter to the Secretary at Madras, dated Nov. 26, 1847, gives the following description of a visit made to one of his Out-Stations—

Last Sunday I was at Chenganore, where a neat substantial Church has been erected. It was opened for Divine Service about six months ago, to the great joy of our people there, who had previously met together every Sabbath in a little olla School* among swampy paddy-grounds. The present Church is built on a hill, and the surrounding scenery is quite English. Owing to the difficulties raised, when practicable, by Brahmins and others, we are frequently obliged to select, as sites for Churches, pieces of ground altogether out of the way. This is to be regretted, on account of aged and infirm members of our Congregations, but it does not interfere with the attendance of others.

With the exception of two houses, erected since the Church was built, there are no dwellings near; but the elevated site renders it a conspicuous object a long distance off; and the stream of regular worshippers, every Sunday to be seen wending their way to the House of God, must be regarded as a rebuke by the lukewarm Syrians, many of whom do not attend their Church oftener than twice or thrice a year, and then only to see an exhibition of the Eucharist, and hear prayers in a language which they do not understand. The Heathen, too, may be led to perceive that ours is a religion which we love, and which, far different from their own, is worthy of being loved.

On my way home I had to pass through a sacred grove, composed of large trees and dense jungle, affording a harbour for snakes and monkeys, with which it is infested. These creatures are accounted favourites of Kalee, the goddess who is here worshipped in a small temple, and they are surely fit companions for this female demon, who is described as a mixture of mischief and cruelty. How deep the degradation, and how pitiable the state, of those who rely upon and worship the loathsome being close to this grove! Not ten yards from it lives a Syrian Christian. It might be expected

* A School-room built of palmyra-leaves

that he would at least maintain a *silent* protest against the heathenism with which he lives in such immediate contact; but, instead of this, he fires the gun on festive days from morn till night in honour of "the sanguinary goddess Kalee," and goes share and share alike with a Brahmin, a Nair, and a Chogan, in the offerings made at the temple. Thus the fetters of Heathenism are rivetted on its victims by a professing Christian. These things are well known to the Priests of the Syrian Church; but no one rebukes the offender. There is at present no one in the Syrian Church who feels competent, or called upon, to rebuke and punish such glaring misconduct. I went into this man's house to tell him of his sin; but he was not to be found. This case is but one of many of the same kind. Lately I saw a Syrian Woman who had been making offerings to Satan for the recovery of a sick child.

Visits, Conversations, &c., of the Rev. G. Matthan and the Rev. J. Chandy.

Under date of Aug. 12, 1847, the Rev. G. Matthan thus records a conversation with a respectable Catanar, which eventually turned upon the subject of the Reformation—

The hatred of the great body of the Syrians to Romanism is as deep-rooted as can be, though its origin is to be traced, not so much to a just abhorrence of the soul-destroying principles of Popery, as to a strong feeling of the injuries which they suffered from the Papists some centuries ago.

Aug. 15—I proceeded to Airoor, to see the Catanar of the place, after taking duty at Puwatoor. I was accompanied by a worthy member of the late Maramana Malpan's Congregation. The Catanar is a rare exception among his order, being in some measure faithful in the discharge of his duties. He expounds the Scriptures in Church every Sabbath, and has discontinued chatams and private masses, though much against his interest. We had a very interesting conversation on the sufficiency of the mediation of Christ, and of the nature and efficacy of the Sacraments, especially of the Lord's Supper, points on which we came to a perfect agreement. Holding forth Christ as our all-sufficient Saviour is, I think, the best method of attacking

the mediation of saints. Let Jesus be set forth in the meekness and loveliness of His character, as able and willing to save His people to the uttermost, and He will no more be regarded as a stern judge who will have no compassion on human infirmities, but will be embraced by His people as their faithful and merciful High Priest, approaching the Throne of Grace boldly through Him, without having any recourse to creature mediation.

The Rev. J. Chandy, in his Journal down to the close of last year, gives the following account of visits which he made to various places—

May 19, 1847—I arrived at Mavellicare, after a journey of forty-one days from Madras; during which time I and my friend and travelling companion, the Rev. G. Matthan, were mercifully preserved in health, and were permitted to see several villages and towns, several Missionaries and Mission Stations, of which we had before only heard or read. May the Lord strengthen and increase His Ministers to propagate His truth; and may His name be exalted and extolled above every other name!

Nov. 27—29 — At Thalawadie and Karakil. The Schools were examined, beside taking the Sunday Duties. Both the Heathen and the Syrians were spoken to on the way of salvation. The folly and sin of idol-worship and serpent-worship were the chief subjects of conversation with the Heathen. The subject of serpent-worship was brought into the conversation on account of the recent death, by the bite of a snake, of a Nair, with whose uncle I was speaking on the subject. He is a man of property, and annually spends a considerable sum of money in performing the customary rites of serpent-worship, for which he has several little houses or temples in his compound.

The Syrians asked me for an explanation of different things in the Bible; but when the subject-matter was brought before them, and the errors of the Syrian Church were exposed, they began to defend the errors of their Church by finding fault with the conduct of some members of our Church. Their design was to shew that there were errors in both Churches. I told them that I did not allude to the conduct of any individual

member of their Church, but to the errors of their Church; and that I was not willing to defend the misconduct of any member of our Church, but only the doctrines and practices of our Church; and that they ought to understand the difference between a good Church and a bad Church, and between the bad people of a good Church and the good people of a bad Church: still they were demurring.

Female Education:

We give a short notice of the Girls' School, under the care of Mrs. Hawsworth—

For several months past we have been much tried by severe sickness, chiefly dysentery, which has, I regret to add, caused the death of two of my girls in the School, and by which one, who had gone home ill some time ago, has also been taken away. Four other girls are at their homes just now, whether detained by sickness or fear of it I do not know. The number in the School is at present thirty-three.

You will doubtless recollect an interesting account* of a Brahminee Woman

* This account, given by Mrs. Hawsworth in a Letter dated July 15, 1846, is as follows—

"About six weeks ago, a Brahminee Woman, from near Kodawalanya, found her way into the compound: she said she had heard of the kindness of English people, and she came to see if we would be more kind to her than her own people were. It appears that about six months before that time, in consequence of a quarrel at her house when her husband was from home, she had left the house for two or three days without an attendant, and had subsisted upon beans, such as the Natives use for their curry. Her husband thought she must have eaten other food, in consequence of which she had lost caste; and, to receive her into the house again, he would have to pay several thousand rupees. She could not even enter her own mother's house without the whole family losing caste, or paying many rupees, which they did not choose to do; and she was left to exist upon two small measures of rice per day for herself and two children, one a girl of seven, and the other about a year and a half old. This she did for about six weeks, and then resolved to come here, as before stated. We made inquiries among her neighbours, and when we found her statement correct, we did not hesitate to allow her to remain. She appears to be a respectable, well-behaved woman, and, although perfectly ignorant about the Scriptures, she is anxious to be taught. She has already learned the Lord's Prayer and Apostles' Creed by heart, but of course she does not comprehend them as yet. She is also trying to learn to read, and in this I hope she will succeed, as it will enable her to understand many things much better than by merely hearing them. She is the

with two children being under instruction. You are aware they have been baptized, and you will be glad to hear that the mother has since been adorning her Christian profession by quiet and truly consistent conduct. It is this woman—whose name is Elizabeth—who has been called upon to mourn the loss of her youngest child, which entered into rest on last Sunday morning. She appears to feel what a vast difference there is betwixt the hope which the Gospel gives, and what would have been her only comfort had she remained in the darkness of heathenism—I mean, an offering of from twelve to thirty lights of oil to the deity she happened to be worshipping, in order that the departed spirit might be helped by them to find its way in another world.

We have thirteen boys boarders at present in the School, beside day-scholars.

TELOOGOO COUNTRY.

General Report of the Mission, by the Rev. R. T. Noble.

In a Letter dated Jan. 13, 1848, Mr. Noble thus reviews the proceedings in the Mission during the previous nine months—

The Telooگو Services have been regularly held twice every Lord's-day. Till lately, a version of part of the Common Prayer made by the late Mr. Reid of Bellary was in use among us. Now we have adopted a recent one made by H. Newill, Esq., of Guntoor. It has these advantages over Mr. Reid's—that it is more simple, and is printed in a convenient and distinct form. Some of its renderings are very happy and close. For every member of our little Congregation, who can read, to have his own book, which he may be taught to comprehend during the week, and so on the Lord's Day to join in the worship of God with understanding, is a gratifying step; and one for which we feel our obligation to

first female of the Brahminee Caste with whom I have had an opportunity of speaking on the subject of Christianity, as we have no access to their houses, and they are not allowed to come out. I am full of hope that God has gracious designs of mercy toward her; and how far she may hereafter be instrumental in teaching others of her class about the only Saviour we cannot say: I hope all things. Her eldest girl has been put into the School. Some of her relatives are officiating Brahmins in the temple at Trevandrum."

the translator for the pains he has bestowed in the version, and for the liberality which has induced him to print it, and to supply us with copies free of cost.

Several of our Tamul and Teloo goo Congregation have learned to sing two or three English tunes, viz. the Old Hundredth, Irish, and Islington in part; and I think we find this add, though our effort is still very lame, to the relief and refreshment of our minds in worship. We have abandoned all intention of introducing Teloo goo tunes and metres, and betaken ourselves to the laborious effort of teaching our Christian people European ones instead. We have done the same in our English School, Mr. Coombes shewing us the way. To about twelve of our young people he has taught, as a voluntary exercise in their leisure hours, several tunes, among which are our national air, and Cambridge New. They enter into the work with great spirit and delight, and acquire the tunes without much difficulty. We have now more than forty, in three classes, learning this happy and noble accomplishment. We hope to teach them methodically, and by note. There is among the Natives a strong prejudice against the acquirement: the cause may be, that hitherto, among them, singing has been much, though not exclusively, in the hands of dancing-girls, and the less respectable part of society. Hence I think it has been regarded as disreputable, and its acquisition as only another snare for the feet of the young.

The attendance on the Teloo goo Lord's-Day Service is, on an average, twelve adults, all Christians except four. Mr. Fox's Sunday-School boys have also attended since he left Masulipatam, and a part of Mrs. Sharkey's Girls' School.

Two Teloo goo, and one Tamul Meeting, have also been held, on different days in the week, for reading the Scriptures and Prayer.

We have about nineteen Protestant Adults, who attend our little Services. Within the last three years and a half we have baptized five adults, three of the Pariah Caste and two Soodras. You will ask, "But what do you say of the spiritual state of your charge? Have you any who lead a Christian life, who give evidence of a real change of heart, and adorn their holy profession?" I would reply with caution when I say, "I think we have." Some there are,

who, I feel good hope, are sincerely penitent for sin, and renewed by the Spirit unto faith in Christ—new men leading a new life. Others have a clear knowledge of the way of salvation, of whom I am inclined to think favourably. Of some, I must confess with grief, I have no ground for encouragement as to their present state. Some of the nineteen just named have only come to us lately, with the families in which they serve: others again, who bore a good character, and of whose spiritual state I had formed a favourable opinion, have quitted us on the removal of families from the Station.

It is with pleasure that I speak of Mrs. Sharkey's Day and Boarding School. It is the first of the kind ever opened here. Most interesting has it been to watch its opening, and struggles for existence. One day it would number four or five: this gave hope of advancement. The next day, however, all had disappeared. Again they returned with three or four more: and again all vanished. The numbers have ebbed and flowed repeatedly since June, when it was commenced. It now contains nineteen girls, two of whom are boarders. The neat appearance of some of the little girls at our Sunday Services is very pleasing.

There is also a small School in my own Compound, taught by one of our Soodra Converts, for the benefit of my servants, their children, and a few others. It contains nine adults and children. The instruction, of course, is very limited: reading Teloo goo and English, with the meaning of the lessons, writing, and arithmetic, is all that is taught. The Teloo goo Scriptures and elementary books of instruction, prepared by our brethren at Vizagapatam, are used in it. No School, however, of this kind, can flourish and prove a blessing unless it be actively and closely superintended by one of the Missionary Body, who must interest himself in it, so that both master and children may see that their progress is observed with attention, and will be rewarded with pleasure.

As regards our English School, matters went on quietly, after the examination in February last, till the beginning of June; when—in consequence of one boy in it seeking baptism, and another youth, not connected with it, breaking his caste and remaining in the School-house, where he had been some time previous in the ser-

vice of Mr. Coombes—in consequence, also, of the decisions of the Supreme Court at Madras relating to the Soodra Girls in the School of the Free Church Mission—and there may have been other causes—a considerable number of boys quitted the School, and among these some of the most advanced, and of the longest standing. Of these several have since returned. At the time of the withdrawal of as many as sixteen, it is an interesting circumstance that none gave up his books till required to do it by his family—some keeping them a whole month, in the hope of being allowed to return. An effort appeared to be then made to put down the School, by persuading the parents of those who still sent them to take their children away. After, therefore, allowing a whole month to elapse without admitting many fresh scholars, that we might not be obliged to exclude the old ones, should they be permitted to return, we admitted fresh applicants, taking back, at different intervals, some of our former pupils, so that our numbers increased to sixty-five; and another Monitor, who had been three years in the School, and had obtained a scholarship, was added, to assist in their instruction.

After a private examination of several days, the public one was held on the 10th of November. Colonel Johnson, Captain and Mrs. Croghan, Captain Taylor, Lieutenant and Mrs. Gibson, Ensign and Mrs. Somerville, among the Residents; and among the Natives, the Principal Sudder Ameen*, the Sheristadar of the Cutcherry†, the district Moonsiff‡, and other very respectable members of the Native Society, who had been especially invited, were so kind as to attend. The reading of a Psalm and Prayer commenced our proceedings; and every class was briefly examined in one or more of the subjects read. Among a number of Essays written by the first class since February last, two—one on the life of Abraham, the other on the life of David—were read by the first and second students. The one on the life of David was listened to with attention, and was considered deserving of a special prize. Beside these subjects, a life of Ram, the Telooquo Language, and an account of Africa, had

been set them for Essays.

There are still many applicants for admission. Of the sixty-five in the School at the last examination, twenty-eight were Brahmins, thirty Soodras, two Komities, four Mussulmans, and one Christian.

If you ask the state of our School, as a training for future usefulness and eternal glory, I have no glowing report to make. We sow in trembling and in tears, but in hope.

Do you ask again, "What appear to be the main hindrances to a progress in these higher, holier fruits of a sound education?" With the deepest humiliation I must confess that I fear they are in myself. There is a conscientious abstaining from the refreshments of European Society; a careful refusal of ministrations to the residents; a great desire to benefit and bless and save the Natives around me; and continued, steady labour; but that realizing sense of the value of the soul, and of the awful realities of eternity—that high and consistent standard of personal piety—that single eye to the glory of Christ—that affectionate pressing of the truth on the consciences of those around me—that daily wrestling in secret prayer, and close walking with God, which I know there ought to be—these essential ingredients of success are wanting.

We know we have your prayers, and the prayers of many; and we know that we serve the kindest and most forbearing Master. Else—painfully conscious as we are of our unfitness for so excellent and grand a work as the conversion of the Heathen to Christ, and every day made most painfully to feel that Satan stands at our right hand to resist us, to foil and to put us to shame—we should, rather than assail him in his strongholds, seek a less terrible conflict with evil, and a more peaceful and promising employment.

Again, do you inquire, "What are your wants?" In one word we may reply, "More Teachers, more Missionaries." As yet the Word of God is little known in the district around. The number of young people in our Schools is yet very small, and scarcely any provision has been made for the education of the lower classes, or their instruction in Christianity. Nothing has yet been effected for the female part of native society. Absolutely nothing for the Mussulmans. Scarcely any translations have been completed; no

* Chief Native Judge at the Station.

† Chief Native Officer of the Collector's Court

‡ A subordinate Native Judge.

original works written; nor can there be, till more Labourers are in the field to share and lighten the work.

But, beside Teachers of both sexes, we want to be quickened ourselves. We need a greater measure of the Spirit on us and our work. Under His influences few may achieve mighty results; and—while we return our most affectionate thanks to the friends of our Mission for their continued liberality, to which we owe so much—we would earnestly request that at least one day in every week they would grant us the benefit of their prayers for ourselves and our little flock, our Schools and our whole Mission.

Ceylon.

CHURCH MISSIONARY SOCIETY.
NELLORE.

Formation of an Out-Station at Copay.

OUR readers will remember that the Rev. R. Pargiter was placed in temporary charge of Nellore during the interval between the Rev. W. Adley's departure and Mr. O'Neill's arrival. On Mr. O'Neill taking up his residence at Nellore, Mr. Pargiter removed to Chundicully, now provided for by Mr. Johnston's return thither. We are happy to say, however, that Mr. Pargiter will remain in connection with the Society, undertaking the formation of an Out-station at Copay, in the vicinity of Nellore. He writes from his new Station, Dec. 9, 1847—

We arrived here on the 11th ult., before the commencement of the rains. I hold Service on the Lord's-Day morning, at half-past eight o'clock, in the verandah of the house, the only suitable place we have at present, and I am thankful to say it is well attended. In addition to the School-children there are from 30 to 50 adults generally present, and, though all heathen, they manifest a great desire to hear the Gospel. For some time past there has been an evident disposition manifested to become acquainted with Christianity, whether from disinterested motives or otherwise remains to be proved. We are glad, however, to catch hold of any indication of good, and if we can secure the attendance of the people on the Services of the Gospel there is a
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hope of their salvation. The heavy rains have prevented me from attending the Out-school Meetings since my arrival. From these Meetings I expect considerable good to arise. The Services partake more of a colloquial nature than the regular Services of the Lord's Day, and by this means truth is very frequently elicited, and the views, and feelings, and opinions of the people are more easily ascertained. Experience has proved to me that we must not depend for success and great results on the regular Services of the Lord's Day. These are of essential service to the Native Christians and servants of the Mission; but, if the Heathen are to be brought out of their native darkness, the villages and hamlets must be thoroughly fermented, and *precept upon precept, line upon line*, enforced and explained. There is so much to undo before any thing can be commenced in the way of actual progress: their loved polytheism, their cradled superstitions, their utter disregard of truth, present no slight barriers against the reception of the Gospel. But labour and toil, in humble dependence on the assistance and blessing of God's Holy Spirit, can and will accomplish mighty achievements. We go not to a warfare at our own charges. The work is God's, and the success belongs to Him too. His Word and promise cheer and support the mind amidst the palpable darkness and degrading superstitions which surround us. And we cannot but regard the good which has been accomplished, small though it be, as a pledge of future success, and as the first-fruits of an abundant harvest.

COLOMBO.

Earnest Appeals of the Bishop of Colombo for an increase of Labourers.

We now give some of the appeals made to the Committee by the Bishop of Colombo. In a Letter dated Kandy, Feb. 8, 1847, his Lordship writes—

I am firmly convinced that no large ingathering can be looked for without a more systematic and enlarged effort. At present we are only maintaining occupied ground; and while openings are occurring on every side, we have neither means nor men to devote to the holy cause of Christ and of His Church. Only last week a Singhalese Modeliar—or Native Headman of a large district, containing 30,000

3 L

people, with about 300 Protestants residing in it, a remnant of the conversions under the Dutch Rule—applied to me. He proposes to build a Church and a School, if I can send him a Clergyman, only occasionally to officiate. He resides here in Colombo, for the sake of the Church Ordinances; but promises to go himself, with all his family, to live among the people whom he is desirous of leading, as well as instructing, in the way of salvation. How grievous and heart-trying it is not at once to close with such an offer; to begin, to carry on, and to perfect, as far as human instrumentality can, so great and good a work. I shall do, of course, all I can to help his holy enterprise. One European Clergyman, and four or six Native Catechists, well trained and well guided, would occupy the whole district. But where are they to be found? Cotta does not provide them, and nowhere else can I look: and so the work must flag, perhaps fail altogether. But should it be so? Can you not do more than you do? Is the cause of our Master to sink for want of men and means to carry it on? Are not these the very openings of Providence for our guidance? and yet they are presented to us in vain.

Again, in a Letter dated Nuwera Ellia, Feb. 18—

I have now been through my whole Diocese. I am much encouraged, but more humbled, by what I have both witnessed and felt. I see, almost everywhere, how much less we are doing than others have done before us. The Dutch, with a less pure faith, shewed certainly a more lively zeal for the good of those confided to them by God. Their system was doubtless, in many respects, a most exceptionable one; but none can censure their ungrudging expenditure for good, as of dwarfish or stunted proportions. The ruins of their sacred buildings are monuments of our shame. Within this last week a large and populous district, about twenty-five miles in extent, has been traversed by one of my most estimable and valued Assistants. In it were pointed out to him nineteen different Stations, in all of which, under the Dutch, were Schools and Churches, to which were appointed regular Teachers and Preachers. In this same district I have under me one Native Catechist, appointed by Government, who cannot either write or speak English. Can you wonder that in such a

district the teeming population is more Buddhist than Christian? that the Christians among them are nominally so only, having perhaps been baptized, and left ever since to the practices and influence of a countless, but ignorant and cunning priesthood? They are, in fact, all Buddhists. Their fears in sickness, under the influence of a blind astrology, make them so: their ignorance keeps them so. To this I have nothing to oppose; though prejudice against Christianity they have little, and I believe as little in favour of Buddhism. They are the slaves of their own fears, and the craft of their Priests.

Again, only yesterday, a vast field was opened before me—a wide extent of country, densely populated, within fifteen miles of Colombo, without any spiritual instruction, almost without education of the simplest kind. Their influential people apply to me to do ANY THING for them: they will give ground, subscribe for Churches and Schools, and build them for themselves, if I will but send them Clergymen and Teachers. But where can I find the men or the means? Cotta will not supply them, and what then is to be done? And this for a population in a single district of 40,000. Can we hear these Native Singalese call upon us to help them, and turn a deaf ear, an empty hand, and an unmoved heart, toward them? Not waiting, too, for us to go among them, but praying us to come. I want at this moment two Clergymen and six Catechists for this single district.

In less than a month, March 13, his Lordship writes from Rambodde—

Since last I addressed you, another opening has occurred in a large district, which I must, in discharge of my own conscientious obligation, lay before your Committee. Yesterday tidings reached me of an intended deputation, waiting only my return to Colombo, of not fewer than 24 Headmen of an extensive range of country, with a Petition—signed, I am told, by more than 2000 persons—entreating me to send Clergymen among them, and proposing at once to build three Churches, and do what they can toward the maintenance of Clergymen when sent. From Natives, of course, much in this way could not be expected. Their own wants are so few, and so easily supplied, that they can have little idea of many things necessary to European habits. But still, such as it is, I present it to you.

The fact is as heartening as it is striking. The Native Singhalese, unmoved by any, but from a sense of their own need, apply to me for Christian Teachers. They do not wait to be pressed: they ask it spontaneously. They offer not welcome only, but every aid in their power; and this, too, by hundreds—I might almost say by thousands. Shall they ask us in vain?

Before the end of the month another case arose, and is thus stated in a letter dated Badulla, March 27—

I am writing to you from a place where the Buddhists themselves have proposed to build a Christian Church. Rather more than a year ago, a very estimable public officer of the Government died suddenly in this district, of which he had the charge. Respected by the Europeans, and revered by the Natives, he was held in honour by all; and very soon after his death a Public Meeting was convened to express affectionate regard for his memory, and to propose some tribute by which it might be perpetuated. At the suggestion of the chief Native Headman present, and seconded by the unanimous assent of all the Natives, of every rank, it was determined that this tribute should be a Christian Church, for the benefit of the town and district of Badulla, the residence of the late Major Rogers, the seat of Government, and Capital of the Province of Ouva. Whether this augurs any desire or readiness on their part to receive or listen to the truth of God, taught in the Church to be built by themselves, I will not, in the want of other evidence, assert; but it very clearly betokens an absence of all bigoted attachment to their own faith as Buddhists, and opens a door for us in our Master's work, of which, if we are faithful, none can tell the amount of blessing that may be vouchsafed to us; and of which, therefore, we are, in the discharge of a plain duty, bound to make the most advantage. But how can I do so without help? Of what use will the Church be, when built, if no Missionary is stationed, no Preacher sent there? Will it not be rather a monument raised to the shame of a Christian people, than to the glory of the Christian's God? To whom can I open this matter but to you? Whom can I ask for help but your Committee?

The last extract which we give is from a Letter dated Colombo, July 5—

Imagine to yourself 1500 Buddhist Priests assembled together at Kandy to receive new robes from the head of the chief temple; and then weigh in your mind the probable influence of our own scanty band. This occurred but a week ago. And urgent as I have been upon you, I am bound in conscience to be more and more so. The Government are about to take, at once, decided steps to remedy the existing evil and shame of our connection with the idolatrous superstitions of the Singhalese. It may not obliterate the reproach of our past Government, but it will avert its continuance. It will be a galling blow to them, and frustrate not a little the existing influence of their crumbling power. Surely we ought to follow up the measures of the Civil Government by an increasing effort for their spiritual advancement. To little purpose will Buddhu be discouraged, if Christ is not preached; *and how shall they preach, except they be sent?* To whom then can we look but to you? Our advance should be in a parallel line with that of the Government of the Colony. *Novi reges, nova leges.* If the iron grows cold, we shall strike in vain: we shall be able neither to shape nor to weld it. But if you enable us to act at once, to enter more largely on the great work, to take up the unoccupied ground wherever openings present themselves, we may hope to do something for the glory of our Master.

We wish we could close by stating that the Committee had been able to comply with these spirit-stirring appeals; but the paucity of suitable Missionary Students, the claims of other Missions, and now the inadequacy of the Society's funds, render any present enlargement of the Society's Ceylon Mission out of the question. They can but lay the case before British Christians, and entreat their help and prayers in this most urgent case.

New Zealand.

CHURCH MISSIONARY SOCIETY.
MIDDLE DISTRICT.

THE Middle District occupies the isthmus which connects the north promontory of the North Island with the main part of that island, together

with the north-west portion of that part.

OTAWAO.

This place lies still further to the southward, upon the river Waipa, one of the main branches of the Waikato river. The district is visited by Mr. Maunsell, but is under the immediate charge of Mr. J. Morgan. We give the following passage from his Journal.

Pleasing State of the People.

Jan. 21, 1847—Early in the morning I rode over to the Wanake, to meet Mr. Maunsell. Here he baptized the adults and children, and administered the Lord's Supper to the Communicants. The total number baptized in my district during this visit is 93—50 adults and 48 children. The total number of Communicants has been 134, which is an increase on the past year. It is pleasing to see so many brought into the Church of Christ, and bowing around the Lord's Table; but it is still more so to see a reviving among some of the little Congregations, manifesting itself in increased diligence in their attendance upon the public Means of Grace, frequent meetings among themselves in social prayer, a profession of penitence for their sins, and a desire to seek the Lord in private. Should this work, which is just beginning to manifest itself, be of God, I shall indeed have reason to thank Him and take courage. May He be pleased to prosper His own work, and pour down His Holy Spirit upon us and the people!

Feb. 4—I went to Ngauhuru. Hakopa had just returned from Puketi, at which place, according to his suggestion, a party of about forty of the Ngauhuru met yesterday for social prayer, reading the Scriptures, &c. The object of the Meeting was to implore the Lord to revive His work among them. May our Heavenly Father deepen His work in their souls!

TAURANGA.

This Station is the head-quarters of the district and archdeaconry of that name; and is under the charge of the Ven. Archdeacon Brown and the Rev. C. P. Davies. It is situated on a small inlet on the western side of the Bay of Plenty, looking north-

ward. This inlet has been, for many years, the resort of American and English whaling vessels, and consequently deserves the character which it has obtained in the opinion of Natives, of being a more than usually dissolute neighbourhood.

Commercial Intercourse with Europeans.

The Natives are numerous, and in consequence of their commercial intercourse with Europeans are in comfortable circumstances. There are also several English traders settled there. The articles of traffic are pigs, corn, and potatoes, given in exchange for European goods: these latter are sometimes carried inland by the Natives, and exchanged with their countrymen for native articles, such as birds' feathers, used in adorning their canoes, and as ornaments for the head, and fine mats made of the bark of a tree. This intercourse with Europeans, though productive of improvements in civilization, is far from beneficial. In illustration of this fact we make the following extracts from the Journal of Archdeacon Brown—

Sept. 12—I went on to Te wera a te Atua, calling at Wareturere. At the former place the Natives are more regular in their attendance on Schools and Public Service; but their thoughts and conversation are too much absorbed with the purchases made by them at Auckland, while their journeys thither occupy far too much of their time, to the neglect of their families, and the neglect too, I fear, of the Means of Grace. But for these circumstances we should derive more unmingled pleasure from their advancing civilization. In their burying-ground they have some very respectable imitations of the tombs which they have seen erected to the memory of Europeans, and made, in part, of boards sawn by themselves. They have also a stock-yard and calf-pen for their cattle, and are in treaty with a millwright for the erection of a water-mill, as they find that they can grow corn to any extent, and with little labour compared with that necessary to raise sweet kumera.

Missionary Journeys and other Labours.

Archdeacon Brown has occupied

a large portion of the year ending June 1847 in travelling from one part to another of his large and populous archdeaconry. In these journeys he has visited numerous Congregations in their own villages, and, after holding Public Worship, and spending some hours in instructing the adults after the Service is over, in the usual school subjects, he has been usually engaged in examining in detail the cases of the Candidates for Baptism and for the Lord's Supper, in baptizing infants and adults, in settling disputes and cases of backsliding in the Congregation, and in examining into the conduct and teaching of the Native Catechist, under whose more immediate charge the Congregation is placed.

The total number of Natives attending Divine Service at Tauranga is as great as in preceding years; but even the blessing of peace has this attendant disadvantage, that the Natives, instead of assembling in compact bodies in their Pās, as they used to do during the war, are now scattered in small bands in the woods, where they still hold their Sabbatical Services, but are removed from the constant ministrations of their spiritual teachers.

Archdeacon Brown, during a visit to Matamata, writes—

Sept. 15 — In the afternoon I baptized 6 adults and 9 children, and administered the Lord's Supper to 19. The Natives, as a body, are in a less satisfactory state than they were. One of the baptized Natives has lately taken two wives; and another, with scarcely any provocation, has shot a female slave. I had, however, a very interesting conversation with Ngara, who has for many years attended Public Service, but never offered himself as a Candidate for Baptism, although his wife and children have long since been admitted into the Church by that rite. He said that his conscience struck him when he saw the baptisms this morning, and he thought that perhaps he should be cut off before another opportunity arose for his being baptized. He alluded to the death of several of his children, and said that his heart rejoiced on their account; but it was very dark

when he thought that they were gone to a place into which, in his present state, he could never enter.

Conversation with Travelling Companions.

This conversation occurred during a long journey inland.

Nov. 17—My travelling companions kept me talking throughout the day, explaining passages of Scripture which they found it difficult to understand; among others, *Salt of the earth; Strong meat; Keys of the kingdom of heaven; If so be that being clothed we shall not be found naked.* From the latter verse, the Native who, ignorant of its meaning, had asked me for an explanation, had drawn, nevertheless, an important lesson. "I thought," he said, "of a man travelling through a desert country: he sees signs of a coming storm, and hastens to build himself a shelter, that he may not be found naked and exposed to the rain. Another sees the same sign, but travels on till he is overtaken by the rain, and, not being clothed, not having any shelter, he shivers and dies. So a man travelling through the world sees the clouds of God's anger against sin arising, but, taught by his lamp"—a common expression of a Native for his Testament—"he covers himself with faith in Christ, and is not found naked in the storm; while another man sees the same signs, but, knowing nothing of Christ, he seeks no cover, but travels on naked in his sins, till, overtaken by the storm of God's wrath, he perishes everlastingly."

Labours of the Rev. C. P. Davies.

Mr. Davies has occupied his time in visiting villages near Tauranga. At the close of the year 1846 the Local Committee of the district decided upon the establishment of a Boarding School at Tauranga, to which Mr. and Mrs. Davies were to devote a considerable portion of their time. Regarding this School Mr. Davies expresses a hope that great benefit will be derived from it. Indeed, the Missionaries generally lament the state of ignorance in which the children are growing up, arising from the want of regular and well-conducted Schools.

ROTORUA.

This Station lies about fifty miles

due south of the preceding one, and is situated on the borders of a large lake of the same name, famed in New Zealand for the beauty of its scenery, and for its numerous springs of boiling water. These last are of great value to the Natives, who are able to indulge themselves in a hot-bath, and to boil their potatoes, without the trouble of lighting a fire. The district is very extensive to the west, south, and east. The progress of true religion seems favourable, though marked by no peculiar features.

Native Calls on a Missionary's Liberality.

The following passage from Mr. Chapman's Journal exhibits the hospitality which a Missionary has to shew, as well as some of the opportunities which he possesses thereby of giving instruction to his people.

Oct. 24.—Very busy getting in our potatoes, this being our great planting season. I am trying to relieve myself from the heavy burden of purchasing so much, as my consumption of this article is very great. From being surrounded by so large an out-district I am constantly full of visitors—some for instruction, some for advice, some for medicine, some travellers. Then we have sick brought to remain; and then my Establishment of working women and school-children (girls) and about four men and boys: these, altogether, average about twelve. Thus, from one cause and another, my consumption of potatoes alone is not less than 800 baskets a year, each basket weighing about 60 pounds. The sick, who come to remain, are only partially fed, according to the nature of their disease. These have flour, bread, rice, tea, pork, &c., occasionally a little wine; and sick infants, and very sick adults at a distance, have small supplies of flour and sugar, and slices of bread when asked for. Attention to these little matters takes up much of Mrs. Chapman's time, and they break in upon every other duty. Regularity is unattainable. The daily expense incurred is very little, yet thrown into a weekly amount, and multiplied by fifty-two, it is considerable at the year's end.

Huihuinga at Ohinemutu.

Mr. Chapman has also other fa-

vourable opportunities of meeting his people assembled together, which he has himself grafted upon an old native custom. The meeting is called a "Huihuinga" (gathering together).

Dec. 1—I received an invitation from the Teacher of Ohinemutu to attend a Huihuinga of Warekura (Christians). The visitors are invited to come on Saturday and remain till Monday morning—food, and every possible preparation, to be made on the Saturday.

Dec. 5—I left home for the Huihuinga, and reached in time for Evening Prayer. About 200 were present. It was very gratifying to see little parties, after the Evening Service, squatting in groups, chatting, as happy as warm weather and plenty to eat could make them. Their New Testament had done this for them.

Dec. 6: *Lord's Day*—I held Morning Service, the Chapel being filled to suffocation: about 320 attended. The people entered by tribes, their Teachers heading them; these being marshalled, on reaching the doorway, by the Teacher of the place. Nothing could be more orderly. I preached to them Jesus, and they were very attentive. After Service all were arranged in double rows, and abundance of food placed before them: the same had been observed at breakfast. The food was cooked in the boiling spring close at hand. After dinner we had School, which 275 attended. I questioned the children upon the Trinity, and found a few who had a clear knowledge on this head—and but a few. The Teachers took the other classes—Catechism, and reading the New Testament. I then held Afternoon Service, and baptized nine children. I was very thankful to see so good a day, and pray God to feed these infant Churches with the *sincere milk of the Word*.

Contrast between two Parties of Natives.

The word "Warekura" is used to include all those who side with or join the Protestants, baptized or otherwise, as distinguished from the "Kainga-maoris," or Heathen, and the "Pikopos," or Papists.

Sept. 25—I reached Kenana, and found the Warekura here—a new Settlement—sitting quietly under the care of an old Teacher of mine, Hakaraia, not much ad-

vancing in better things. This party have been dispersed these twenty years by former wars, and the remaining few are now seeking to establish themselves in the home of their fathers. I held Service with them, and stayed the night. Long, long conversations—willing to hear, and very desirous to rise a scale higher in society, but how? No system, no laws, no leader possessing authority—their principal Teacher, Hakaraia, obeyed just when it suits them. One quarrelling about pigs, another about the boundary of land he has no use for, and never will have: one for going to the right to locate, another to the left: one for disputing with a neighbouring party about their right there at all, another threatening to join them if they are not allowed to remain. So it is: all very good men, and perfectly quiet when there is nothing to disturb them. How this country will be brought into order I cannot even imagine. These people are surrounded—about a hundred of them altogether—by a ten miles square piece of land, having an endless forest adjoining it, beautifully situated, and fruitful land, with a fine deep river running into it, and emptying itself at Maketu—yet almost garmentless, and in the spring almost foodless!

The second party, whom he met with at Tapahoro Pa, on Tarawera Lake, was more satisfactory, although at the same time a curious one.

Oct. 10—Morning Prayers. A restless day—all coming and going. Several little parties expected, and some preparations making for their reception. Food also preparing for the Sabbath; firewood getting in; potatoes to fetch from cultivations some miles inland. I made several attempts to instruct, but to little purpose: every body had every thing to do, and seemed determined to do it. Then

so many questions, with hardly time to wait for an answer—then a good-tempered consciousness of my “must be pleased with them: have all turned ‘Warekura.’” Thus I seemed in a kind of busy idleness all day. *All things to all men if by any means I might gain some*, is indeed rule and practice in such a position. Evening Prayer, &c. as before—73 crammed into the house.

Oct. 11: *Lord's Day*—I held Services and School. I formed a large class of the most uninstructed, and endeavoured, in the plainest way possible, to instruct them in the leading doctrines of our holy religion. Two Teachers from a neighbouring Pa, both of whom have perseveringly visited this place, met me here, and these greatly helped me to-day, among so many Inquirers. I was much pleased with Kakukore—a young man about four and twenty, with three wives—the son of the principal Chief. He appears to be of a most ardent disposition, and has already made himself notable for his bravery in native quarrels. He freely acknowledges the evil of all this, and declares his full determination now to follow, with equal energy, that which is good. The matter of his wives will be a serious affair by-and-by. He has already taught himself to read a little—well enough to make out what he is reading about. The duties of this day rather tired me. The principal Chief and his wife took a tea supper with me in my tent at its close, and, as the old man seems desirous of instruction, I had thus an opportunity for some good chat with him. Altogether this seemed a good day, and I bless God for the circumstance of finding myself altogether in the possession of this place. I wish they could receive more attention.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—We have to announce with deep regret the death, on the 14th of October, of the Rev. Henry Watson Fox, A.B., whose appointment to the office of Assistant Secretary of the Society was reported in our Number for July last. He had entered upon his duties with an efficiency and zeal which inspired us with bright hopes of his future usefulness to the cause of Christ. He had, with

lively interest and enlarged expectations of success, taken part in the preparatory measures for the celebration of the Jubilee. But in the midst of his activity, it has pleased God to call him from us into His own glorious presence, to enjoy the rest which remaineth for the people of God. We trust on a future occasion to be able to lay before our Readers some account of the calm and cheerful welcome with which he received the summons of his Lord,

and the radiant hope with which he anticipated the celebration of a better Jubilee above. Amid a very wide circle of personal friends, it cannot fail to mingle with their Jubilee rejoicings thoughts of things unseen and eternal, especially of the final Jubilee, when parted friends shall meet again, and the redeemed of the Lord shall assemble *from all nations, and kindreds, and people, and tongues*. We trust, also, that all the friends of the Society will be stirred up to pray to the Lord of Missions, that He may be pleased to repair our loss by again providing for the management of the affairs of this great Society a man *meet for the Master's use, and prepared unto every good work*. And thus may our eyes, at this season especially, be the more turned away from all dependence upon human aid, and worldly advantages, to the hand of the Lord.—The Committee have lately received very valuable presents of books suitable for distribution in the Missions. Sir R. H. Inglis, Bart., M.P., has presented 300 copies of "The Family Commentary on portions of the Pentateuch, by the late Henry Thornton, Esq., M.P." the first Treasurer of the Society, "on the part of the family of the late author." The Archbishop of Canterbury has presented 100 sets, three Volumes each, of his "Exposition of the Acts and Apostolic Epistles." In each case a subsequent edition of the work had left a stock of the former edition on hand. Mrs. Kennion also, widow of the late Rev. T. Kennion, of High Harrogate, has presented to the Society 200 copies of her husband's Volume of Sermons. By these gifts the Committee will be enabled to present to the Native Catechists, able to understand English and to appreciate the works, a present of five valuable books during the Jubilee Year.—The Rev. John Thomas and family, with Mrs. Weiss, widow of the late Mr. J. M. Weiss, sailed from Madras on the 6th of April; and safely arrived in London on the 25th of September, having been mercifully preserved while in imminent danger of shipwreck in the Mussul Bay on the Coast of Africa.—Mr. James Stack with his family, on account of his serious indisposition, left New Zealand in November last, and arrived in London in May 1848.

London Miss. Soc.—The Directors have resolved, after much deliberation, to send a Deputation from their body to visit the Stations of the Society in South Africa. They have adopted this measure in harmony with the earnest wishes of some of their best friends in the Colony, and on the ground of the various and important matters which require personal inspection and communication; and they have felt that the measure is the more urgent in conse-

quence of the enfeebled and precarious state of health of their venerable friend the Rev. Dr. Philip. The Directors, after mature consideration, have invited the Rev. J. J. Freeman, Home Secretary of the Society, to undertake this service; and they are gratified to state that he has acceded to their request.—On the 21st of August Rev. Edward Porter, with Mrs. Porter and two children, returning to Cuddapah; Rev. James Sewell and Mrs. Sewell returning to Bangalore; embarked at Portsmouth.—The Rev. George Mundy, formerly of Chinsurah, embarked with Miss Mundy, September 7th, at Portsmouth, for Calcutta.—Mrs. Cox and two children arrived in London, from Trevandrum, *via* Colombo; and Mrs. Pettigrew, from Berbice, on the 13th of September.

SOUTH AFRICA.

London Miss. Soc.—It is with deep regret we announce the death of Mrs. Anderson, the beloved wife of the Rev. W. Anderson of Paalsdorp Institution. She expired, after a very short illness, on the 23d of June, at the age of 72 years. This exemplary woman had shared with her now mourning partner, for the long period of forty-two years, in the toils and anxieties attendant on his Missionary Labours.

NEW ZEALAND.

Church Miss. Soc.—Mr. Charles Baker, in a Letter dated Waiapu, April 3, 1848, communicates the painful intelligence of the death of the Rev. Charles L. Reay, M.A., at that place, on the 1st of April. Mr. Baker gives the following particulars respecting that event—"You will be concerned to hear that another afflictive circumstance has brought me to this Station. The Rev. C. L. Reay had been ailing for some time, but still was not disabled from his duties until within a few weeks. On the 29th of March Mrs. Reay despatched a messenger in great haste to inform me of Mr. Reay's serious illness, and requesting me to hasten to Waiapu; and though three days' ordinary journey I reached it on the first of April by horse. But I was too late to see the end of our brother. He had departed this life the day before my arrival. I yesterday committed his body to the earth 'in sure and certain hope' of a joyful resurrection at the last day. A great concourse of Natives attended the funeral, and all the European Residents were present. He did not leave us without a very conclusive evidence that he is gone to glory."

NORTH-WEST AMERICA.

Church Miss. Soc.—In July last the Rev. J. Hunter was united in marriage to Miss Ross, by the Rev. J. Smithurst, at Norway House.

* * Our Readers are aware that our Numbers have hitherto been published on the last day of the month. Nearly all Monthly Publications are now issued on the first day of the month whose name they bear: as, however, some inconvenience arises from our continuing a different plan, our Number for the future will be published on the first day of the Month, and bear its name.

Missionary Register.

DECEMBER, 1848.

Biography.

OBITUARY OF REV. JOHN LOCKE,

MISSIONARY AT GRAHAMSTOWN, ONE OF THE LONDON MISSIONARY SOCIETY'S STATIONS
IN SOUTH AFRICA.

A FRIEND of the late Rev. John Locke, writing on the 13th of May, gives the following account of his last hours:—

I have the painful task to inform you that dear Brother Locke departed this life at Port Elizabeth on Sabbath Morning last, and was buried here yesterday. His proposed voyage home was interrupted by the wreck of the vessel in which he had taken his passage for his native country. His luggage was on board, and he had made all arrangements for departure on the following day. But God's ways are not our ways. A violent storm arose, the ship was driven on shore and soon became a wreck. During this time poor Mr. Locke, and other friends, visited the spot with a view of saving his goods, when, I believe, he caught cold, as he was shortly afterward attacked with dysentery, and after suffering for about three weeks left this world in the full hope of a glorious resurrection.

On hearing of his illness I hastened to Port Elizabeth, a distance of about 100 miles, and found him much worse than I had expected. From the time he was taken ill, he never entertained the smallest hope of recovery; and from the report of his medical attendants, after a post-mortem examination, little hopes could be entertained of his reaching home, had he been permitted to embark in the state of his health on leaving Grahamstown.

During the whole period of his illness he manifested the greatest tranquillity of mind. Never have I been more impressed with the infinite value of the glorious Gospel, than in observing its effects on the mind of our beloved brother. On one occasion he said, "I have no rapturous feelings, but the same confiding reliance upon the merits of my Saviour which I have been accustomed to enjoy." On first seeing me after my arrival at Fort

Dec. 1848.

Elizabeth, he said, "You have come to my funeral." "I hope not," said I, "we cannot spare you yet; but if so, is it not all well?"—"All well," he exclaimed, "long ago. I repose on Christ as my foundation. I have exhorted my people to do so. I exhort them to do so still." He left his family and friends without regret, having again and again committed us all to the care of our Heavenly Father. He died, at last, without a single struggle, literally falling asleep in Jesus. Oh, blessed, blessed indeed are they who die in the Lord! This event has excited universal regret throughout the whole Colony, for Mr. Locke was very much beloved. Mrs. Locke, supported by the consolations of the Gospel of peace, bears her trial with the most exemplary resignation and fortitude.

The concluding statement is from one of the Missionaries at Port Elizabeth, Mr. Passmore, who adds—

From the very first, he said that he should not recover. His presentiment was verified: although every thing that affection or medical skill could suggest was done for him, yet nothing could stop the progress of the disease, and on the Sabbath Morning of the 7th instant, eighteen days after he was attacked, he breathed his last.

His patience under his extreme sufferings was very great. He was not able to converse much; but we could often hear him repeating some of the promises, or parts of hymns which contained some cheering truth. During one of his intervals of suffering he said—*When thou passest through the waters I will be with thee.* Once, when he appeared almost overcome with pain, I said to him, "What

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must be the condition of those who, equally afflicted with you, have no God to whom they can look for support?" when, turning to me, he replied, "Awful, awful indeed! mine is nothing to theirs." Sometimes he would say—"It will soon be over—it can't last long." At an early period of his illness I suggested to him that I hoped, with God's blessing, soon to see him raised up again, and that I could not think but that God had much work for him to do yet among his people. He immediately shook his head, and for some time I heard him repeating—"My poor people, my poor dear people," as if he were expressing his earnest desires on their behalf.

He daily grew weaker, and, on the Saturday, it was evident that his hour was approaching; but while his friends were distressed and concerned, he appeared himself to look with satisfaction on his anticipated removal. He evidently had a desire to depart and be with Christ. About three o'clock on the morning of the Sabbath, being still sensible, a sweet smile suddenly irradiated his countenance; he

then fetched a sigh; and it was immediately seen that his immortal spirit had departed—so gentle was his dismissal. It was a solemn moment. Before a word was spoken they all sank on their knees, when Mr. Robson offered an affecting and suitable prayer.

Such was the death-bed of your faithful Missionary. It will be gratifying to his friends at home to know that medical skill, and the soothing attention of friends, were all experienced by him. Dr. Chalmers, whose kindness has been so often manifested toward Missionaries, was with him early and late, and the other medical gentlemen of the town were called in consultation. His loss will be deeply felt. His people have lost a faithful pastor; the Missionary Cause a zealous advocate; while every Missionary may indeed exclaim—*Alas, my brother!* His natural kindness and cheerfulness of manners endeared him to all who knew him, and many proofs of attachment and respect to him were shewn by several who were in no way connected with our Society.

OBITUARY OF A HOPEFUL NATIVE CONVERT,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT KAITOTEHE, IN NEW ZEALAND.

KAITOTEHE forms a part of the district of Waikato, and is situated about 50 miles to the S E of Waikato Heads, on the river Waikato, which flows from south to north. Mr. B. Ashwell, who is in charge of the district superintended by the Rev. R. Maunsell, gives in his Journal the following account of a dying New Zealander:—

I visited Nopera Hamini, a young man apparently near the grave, being in the last stage of consumption. I asked him as to his hope for eternity, when he replied, "My only hope is on Jesus my Saviour." I said, "About eighteen months ago I knew you to be a wicked young man: you *did run well* for a time, but your goodness passed away as the morning dew. Have you repented, and fled to Christ as your only refuge? The mere assent of the lips is not sufficient: do you feel your need of Him?" He answered, "Yes, my dependence is on Christ alone."—I then said, "Your conduct for the last year has been consistent. You have been constant in your attendance on the Means of Grace. Do you depend upon that for your hope of salvation?" "No," was the reply: "on Jesus is my hope."—I continued, "It is now a month since you

were baptized: you are perhaps depending partly upon Christ and partly upon your baptism?" He again replied, "My trust and hope for the pardon of my sins and the salvation of my soul is not upon any thing I have done, or my baptism, but upon Jesus alone: He is my trust and my salvation."—I now said, "Our great spiritual adversary is always endeavouring to deceive us, or to induce self-deception as regards our state in the sight of God. I have a few more questions to ask you. Do you love secret prayer, and have you been habitually engaged in it?" His reply was, "Yes, within the last few months."—I then asked, "Is the Saviour precious to you? Do you desire to be like Him, to be conformed to His image?" He nodded an assent. I then read John xiv., and engaged in prayer with him. I trust we had the presence of God our Saviour.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

	Year.	Income.		Year.	Income.
		£ s. d.			£ s. d.
ANTI-SLAVERY.					
British and Foreign.....	1847-48 ..	793 1 1			
BIBLE.					
American.....	1847-48 ..	52986 18 4	German Evangelical (Bale) ..	1846 ..	10678 15 0
American & Foreign (Baptist) ..	1847-48 ..	6566 17 6	Glasgow African.....	1846 ..	1671 19 9
British and Foreign.....	1847-48 ..	90146 8 4	Gospel Propagation.....	1847 ..	85068 7 3
Edinburgh ..	1846 47 ..	2116 17 3	Hamburg ..	1846-47 ..	1067 13 4
French Protestant ..	1846 47 ..	1189 15 10	Lausanne.....	1846-47 ..	139 16 8
French and Foreign ..	1847-48 ..	2460 17 11	London.....	1847-48 ..	62833 5 10
Hibernian.....	1847-48 ..	3618 4 4	Netherlands.....	1846-47 ..	5425 1 8
Merchant-Seamen's ..	1847-48 ..	325 12 7	Rhenish ..	1846-47 ..	4061 0 0
Naval and Military.....	1847-48 ..	2521 12 1	Scotiah.....	1847-48 ..	1272 16 8
Trinitarian ..	1847-48 ..	1593 2 10	United Brethren.....	1847 ..	22806 7 8
			Wesleyan.....	1847-48 ..	101639 0 4
EDUCATION.					
American	1847-48 ..	5202 18 4	SEAMEN'S.		
Amer. Presbyterian Board.....	1847-48 ..	22622 4 8	American-Seamen's Friend ..	1847 48 ..	5001 9 2
American Sunday School ..	1847-48 ..	22639 3 4	British and Foreign Sailors' ..	1847-48 ..	2266 19 2
Berlin Eastern-Fem. Educ.	1846-47 ..	514 4 0	Destitute Sailors' Asylum.....	1847-48 ..	530 14 2
British and Foreign School ..	1847-48 ..	11898 7 6	Destitute Sailors' Home.....	1847-48 ..	6388 5 0
Ch-of-Eng. Sund.-Sch. Instit.	1847-48 ..	477 9 11	TRACT AND BOOK.		
Church of Scotland.....	1847-48 ..	4416 17 11	American Tract.....	1847-48 ..	49436 13 4
Eastern-Female Education.....	1847-48 ..	1682 10 6	American Baptist Tract.....	1846-47 ..	4956 9 8
Free Church of Scotland ..	1847 48 ..	10288 3 1	American Presbyt. Bd. of Pub.	1847-48 ..	7981 4 10
Home & Colonial Infant Sch.	1847-48 ..	4842 17 6	Church-of-England Tract ..	1847-48 ..	145 7 10
Irish Sunday School ..	1847-48 ..	2339 0 0	French Tract ..	1847-48 ..	1121 17 6
Ladies' Hibernian Fem. Sch.	1847-48 ..	2422 2 4	Prayer-Book and Homily.	1847-48 ..	2252 19 11
Ladies' Negro-Child. Educat.	1846 ..	2344 7 11	Religious Tract.....	1847-48 ..	46855 7 2
National Education.....	1846 ..	9600 0 0	Toulouse.....	1846-47 ..	1850 0
Newfoundland School ..	1847-48 ..	4135 9 6	MISCELLANEOUS.		
Sunday-School Union ..	1847-48 ..	2005 0 2	American Colonization	1847 ..	8312 10 0
JEWS'.					
British Society	1847-48 ..	3260 2 4	British Reformation.....	1847-48 ..	2066 2 4
Free Church of Scotland.....	1847-48 ..	4963 3 6	Christian-Instruction.....	1847-48 ..	587 5 9
London	1847-48 ..	25551 12 3	Christian-Knowledge.....	1847 ..	97388 6 4
MISSIONARY.					
American Board (Congregat.) ..	1847-48 ..	52928 6 8	Church-Pastoral Aid.....	1847-48 ..	25767 9 6
American Baptist.....	1847-48 ..	20538 14 9	Church-of-Scotland Col. Miss ..	1847-48 ..	4196 3 7
American Episcopal	1847-48 ..	8337 5 8	Curates' Aid ..	1847 48 ..	18046 13 3
American Foreign Evangel.....	1847-48 ..	4049 11 8	Colonial Church.....	1847-48 ..	3862 1 0
American Presbyterian	1847-48 ..	22622 1 8	Foreign Aid ..	1847-48 ..	3430 19 4
Baptist.....	1847-48 ..	21876 7 2	Free Ch-of Scot. Col. Miss.....	1847-48 ..	4077 15 7
Baptist (General).....	1847-48 ..	2534 19 2	Hibernian (London).....	1847-48 ..	7246 0 6
Berlin	1846 ..	3814 15 0	Irish Soc. of London & Dublin.....	1847-48 ..	7167 3 10
Berlin (Goerner's).....	1846-47 ..	775 5 0	Irish Scripture Readers.....	1847-48 ..	2937 1 7
Church	1847-48 ..	101283 16 3	London City Mission ..	1847-48 ..	16137 9 2
Church of Scotland.....	1847-48 ..	3651 11 11	Lord's-Day-Observance.....	1847-48 ..	843 0 2
Dresden ..	1846 47 ..	1901 6 8	Ditto, Free Church of Scot.....	1847-48 ..	75 14 2
Free Church of Scotland	1847-48 ..	15463 17 2	Operative Jewish Converts.....	1847-48 ..	1278 0 6
French Protestant.....	1847-48 ..	4184 0 0	Scripture Readers.....	1847-48 ..	4544 16 6
			Peace.....	1847-48 ..	2059 8 0
			Total.....	£1,233,274	2 4

The National Society's accounts for the last year are not yet published: in the amount given in the above list nothing is included but ordinary Free Contributions. In the amount stated as received by the British and Foreign School Society there is included 7255l. 13s. 7d. received for Board and Lodging of Pupils, Children's Pence, Books sold, Government Grant, and balance from last year.

United Kingdom.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1847-48.

Patronage—Resolution on the occasion of the Death of the late Archbishop of Canterbury.

At a Meeting of the Society, held on Tuesday, the 7th of March 1848, His Grace the Archbishop of York in the Chair, the Bishops of Llandaff, St. David's, Lichfield, Manchester, Madras, and Antigua, being also present, the following Resolution was unanimously adopted:—

"This Board desires to take this, the first opportunity which its stated times of meeting have afforded of recording its sense of the loss which the Society, in common with the whole Church, has sustained by the decease of its venerated President, the late Archbishop of Canterbury.

"We remember with grateful affection the deep interest which he ever felt for the welfare of the Society throughout the lengthened period during which it pleased the Divine Head of the Church to permit his continuance among us. We reflect, with deep regret, that we shall no more witness the unvarying urbanity of his manner; that we shall no more profit by the wisdom of his counsels in seasons of difficulty; the firm, yet gentle bearing, the mildness, the patience, and condescension, with which he conducted the affairs of the Society, whenever the various and important duties of his high station permitted him to preside over its deliberations.

"In offering this affectionate tribute to the memory of our late President, we desire to express our grateful thanks to that gracious Being who permitted His Church so long to enjoy the benefit of his bright example, and his unwearied and efficient labours for its welfare; and we humbly pray that the influence of his counsels may long be felt and acknowledged in the maintenance of that well-regulated zeal for the advancement of Christian Knowledge and Christian Charity, which it was the great object of those counsels to inculcate and promote."

Issues of Books and Tracts from April 1847 to April 1848.

Bibles.....	129242
Testaments.....	90880
Common-Prayer Books.....	287372
Other Books and Tracts.....	3646934
Total.....	4,154,428

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	13830	19	6
Benefactions.....	4591	10	4
Legacies.....	1454	14	5
Dividends and Interest.....	6347	7	0
Rent.....	25	0	0
	26249	11	3

Money advanced to the Committee of General Literature and Education returned.....	400	0	0
On account of Books sold.....	70638	15	1
Total.....	£97,288	6	4

Payments of the Year.

Books, Paper, Printing, Binding, and Charges.....	70638	15	1
Books issued gratuitously.....	3746	14	5
Books for Committee and Office,	15	10	6
Books on account of Special Requests.....	478	3	11
Copyright, &c., of Tracts.....	145	17	4
Grant on account of Newport Charity School.....	48	8	2
Ditto, Negus's Charity.....	53	0	2
Ditto, other Charities.....	34	15	4
Ditto, East-India Mission.....	490	10	1
Ditto, Colonial Bishops.....	942	10	8
Ditto, China.....	187	10	0
Ditto, Churches, Chapels, Colleges, and Schools.....	2587	1	6
Foreign-Translation Fund.....	60	0	0
Printing abroad.....	155	0	0
Scilly Mission, Pensions.....	97	8	0
Anniversary of Charity Children, Advanced to Committee of General Literature.....	600	0	0
Annual and Monthly Reports...	1047	9	3
Office Expenses, Repairs, Postage, Taxes, and Stamps.....	703	11	11
Salaries to Secretaries, Clerks, &c.	1817	10	0
Repairs and Alterations.....	169	9	0
Law Charges.....	144	7	9
Total.....	£84,213	13	1

Introductory Remarks.

The Society continues to follow up, to the best of its power, the great and holy objects for the attainment of which it was originally established; and it is an interesting, and may be an important task, to trace in its present line of operations the features by which it was distinguished one hundred and fifty years since. Its zeal for the religious instruction of the youthful poor is still manifested in the large grants of Books and Tracts made from month to month in behalf of Schools in destitute districts, both at home and abroad. Its regard for the spiritual welfare of particular classes of

persons continues to be shewn toward soldiers, sailors, bodies of the police, railroad labourers, and emigrants; as well as toward prisoners confined in this country, and convicts whose crimes have led to their removal to distant and penal stations.

Ready assistance is constantly furnished by the Board in supplying the means, where needed, for the establishment of Lending Libraries; while the praiseworthy efforts of pious individuals, in the erection of Churches in different parts of the country, meet with the encouragement of the Society, in the grant of suitable books for the performance of Divine Service in those new buildings.

One of the chief and most costly works in which the Society is engaged, is its endeavour to advance the Redeemer's Kingdom and strengthen the cause of His Church, in the Colonies and Dependencies of the British Empire. In this excellent and needful duty it has never ceased its labours since the early period of its history, when, under its auspices, one hundred and fifty years since, successful efforts were made for the spiritual welfare of some of the Colonies and Dependencies of the Empire. Placing funds for the promotion of its general objects in the hands of Bishops in the Colonies, and giving an impulse to the erection of Colleges in the Colonial Dioceses for the education of Candidates for Holy Orders, the Society has indeed incurred considerable outlay. But it enjoys the satisfaction of doing good, and of acting in the manner in which, it cannot be doubted, its founders would have done, had such opportunities of Christian Usefulness been opened to them.

In addition to the aid which it has rendered in the fulfilment of this important design, and in the erection of Churches for the scattered flocks in British America and the new converts of Southern India, the Society, in accordance with the spirit of its former transactions, has provided from its catalogues Books and Tracts for the use of Clergymen and Catechists leaving this country for scenes of Missionary Labour abroad. These grants, which are made after due inquiry into the several cases, generally prove very acceptable and useful; and it is hoped that by means of some additions recently made to the Permanent Catalogue the Society's help, in this respect, may become yet more available for the purpose intended.

Connected with this subject are the

transactions which have taken place during the past year for the religious well-being of persons emigrating; several grants having been made from the balance of 1000*l.* placed by the Board at the discretion of the standing Committee, for this purpose, in June 1846. Among other grants of Books and Tracts from this fund, Publications to the amount of 100*l.* have been dispensed by the Committee through the District Branch of Plymouth.

Grants for Emigrants.

The Rev. T. C. Childs, of St. Mary's District, Devonport, informs the Society that he has for twelve months undertaken to visit the Emigrant Ships; and had visited about 8000 persons, comprising the Emigrant Passengers of about 40 vessels, sailing for the Cape, for Canada, for the United States, and for South Australia. The nature of the cases has rendered it very often necessary for him to go on board in stormy weather, and at all hours; and he had thus disposed of a large number of suitable books from the Society's grant. These books had been received with much gratitude by the emigrants, many of whom had promised to devote their time on the voyage to learning to read.

The following are extracts from a Letter written by Mr. Childs, from St. Mary's, Devonport:—"When I came into this neighbourhood, having met with a great number of emigrants at the Plymouth Dépôt, I began to turn my attention toward them; and I was gradually led step by step to the work I now carry on. They meet at the Dépôt on shore, where they lodge till the ship arrives. As they are running all the town over, making purchases, &c., I have a Service with them, and talk here and there with some; but cannot work out a system till they are all collected on board. I am obliged to watch them narrowly when they embark, as they may set sail before I can commence my labours, if the wind be fair. On the morning after their embarkation I go on board, and take with me my boxes of Bibles, Prayer-Books, packets of Tracts, School-books, &c. I procure the mess list, which I copy, and then go below between decks. It is most difficult at first to get a hearing from the vast multitude, between 200 and 300, crowded into so small a space. Some are running in one direction, some in another; one pushing you this way, and another that; all is confusion; no one knows his place

as yet; all is strange to them. I then stand and address them, just to gain their attention; tell them who I am; and what is my object. At once there is silence; and a sound of 'Hush! there is a Clergyman speaking,' spreads from one end to the other.

"The ship itself is divided into three compartments (I speak now of ships fitted out by Government). The hind-part is for the single women, separated by a sort of Venetian Screen, with generally a separate hatchway leading into it; the mid-ships are occupied by the married people; and the fore-part by the single men: each of these compartments is separated after the same manner, the berths are upper and lower, ranged along the sides of the ship; the tables run through the middle, dividing the one side from the other, with seats attached. There are sick hospitals fore and aft. The people are divided into messes, generally equal to eight grown people in a mess; one of which is termed the captain, and transacts all the business, such as getting the provisions, &c. There are also constables appointed, who have to preserve order, and to carry out the regulations of the Commissioners and the instructions of the Surgeon, such as seeing to cleanliness of the floors.

"I go into one compartment first, and call together all the messes: I address them, state my wishes as to what they should do, give them advice as to their conduct during the voyage, and when they get into the Colony. With the single women I caution them as to the strict observance of their moral conduct; shew them the great importance of a good character; warn them against tittle-tattling, &c., stating each other's characters, whisperings, scandals, backbitings, &c., and then tell them that I wish them to meet together after breakfast in the morning, to have Prayers, and read the Lessons for the day. I then get one to paste up a 'Churchman's Almanack.' They all with one accord thank me for my good advice, and promise to carry out my instructions. I then proceed to ask each individual three questions: Can you read? Have you a Bible? Have you a Prayer-Book?"

These Emigrants are generally extremely poor, many of them having large families dependent on them for maintenance. The packets of Books, therefore, gratuitously furnished on Mr. Childs' ap-

plication, have been thankfully received by him, as well as by the destitute objects of his pastoral care. It having further appeared that he had been put to some personal expense in the work of visiting the Emigrants, and distributing the Books, it has been agreed that a sum not exceeding 250*l.* out of the balance of 1000*l.* voted in June 1846 should be allotted to the purpose of reimbursing Mr. Childs, and providing a fit person to continue his labours as a Visitor of the Emigrants.

The Standing Committee have since placed at the disposal of the Plymouth District Committee the sum of 70*l.* for one year, toward the expense of an Emigrant Visitor, and have forwarded to Mr. Childs the sum paid by him during his labours. Mr. Childs has been enabled, by the appointment of an Assistant Curate in his district, to continue his visitation of the Emigrants.

Grants to Canal Boatmen.

The Rev. J. Davies, Rector of St. Clement's, Worcester, has written to the Society, acknowledging the benefits which have arisen from the efforts made in behalf of the religious condition of mariners, bargemen, and boatmen. Alluding to the grant voted by the Board, a few years since, toward the floating Church on the Severn, at Worcester, he said, "It will be evident, I trust, that the Society's grant has not been thrown away; but that through the Divine Blessing good has resulted; although, from the prevalence of Sunday traffic and other obstacles, many difficulties have arisen."

Sale of Books.

The sale of Books and Tracts in the Society's Retail Departments, during the year, has amounted to the sum of 16,062*l.* 10*s.* 9*d.* The arrangements made some years since, by the Subcommittee of Finance, for supplying booksellers with the Society's Publications, on such terms as might enable them to keep a stock of works in hand, has been fully carried into effect; and the Society's Books and Tracts can now be purchased at the shops of most respectable booksellers in the country.

Episcopal Referees.

His Grace the Archbishop of Canterbury, who afforded his services as an Episcopal Referee, from the period of the appointment of the Tract Committee in 1834 until his elevation to the Primacy,

has been pleased to nominate the Lord Bishop of Lichfield an Episcopal Referee; and his Lordship has expressed to the Board his willingness to undertake the office.

Foreign and Colonial Grants.

Among the various grants which have occupied the Society's attention the following may be particularly mentioned:—

Toward 6 Churches proposed to be erected at English Stations in Southern India, on the application of the Venerable Archdeacon Shortland, 300*l.*; toward a Church in Christianagram, Southern India, 100*l.*; a Church in St. Helena, 200*l.*; a Church at Swellendam, Cape of Good Hope, 150*l.*; the completion of small Churches in the diocese of Montreal, an additional grant of 150*l.*; Church-building in Australia, on the application of the Bishop of Sydney, 1000*l.*; King's College, Windsor, Nova Scotia, a provisional and additional grant of 2000*l.*; the Cathedral at Fredericton, 1000*l.*; a Church at Queensberry, New Brunswick, 100*l.*; materials for the press of St. John's College, New Zealand, 100*l.*; 920 copies of the Liturgy in the language of New Zealand; Books for Schools, Lending Libraries, and distribution in New Zealand, to the value of 48*l.*; 500 English Prayer Books, of various sizes, for distribution in New Zealand; restoring the Churches and School Houses in Tobago, destroyed or injured by the hurricane of October 1847, 250*l.*

Miscellaneous Notices.

The sum of 30*l.* has been granted for aid toward Trinity Church, Boulogne-sur-Mer.

Grants of Books for the performance of Divine Service in places on the Continent have in certain instances been made on the application of resident Chaplains, duly recommended by the Lord Bishop of London.

The following grants have been made for places in the United Kingdom:—

Nearly 200 Schools have been assisted by the Society with gratuitous grants of Publications during the year.

About 150 Lending Libraries have been established or augmented by donations of Books within the same period.

Upward of 100 sets of Books have been presented by the Board for the performance of Divine Service in new Churches, Chapels, and licensed School-Rooms.

One hundred pounds' worth of Books and Tracts, in Welsh and English, for Schools in Wales, on the application of the Lord Bishop of St. Asaph, who stated that he had organized a system of Diocesan Supervision, through which he conceived the grant might be beneficially administered. Fifteen hundred Common-Prayer Books in the Manx Language, for distribution in the Isle of Man, on the application of the Lord Bishop of Sodor and Man.

The late Bishop of Glasgow, in behalf of the Protestant Episcopalians residing at Maybole and Girvan, near Ayr, applied for a set of Quarto Books for the performance of Divine Service, which were granted accordingly.

The Bishop also said that the poor English and Irish Episcopalians at Hawick, in Teviotdale, had lately been formed into a Congregation. "The poor people (the men, I mean) have walked from Hawick to Jedburgh, a distance of ten miles, every Sunday during the last two years, being twenty miles a day; a proof that they are serious and hearty in their attachment to the doctrines and worship of our Church." He forwarded a Letter from the Incumbent of St. John's, Jedburgh, requesting Quarto Books for the performance of Divine Service at Hawick, which were granted.

W. E. C. Wood, Esq., of Keithick, Perth, requested assistance toward a new Episcopal Church lately opened at Cupar Angus. The Church will cost 1000*l.*, without the spire. The Board granted 20*l.* toward the completion of this Church. A Lending Library has been supplied for Dunfermline, the Congregation of Episcopalians there, consisting partly of poor English and Irish weavers.

Foreign Translations.

The Report of the Committee for Foreign Translations was given at pp. 414, 415 of our present Volume.

Concluding Remarks.

It will be evident, from a perusal of the proceedings of the Society, that it has endeavoured during the last twelve months to keep pace, according to its power, with the increasing wants of the Church, in the excellent object of promoting Christian Knowledge. This it has done, not only by affording means of instruction and comfort to the poor and the young in the towns and villages of our own land, but by taking part with its

sister Institution, the Society for the Propagation of the Gospel, in seeking to diffuse in the Colonies of the British Empire a knowledge of saving truth. It has also adopted active measures for keeping up in the more destitute members of our Church, who quit our shores, that faith which they have received, but which, from various causes too obvious to a reflecting mind, they might otherwise be in danger of losing.

Thus the tree which was planted in faith one hundred and fifty years since happily shews no symptoms of decay, but stretches out its branches with continued freshness, and unabated vigour. May it still bear fruit acceptable to God through Jesus Christ! Looking back a century and a half we acknowledge with thankfulness the goodness of God in putting it into the hearts of His servants to found this Institution. On the present ground of eminent Christian Usefulness we call on its friends to cherish and advance it by their liberality and their prayers; and, looking onward, we earnestly and unitedly implore in its behalf the continued blessing of Him who alone can give the increase.

GOSPEL-PROPAGATION SOCIETY.

REPORT 1847-48.

Patronage—Resolution on the occasion of the Death of the late Archbishop of Canterbury.

DURING the past year the Society has had to mourn the loss of that venerable Prelate who presided over its counsels. The Primacy of the late Archbishop was distinguished by a remarkable extension of the Church in the Colonies and Dependencies of the British Crown; and the following Resolutions, which were unanimously adopted at a General Meeting of the Society on the 18th of February, will be regarded as a not inappropriate record of the services which His Grace was enabled to render to the Society in the prosecution of its great designs. On the motion of the Earl of Harrowby, seconded by the Bishop of London, it was resolved—

—“That the Society desires to record its deep and unfeigned sorrow at the loss which, in common with the Church at large, it has sustained by the death of the Most Reverend William, late Lord Archbishop of Canterbury, who for nearly twenty years presided over the councils of the Society with singular wisdom, with careful and unfailing attention to its business, and with the most earnest solicitude

for the furtherance of its great designs.

—“That the Society desires to place upon record its grateful sense of the eminent services which His Grace was enabled to render to the Colonial Church, both while so many of the Colonies were subject to his Episcopal Government as Bishop of London, and also during the still longer period of his Primacy, a period marked by the unexampled extension of the Missions of the Church of England, the erection of sixteen Colonial Sees, and by an increase in the number of Missionaries, supported or assisted by the Society, from 122 to 334.

—“That much of the increased support which has of late years been given to the Society must be attributed to the warm interest which the late Archbishop ever manifested in its welfare, to his repeated and earnest recommendation of its cause to the Clergy of his Diocese, and to the confidence with which he inspired the members of the Church at large by constantly presiding over its Meetings, and directing its more important operations.

—“That while the Society at large records its lasting obligations to its revered and lamented President, it would express a confident assurance that the Vice-Presidents, Officers, and other members of the Society, whose duty it was to approach him for advice or instruction, will never cease to bear in grateful remembrance the courteous attention and considerate kindness which they uniformly received at his hands.”

Similar feelings of sorrow and regard at the death of Archbishop Howley were everywhere expressed by the Church over which he had so long presided as Chief Pastor; but nowhere was this grateful remembrance of him more affectionately manifested than in the British Colonies.

In *Nova Scotia*, the oldest of our North-American Colonies, “the Archdeacon” was “authorized to make known the wish and request of the Bishop of the Diocese, that all the Clergy and their Churches (wherever the means might exist) should be in mourning for six weeks. His Grace was enabled,” it was added, “by Divine Providence, to render essential services to the Church at large during a long season of extraordinary difficulty and trial; and was eminently a fostering father, to the Colonial Church, whose extension His Grace most ably and zealously laboured to promote, and by the blessing of the Divine Head of the Church with remarkable success.”

The same mark of respect was enjoined by the Bishop of Newfoundland, in *St. John's*: and his Lordship added, "I cannot help speaking that which I do know, that the Church in the Colonies generally, and that in Newfoundland not the least, will for ever have reason to revere and bless his memory. Why should I repeat facts which must be well known to you, and similar to which, I dare believe, every Colonial Bishop of my standing has some to relate? I may, I trust, be excused for giving expression to feelings which fill my thoughts on the consideration of the removal of such a friend and father in Christ. And if I may presume to say any thing of his glorious Episcopate, I would say, Honoured in life—happy in his death! 'Felix opportunitate mortis!'"

The Bishop of Toronto adopted, though of course without concert, the same course as his Right Reverend Brethren. His words are as follows:—"On receiving your Letter of the 11th of February we put our Cathedral Church in mourning for six weeks, in respect for the good Archbishop. I loved him much. To me he was always more than kind, and in this Diocese his memory is blessed."

It would be superfluous to cite all the passages expressive of love and veneration for the late President which occur in the Society's correspondence. One more only shall be added. It occurs in the Charge by the Bishop of Montreal to his Clergy, in July last:—"It would be unbecoming, upon the present occasion, to pass without notice the loss sustained in the death of the venerable head of the Society, who for twenty years had watchfully presided over its councils; and who uniformly exhibited a pattern of meekness and charity, combined with a highly-practical wisdom and an unbending integrity of principle. It is pleasing to reflect that one of the last acts of his life was an act of bounty to the orphan family of a late Clergyman of this Diocese; and it is more pleasing to know, that in the approach of death he felt, in all humility of spirit, his own nothingness and natural sinfulness before God."

To the Society is committed, by its Charter of Incorporation, the appointment of its own President; but from the first it has justly felt that no one can so fitly preside over an Institution whose single object is to Propagate the Gospel of Jesus Christ according to the teaching of the Church of England, as the Chief Bishop of that Church. As soon, therefore,

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after the funeral of the late Primate as a proper respect for his memory seemed to admit, the Most Reverend John Bird, Lord Archbishop of Canterbury, was elected President of the Society, being the eleventh Archbishop who has held that office since the Society was first incorporated.

Emigration.

Owing to the scarcity so lamentably prevalent throughout Ireland and the Highlands of Scotland, and great straitness and distress in this country, the year 1847 was remarkable for an emigration beyond all former precedent. The total number of persons who went out from the United Kingdom was 258,270: of these 142,154 went to the United States, and all the rest, that is, 116,000 to the Colonies of Great Britain. Though it is hardly to be expected that so large an emigration will soon again occur, yet it is calculated that not fewer than 130,000 Emigrants will have left our shores before the close of the present year. How to make adequate provision for the spiritual care and instruction of such vast multitudes, both during their voyage and on their arrival and settlement in their several Colonies, becomes a question of momentous importance. Every county, and almost every parish, is sending forth a portion of its redundant population.

It is no uncommon thing for the settler, who had been born and brought up within sight of his own village steeple, to find himself ten, twenty, or even thirty miles from the nearest Chapel or Missionary Station in Canada. So situated, he is fortunate if he has the opportunity, through the visits of an Itinerant Missionary of attending Public Worship once in a month or six weeks. Every one must see the inevitable consequences of such a destitution of the Means of Grace. But if the case of our North-American Colonies be thus deplorable, the state of things is even worse in the more remote districts of Australia, to many of which not even an Itinerant Missionary has ever been able to penetrate. In short, thousands upon thousands of the poor of this country are spreading themselves with unprecedented rapidity over every part of the British Colonies, and laying the foundation of large communities without religion or education. If this course of things be allowed to continue, the result in a generation or two must be, that the descendants of Christian Settlers will become heathens and unbelievers; and such consequences can

only be prevented by timely exertions on the part of the mother country. Government, Associations, parishes, stipendiary agents, are all recommending emigration. None of these parties, however, undertake to supply the ministrations of Religion. The religious department, so to speak, is left entirely to the Society for the Propagation of the Gospel.

The extra burden thus thrown upon the Society of at least 50,000 Emigrants yearly, makes its claim upon every class of people in this country irresistibly strong. Twenty-five additional Missionaries are every year required. But the existing population in the Colonies has long outgrown the spiritual provision made for it; and it is increasing with wonderful rapidity; so that the question put to the Prophet may be well asked of the Church, — *If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan?*

We have arrears of long standing to make up, and now there is coming upon us a pressing yearly demand. It cannot be said that the demand is beyond our means of answering, if we put forth our strength systematically, and in humble reliance upon God's blessing. The claim upon us is, not to maintain at our sole charge a competent number of Missionaries, but to lend such assistance to our brethren as may enable them to support their own Clergy. The Society admits the duty of eliciting, as early and as fully as possible, the resources of the several Colonial Congregations; and as the steward of funds, great part of which is raised from among the poor of this country, considers that it would not be justified in giving more than may suffice to make up what is lacking, or in continuing its grants beyond the time when the Colonists are in a condition to sustain their own Church and Minister.

The Emigrants, during the first years of their location in the Bush, can, for the most part, spare nothing for the stipend of a Clergyman. It is well if they can contrive to raise a humble log Church, and a School for their children. The Society, therefore, undertakes to bear the expense of sending one out, and supporting him for a limited time; but it insists upon being relieved from this charge as soon as possible, in order that it may transfer the same assistance to those who

want it more. Thus in due time, it is to be hoped, the Colonial Church will become independent of extraneous aid. For years, however, perhaps for generations to come, the rapid growth of our Colonies will occasion an increase rather than any diminution in the demands upon our charity. The poor who are forced out from our own flocks must be provided with shepherds in the wilderness to which they are going.

Parochial Associations.

The machinery found by experience most efficient for diffusing information, and obtaining necessary funds, is that of PAROCHIAL ASSOCIATIONS; and the Society, therefore, again ventures to recommend to the Clergy generally the adoption of this system. Where, as in few cases, valid objections exist to it, an Annual Sermon, with a collection, might, it is thought, be preached with advantage; but surely, in some way or other, every Congregation ought to contribute, first, toward the support of the Church among our own brethren in the Colonies, and secondly, to the propagation of the faith of Christ in Heathen Lands.

St. Augustine's College.

The consecration of St. Augustine's College, Canterbury, the result of so much zeal, devotion, and sacrifice, will, it is hoped, be the commencement of a new era in the Missions of the Church; and what has been our great want hitherto, a supply of men well trained and qualified to act as Missionaries in Heathen Countries, will now, we trust, be secured. The consecration, by the Primate of all England, of a College exclusively for Missionary Students may also be regarded as a more complete and solemn acknowledgment of the debt which we owe to the Heathen World, than any that had previously been afforded.

Endowment for an Annual Sermon in the Universities.

The Universities of Oxford and Cambridge have accepted an Endowment, in virtue of which it is provided that a Sermon be annually preached in full term, at both Universities, on the subject of "Church Extension over the Colonies and Dependencies of the British Empire." This Endowment, which not improbably may be pregnant with important benefits to the Colonial Church, was effected mainly by J. H. Markland, Esq., late Treasurer of the Society, through whose hands the Endowment-fund was paid.

State of the Funds.

Receipts of the Year.			
	£	s.	d.
Subscriptions and Donations . . .	41086	15	4
Donations for Special Purposes..	34309	0	3
Legacies.	994	19	0
Rent.	384	7	3
Ditto, Special Purposes	2548	7	1
Annuities	39	16	3
Ditto, Special Purposes.	1396	16	8
Dividends.	1891	4	10
Ditto, Special Purposes.	1916	12	7
Interest on Exchequer Bills . . .	413	0	1
Ditto on Mortgage.	82	6	8
Queen's Letter.	5	1	3
Total.	£ 85,068	7	3
Payments of the Year.			
Europe.	400	0	0
Seychelles	238	19	9
Africa, Cape-Town Diocese.	4343	19	10
East Indies—			
Calcutta Diocese	9383	6	8
Bombay Diocese	1198	18	1
Madras Diocese	13714	7	4
Colombo Diocese	1126	9	0
Borneo	93	0	0
Australasia—			
Australia Diocese.	3767	10	0
Tasmania Diocese.	1877	10	0
Melbourne, Newcastle, and Adelaide	13940	0	0
New-Zealand Diocese.	2125	0	0
West Indies—			
Jamaica Diocese	1475	0	0
Barbadoes Diocese.	4225	15	3
Antigua Diocese.	450	0	0
Guiana Diocese.	937	10	0
North America—			
Toronto Diocese	5685	15	2
Montreal Diocese.	6248	8	4
Nova-Scotia Diocese	4978	18	6
Fredericton Diocese	5019	14	3
Newfoundland Diocese	7296	18	2
Missionaries' Expenses at Home,	134	17	4
Deputation Expenses	621	10	8
Printing	2875	11	10
Advertising	25	8	6
Postage and Parcels.	931	13	9
Salaries and Wages.	1468	9	1
House Expenses	510	14	8
Office Expenses.	226	3	5
Law Charges.	34	7	0
Policies.	92	15	0
Annuity	150	0	0
Total.	£ 95,598	11	7

Of the above sum, 32,036*l.* 2*s.* 9*d.* has been paid of the Fund for Special Purposes.

Remarks on the Finances.

The means of the Society consist of rents to a small amount, dividends on stocks of which the Society cannot sell the capital, annual subscriptions, donations, collections, legacies, and a general collection made triennially under the authority of a Royal Letter; the proceeds of which triennial collection are regarded as divisible into equal portions for the expenses of three successive years.

The Income of the Society was, in

1845. Ordinary Receipts. £49,472

Proceeds of the Royal

Letter 34,398

—83,870

1846. Ordinary Receipts 55,411

1847. Ditto 44,815

£ 184,096

The Expenditure of the Society was, in

1845 £65,596

1846 61,654

1847 63,562

£ 190,812

Average of the three years' Income £61,365

Average of the three years' Expenditure 63,604

This excess of Expenditure was met by the sale of stock.

The estimated Income of the Society will be, in

1848. Ordinary Receipts £45,000

Proceeds of the Royal

Letter 35,000

—80,000

1849. Ordinary Receipts 45,000

1850. Ditto 45,000

£ 170,000

The estimated Expenditure required for each year is 62,000*l.*

The excess of Expenditure in the three years would thus be 16,000*l.* But the Society has available assets to the amount of only 8700*l.*, leaving a deficiency of 7300*l.*, for which, at present, no provision has been made.

The required Expenditure of the Society, therefore, cannot be kept up unless a permanent addition shall be made to its annual income. A reserve fund also is necessary to meet current expenses; as a large portion of the annual remittances does not come to hand till the close of each year.

The Expenditure of the Society has

been reduced to the present estimate from the sum of 83,500*l.*, at which it stood in the year 1843, by the cessation of payments which had been guaranteed for a limited time; by discontinuance of grants toward the building of Churches and Schools; and by throwing the support of Schools and Schoolmasters, in the West Indies especially, upon local resources. It is important to draw attention to the fact, that, with a few inconsiderable exceptions, no donations or subscriptions, contributed to Associations in the Colonies or in India, are included in the Society's accounts.

Summary of Clergy and Schoolmasters in the Colonial Dioceses.

Nova Scotia, 47—Fredericton, 43—Quebec, 57—Toronto, 97—Newfoundland, 32—Jamaica, 12—Barbadoes, 11—Antigua, 4—Guiana, 8—New Zealand, 7—Tasmania, 4—Sydney, 15—Newcastle, 6—Melbourne, 4—Adelaide, 9—Colombo, 6—Madras, 21—Calcutta, 16—Bombay, 3—Seychelles, 1—Cape Town, 10—Total, 413.

Of this number 46, in Canada West, are supported from the interest of the Clergy Reserves Fund; and 17, in Nova Scotia, by a Parliamentary Grant, limited to the lives of the present Missionaries. The total number of Missionaries maintained in whole or in part by the Society is 350.

In addition to the above list of Clergy, the number of Divinity Students, Catechists, and Schoolmasters, maintained by the Society, is above 300.

Concluding Remarks.

The zeal and energy of the Clergy and Laity are now in almost every Colony receiving direction and organization, and therefore acquiring double force, from the presence and oversight of their several Bishops. But if the statements which are now made public are in some sort calculated to encourage and give us heart, they supply reasons for largely-increased efforts, and a union of all hands to relieve the appalling spiritual destitution which is growing with the growth of the Colonies. To say nothing of the need of many more Missionaries for the instruction and conversion of millions of Hindoos and Mahomedans, there is the western coast of Newfoundland with but one Deacon within a distance of 200 miles; the

coast of Labrador utterly unprovided with the ordinances of Religion; Canada requiring at least one HUNDRED more Clergymen; and a Church even at Sydney without a Minister, and depending for its weekly Services on the personal ministrations of the Metropolitan. Surely if these facts were generally known the Society would not be left without the means of answering the frequent and earnest appeals for help which it is every month receiving.

It is no exaggeration to say, that on the timely supply of the means of education and the ministrations of Religion to our Colonial Empire may, under Providence, depend the future temporal and eternal well-being of many nations of the same blood and language as ourselves. Unequalled facilities are offered to England, in the universality of her commerce, the extent of her Colonial Possessions, and the spread of her language, for the propagation of the Gospel according to the pure teaching of her own Church. It is not a little straitness or commercial depression that should prevent her from seizing this providential opportunity. "The times," says the Bishop of Fredericton, "no doubt are distressing; but when we find *men's hearts failing them for fear, when many run to and fro, and knowledge is increased*, when the witness of the Gospel is extending through the world, we who look out for the signs of the coming of the Son of Man should feel that this is not a time for retrenching charity, but for retrenching superfluity and waste; and that the nearer we draw to the *day of the Lord*, the more diligently we should strive to be faithful and wise stewards, giving to every one his portion of meat in due season."

Western Africa.

CHURCH MISSIONARY SOCIETY.

FREETOWN.

THE Rev. J. Beale still continues at this Station, assisted by the Native Catechist Mr. T. King. From Mr. Beale's Journal we give a variety of passages respecting the work in which he is engaged.

General View—Liberality of the People.

The following information is given at the close of December—

Two years have now rolled away since

we took charge of this Station. Though we have often sown in tears, and gone forth to our work weeping, I think we have abundant cause to hope that a day is coming when we shall reap with joy. Deep seriousness has been manifested in all the ordinances, and growing numbers have flocked together to hear the Word preached. Many a thoughtless sinner has been arrested: old and young, Liberated and Colony-born, have felt the power of the Gospel, and bowed to the Saviour, and I trust are following Him in the regeneration. Some, who from time to time have walked disorderly, have been cut off from communion: some of these have repented, and, with one or two exceptions, been received into backsliders' classes. On the whole, I see great cause for thankfulness to God for His manifest tokens of favour and blessing on our work.

This is a very different statement from what I could have made when formerly residing in this Station for the same period of time. I then left without being able to say really that one soul had been benefited. The contrast is now so striking, that it would be a manifest want of gratitude were I not to acknowledge the Lord's power in this blessed change. Nor do I rely only on growing numbers for proof of the Lord's blessing. I trust I can say that the selfish are becoming liberal, and that the fruits of the Spirit are being manifested in a deeper concern for the welfare of others, as well as a readiness to every good work. I have neglected no opportunity of enforcing upon my people the necessity of supporting in every way the work of God. These appeals have been responded to almost beyond my expectations. The following statement will shew what has been done this year in a pecuniary point of view—

Monthly Missionary Meeting, and Subscriptions to the Church Mis- sionary Society				£10	12	7
Marriage and Baptismal Fees.....				8	6	0
Making pews around Church gallery,				8	10	0
School Collections				64	13	8
For the New Church, Freetown...				15	8	6
For Building a Church at Abbeokuta,				19	3	0
For scrubbing and lighting the Church (one quarter)				3	10	0
At the Sacraments				6	0	0
For the Visitor, instead of raising his Salary				1	18	0
Total				£138	1	9

Beside these sums, others are collected in the Station, as at the Annual Meeting and Sermon, a considerable part of which is subscribed by my people. Considering all things, I do feel grateful for what God has done and is doing among us, and would afresh, through His grace, surrender myself to Him.

One of the preceding items is thus noticed more at large—

Dec. 21, 1847—I was gratified by the reception of the following paper from one of my Teachers, together with the sum of money therein named. The paper was headed, "The Christian Brethren have agreed to make collections, or give help to the Missionaries, for the building of the Church at Pademba Road." Then follow the names of nineteen members of my Church, subscribing different sums to the amount of 15*l.* 8*s.* 6*d.*; the Teacher himself subscribing the large sum of five guineas. This handsome subscription was most gratifying to my mind because prompted by their own heart, and unknown to me.

We give two other instances of liberality. Mr. Beale writes—

March 11, 1848—The "African" sailed for Badagry. At the request of our friends in Abbeokuta we made another (p. 92) effort to prove our love, and to help them to build "Sierra-Leone Church." By this opportunity I have sent above 16*l.*, making in all above 42*l.*: upward of 12*l.* of this sum was collected at Wellington, a little at Regent, and the remainder at my own Station.

And Mr. King—

Jan. 23: Lord's Day—Speaking of the Corinthians' zeal the apostle said that it provoked the Macedonian Converts. Something like this, though not exactly, may be said of the scholars in our Sunday Schools. They are, as it were, provoked by each other to liberality. Being informed last week of the Society's diminished sum for last year, through the raging famine that took place in Ireland, they were exhorted to attest their gratitude for the instruction received, by making the annual contributions to the Society to-day. Many who intended to give very little were so moved by what others gave, that they carried back what they had brought, promising to come with a worthier sum, as their friends, next Sunday. For this reason we have collection for more than three successive

weeks together, that to us our School appeared something like the widow's pot of oil increased by the prophet. We have no less than the sum of 2*l.* 5*s.* 9*d.*, a sum far surpassing any we ever have on the occasion.

We resume Mr. Beale's Journal.

Incident in the Sunday School.

Oct. 3, 1847: *Lord's Day*—My School and Church were well attended to-day. In the School I counted 246 adults, beside a good number of Day-scholars. My duty in the School—encouraging the scholars and revising the classes—though fatiguing, is very interesting. Their anxiety to learn is very great. Among the rest, two old men gave me much pleasure. Seeing me revise other classes, one of them came to request that I would, as they call it, "try them." These men are both turning greyheaded, but at my invitation came to School. Both, however, told me, "Massa, me done old: me no able for learn book." They came, and to-day, on raising them to a higher class, I said, "Now you see that what I said is true: in your old age you can learn, and by-and-by you will be able to read the Word of God." They laughed heartily, and entered on their new lesson with evident pleasure.

Commencement of a New Church.

Dec. 30, 1847—This morning the foundation-stone of the new Church at the west end of Freetown was laid by His Honour the Acting Chief Justice. After singing and prayer, we deposited in a bottle beneath the stone some new coins of Her Britannic Majesty, and an inscription to the following effect—"The foundation stone of this Church was laid by His Honour Benjamin C. C. Pine, (Acting) Chief Justice, in the tenth year of our Sovereign Lady Queen Victoria. This Church was built at the expense of the Church Missionary Society, by the Rev. J. Beale." After the stone was laid, His Honour made a very eloquent speech, in which he adverted to the fearful increase of crime in this large town: he thought that a Church and Schools were peculiarly needed at this juncture, and in this part of the town. He rejoiced particularly, because it was a Church in connection with the Established Church of England, calculated most effectually, as he considered, to moralize and evangelize the people, much more so than any other form whatever. The Church Missionary

Society, he said, was only now about to do what ought to have been done long ago. He maintained that Religion ought not to be without education: it was the want of this, he said, which produced so much fanaticism; and it augured well for the Colony, that the Society had begun to educate on so liberal a plan. According to the plan, the Church is to be, outside, 80 feet long by 51 wide, with Infant and Day Schools beneath. When finished, it will accommodate between two thousand and three thousand people. Many, many hearts rejoice at its erection, many are ready to become regular worshippers, and I trust many more will join them, who are now living as regardless of God, and as constant in the worship of idols, as if they had never lived in a land of Gospel Light.

Examples of African Affection.

Sept. 17—A young man came to me with a letter, and earnestly begged me to send 5*l.* to Badagry for the redemption of his mother. He evidently felt great concern for her, and promised not only to pay the above sum, but any other expense that might be incurred in providing for her, and bringing her to Sierra Leone. In fact, he said, he was willing to pay any sum to accomplish that object. "Oh!" he said, "I thank the Missionary Society for sending the Gospel to my native land," and hoped God would be with them. I need not add that I gladly forwarded his money, and wrote to Mr. Gollmer to send her to this Colony, the man finding a proper bondman for the amount which may be expended. Several such instances have come under my notice. These manifestations of affection, when we consider the object in view, and the limited means at our people's disposal, are very opposite to what many have thought and written respecting the Negro Race. Naturally they are a selfish people; but grace has done, and is doing, much for them. To God be all the praise!

The next instance is peculiarly interesting. In our Number for November 1847—pp. 470, 471—we gave an account of the redemption, in September 1846, of Mr. King's mother, at Abbeokouta. The intelligence was communicated to Mr. King in a Letter from Mr. Crowther; but, as it first came to England, Mr.

King did not receive it till the 8th of November last, when the following warm-hearted burst of feeling occurs in his Journal—

Mr. Crowther told me that my mother has been attending Divine Service every Sabbath since they found her. For this my heart glowed with gratitude the most inexpressible, considering myself under double obligations, which I shall never be able to pay, to the British Nation; who, after delivering me from perpetual slavery, to which I was doomed by cruel men with swords in hand, laboured hard also, and, as I have reason to believe, rescued me from the slavery of sin and Satan by the life-giving sword of the Spirit, which is the Word of God. And yet this is not all; but has sent the same message of truth to her from whom my life is derived, which I hope and pray that it will produce its wonted fruits in her—even inward and spiritual change. May heaven still favour the British Crown with additional renowns, and her Church with increasing converts! As Joseph's afflictions and advancement was over-ruled by the all-wise Providence, and proved a means of saving alive not only his father's household, but also much people of Egypt and other neighbouring countries; so the Abbekuta Mission will prove, under God, a means of saving the nation and our people, not only from bodily but from spiritual slavery of sin, and famine of the Word and Bread of Life.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

Favourable Testimony to the People here.

The Rev. C. F. Ehemann continued to superintend these Stations until the arrival of the Rev. N. C. Haastrup from England (p. 112). Mr. Haastrup having filled the post for three years previous to his departure from the Colony, has resumed the charge, and Mr. Ehemann has proceeded to occupy York, a Station which was taken up by the Society as far back as 1823, but which some years ago they were obliged to relinquish. Mr. Ehemann remained at Kissey until the beginning of December, and on his leaving entered the following passage in his Journal—

As it regards Kissey, I can say that my labours have not been in vain. While I had the charge of it, 139 persons, who had never attended the Means of Grace, were either received as full members of the Church by Baptism, or as Candidates for the Lord's Supper, or Candidates for Baptism. On the whole, I must give the people at Kissey the testimony, that the generality of those who were under my immediate care were willing to receive instruction, admonition, and correction, so that it was a delight and pleasure for me to labour among them. It was not without grief that I departed from them, especially when we saw how much the people themselves felt our leaving them.

Arrival and Reception of the Rev. N. C. Haastrup.

The account given below, from Mr. Haastrup's Journal, is as cheering as Mr. Ehemann's notice of his removal—

Dec. 3, 1847—During the first week after our arrival in the Colony, while we were yet staying at Freetown, not a few people from different places, but particularly from Kissey and Wellington, called to shake hands and to give us a hearty welcome. Since we have been at Kissey no day has passed without some calling to see us, and to express their joy and gratitude that we have been spared to return. This morning sixteen female Communicants from Wellington came together for this purpose. When I told them that we had often remembered them in our prayers during our absence, one of them replied, "We have also tried to remember you: thank God that He has brought you back safely!"

These calls are indeed not always proofs of sincere and real piety: sometimes we are grieved to find that those who are most forward in expressing their joy on such occasions are actuated by a desire for some worldly gain or advantage. This, however, is not more surprising than that there should be others who feel constrained to come forward and hail those who may have been the means of bringing them to a knowledge of the Truth, or by whom they were received into the congregation of Christ's flock; and this I do believe was the only motive by which the above persons were actuated. The simplicity with which they expressed themselves, the sincere joy and

affection manifested in the whole of their behaviour, and other circumstances taken into consideration, would not allow the most scrupulous Christian to judge otherwise.

Dec. 6, 1847—Being anxious to see the Congregation at Wellington, I proceeded thither yesterday afternoon, and arrived in time for Service. On approaching the Churchyard there was a general stir among the people who were waiting after Sunday School for the commencement of the Service, and on my entering the gate I was received by children and adults with acclamations of joy. Beholding the Church, the building of which I was permitted to superintend, I felt as if I had met with an old friend; and when I perceived it nearly filled with attentive hearers, who seemed anxious to catch every word that was spoken, I thought there must be more than ten righteous at this place, and blessed the name of God for what He had done.

Contributions of the People.

The following passages are from the Journal of Mr. Attarra, the Native Catechist at Wellington—

Feb. 12, 1848—This day I delivered to the Rev. J. Beale 12*l.* 2*s.* 6*d.*, a collection made by our people here, for aiding the Missionary Cause at Abbekuta.

Later in the month he reports—

One of the Teachers having heard that an Auxiliary Meeting was very soon to be held, came to me and said, "Sir, I hope I may not trouble you." I asked what it was. He replied, "I would be very much obliged to you for a bit of paper, that I might go among my country-people in the town, and collect some money." I told him I would not count it a trouble, but rather a pleasure. I then granted his request, in a half-sheet of foolscap, and in a few hours he brought me no less than 11*s.* 6*½d.* This man is always very ready to give liberally whenever I call upon the people here to make a collection. He has contributed 1*l.* 10*s.* for the collection to Abbekuta. The whole collection made for this Meeting was 3*l.* 2*s.* 8*d.*, so our people have given, from the past quarter to this, 15*l.* 5*s.* 2*d.* toward the Missionary Cause.

HASTINGS.

Sympathy with the Sick.

The Rev. D. H. Schmid continued at this Station until the middle of

December, when he was appointed to the charge of Bathurst and Charlotte, the Rev. J. U. Graf resuming his duties at Hastings on his return to the Colony from England (p. 112). The following interesting fact relative to the people at Hastings is recorded by Mr. Schmid—

Oct. 4, 1847—I went to see several sick people, about some of whom I could not entertain a hope of recovery, and therefore found it the more necessary to lead their minds to Jesus the Saviour of sinners, which appeared to them a quickening comfort. I was particularly delighted in seeing how the Christian People here, when one of their brethren is sick or in a heavy affliction, sympathize by assembling, reading a part of the Holy Scriptures, and offering up prayers. Such prayers reminded me of the fiery wheels upon which Elijah was carried to the throne of grace.

Arrival of the Rev. J. U. Graf.

This occurrence called forth much good feeling from the people of Hastings, as shewn in the following extract from Mr. Graf's Journal—

Dec. 8—We landed from on board the "Dale Park," and after a few days removed to our old Station, Hastings, numbers of whose inhabitants had come daily to Freetown to welcome us as soon as they had heard of our arrival. All connected with the Church, as well as the inhabitants generally, expressed the most lively satisfaction at seeing their old friends again. The men connected with the Church of their own accord set about carrying all our things from the wharf to the Mission-House, a distance of about a mile, free of expense, including the heaviest boxes, amounting to about ten tons.

Mr. Graf remarks of the Station generally—

Upon the whole, I found things in a better state than I had anticipated, from the circumstance of the Station having been left most of the time without a resident Clergyman.

WATERLOO.

At this Station the Rev. C. T. Frey has continued to reside, Mr. J. Wilson, the Native Catechist, attending specially to Benguemua, under Mr. Frey's superintendence.

General View.

There is at Waterloo perhaps as decided a contest between Christian Light and heathen darkness as at any Station in the Colony. It would appear, however, that, by the blessing of God on the Society's labours, a profession of Christianity is becoming sufficiently general to create a fear lest a *name to live* should satisfy those who thus profess to embrace the Gospel. Mr. Frey writes at the end of December—

I believe I am correct in stating that the work of the Lord is steadily progressing among the people. The Communicants and Candidates for Baptism have been very regular in attending to their respective classes; and there is one thing by which I have been particularly struck of late. It being now, by the majority of the people, no more considered a reproach to belong to the fellowship of the Church—contrariwise, it becoming gradually rather a matter of honour—we are in danger of having insincere persons creep in among us, trying to hold two opinions. I therefore find it more than ever necessary to keep a watchful eye on every individual connected with us. To become personally acquainted, particularly with newly-received persons, I have paid strict attention to their weekly religious instruction. By this means, and by watching them in their private proceedings, I hope to receive a correct idea of their morals, as well as of the progress they make in partaking of the saving knowledge of Christ's Religion. The number of people at Waterloo who receive weekly instruction is 236.

We now give a few extracts from Mr. Frey's Journal.

Instances of Idolatry.

Jan 25, 1848—As I went about the village to visit the people, I came to a house where was a little carved image, standing upon a sort of altar made of wood. The idol was dressed with a cap, and beads round the neck and waist. Before it there were placed bananas, and kola and palm-nuts, as its victuals. I asked the owner what all these things signified; upon which he replied, "Please, Sir, all this is for my little girl who is standing near you. She is a twin: her sister is dead, and suppose I had not this coun-

Dec. 1848.

try-fashion in the house she would long since also have been buried. We must attend to that image the same as to the living girl, and if we neglect doing so we are in danger of losing our child." I took the idol in my hand, and shewed the man that it was only a piece of wood, which could do him neither good nor evil. I requested him to attend our Church, and to hear about the living God, who can give and take away life at His pleasure. After all our conversation, the poor deluded man maintained that if he attempted to throw the idol away his child would surely die.

March 10—There being much noise in that part of the village which is chiefly occupied by the thunder worshippers, I went to see what they were about. To my astonishment I found the same people assembled with whom I had, in former years, a dispute about the folly of idolatry. On this occasion they said they had a play for the purpose of taking leave of one of their companions, who was about emigrating to Abbekuta; and in order to procure a safe passage for the man they offered different sacrifices to their idols. In the same yard they have an idol-house, which is quite filled with representations of their deities. All of them received something to eat and drink today. No stranger is allowed to see what is going on inside the idol-house. However, as I saw extraordinary preparations in the yard, and wondered much what was going on within, I at once pushed the door open, and went inside, in the midst of their deities. It is indeed true that they have "gods many and lords many"—iron, wood, skulls, feathers, tools, stones, and two quite perfect heads of antelopes: there was also a white china plate, with palm-oil and some other stuff upon it. The most abominable thing was hanging outside the house, in a cotton tree; viz. a white dog, whose inside they had wound about the branches. They said that this was the sacrifice of the god of the hunters: he had told them to offer a white dog for him, and if they had refused doing so they should never be able to kill any animal in the bush. The majority of these people are very old men, very strong-headed and hard-hearted, "dead in trespasses and sins," unwilling to lend an ear to the glad tidings of the Gospel. May the Lord send them repentance!

Liberality of the People at Benguema.

Jan. 19, 1848—I went to Benguema, to see after the people who are engaged in building the new School-house. Thence I went to Campbell Town, in order to purchase white lime for the building. The members of the Church at Benguema, I am happy to state, have gratuitously carried all of it, and also all the stones, to the spot on which the house is about being erected, a distance of two miles. The expense of carrying these materials would at the least have amounted to 4l. It is very encouraging to observe the willingness of the people to assist us in these matters, particularly as it is at present very difficult to procure hired labourers.

MOUNTAIN DISTRICT.

GLOUCESTER AND LEICESTER.

Return of the Rev. J. Warburton.

These Stations remained under the care of Mr. W. Parkins, superintended by the Rev. N. Denton, of Regent, until the arrival from England of the Rev. J. Warburton (p. 112), who immediately resumed his charge of the two places. His first appearance at Gloucester is thus described by him—

Nov. 21, 1847—We gladly left the "Ceres," and landed at Freetown. Hearing that Gloucester was without a European instructor, after breakfast I proceeded to that Station. The Native Catechist was reading the Morning Service, and after he had concluded I addressed the Congregation. The surprise of the people, and the kind reception given me, exceed my powers of description. Suffice it to say, that when I came out of the Church the whole Congregation were waiting to receive me.

REGENT.

The Rev. N. Denton continued in charge of this Station until February last, when he left in order to prepare for his voyage to England (p. 248). On his departure he drew up the following

General View of the Station.

The population of Regent amounts to upward of 1500, the greater part being Liberated Negroes, who came to the Colony

as blind idolaters, but who, through the influence of the Gospel, have been brought out of darkness. They have wholly renounced heathenism, they are considerably enlightened on all the subjects of revelation, and their personal habits and domestic enjoyments, indeed their whole character and condition, are vastly improved. Whatever of superstition remains, and doubtless there is much, idolatry is not even tolerated: by a conventional agreement among themselves, all are prohibited from having any connection with those men who obtain their living by practising those deceitful works of darkness with which heathenism so much abounds. Several, who have been detected in this, have, to my own knowledge, been made to pay a heavy fine. Regent, therefore, may be fairly considered to be a Christian Village. I mean not to say that all are Christians, but going to Church and to receive private instruction has with the majority of the people become a confirmed habit. The Communicants and Candidates, who, with one or two exceptions, are Liberated Africans, have given us great satisfaction: their kindness and respect toward us have been very marked.

Various extracts from Mr. Denton's Journal are given below.

Early Sacramental Service.

Oct. 17.—At seven o'clock this morning I administered the Sacrament of the Lord's Supper to the Communicants at Regent, upward of 300 in number. This is the first early Sacrament that I have known in Sierra Leone, and so pleasant and profitable a season it was that I could ever wish it to be the same. I had some doubt whether the people would generally attend at so early an hour; but it was gratifying to see present as large a number, perhaps, as I ever witnessed on such occasions. There was a calmness and solemnity pervading the assembly, with which the stillness of a Sabbath Morning well agreed, and which the preparatory Service of the preceding evening had in some measure fitted the mind to enjoy. The Service lasted nearly two hours.

Grateful sense of Benefits received.

Dec. 3—An orphan girl, who for about three years past has been receiving instruction with a view to her being employed as a Schoolmistress, was married to-day to the Society's Schoolmaster at

Waterloo. She has given us great satisfaction in her whole conduct, and encouraged the hope that she might hereafter become a useful wife and a good Schoolmistress. About six months ago she became a Candidate for the Lord's Supper, and her uniform modest and steady deportment also lead us to hope that a good work has been begun in her.

I have frequently heard it remarked that there is no gratitude in an African; and as I know there have been many cases of ingratitude, I like to record every instance of an opposite nature. The case of this girl we believe is one. We are convinced that she has left us with an affectionate and grateful sense of the kindness she has received, and I trust she feels too, what we endeavoured to point out, her obligations to the Society on that account. The young man has also many times expressed his thanks for what we had done toward furnishing him with a good wife. Her friends and country-people, we are told, after congratulating them upon their marriage, and welcoming them to the house, gave three cheers for "Master and Mistress," for the good they had done the girl. As the native youths are raised in intelligence and usefulness, it is very essential that means be used to provide them with suitable partners, or else females here, instead of stimulating to honourable and useful exertion, will prove as clogs to a wheel.

Baptism of Adults—their Probation.

We close our account of Regent with an interesting notice of the course pursued with regard to Candidates for Baptism, and the care that is taken lest any should be admitted to the rite without due preparation. Mr. Denton states—

On Lord's Day, February the 12th, I administered the Sacrament of the Lord's Supper at 7 o'clock in the morning, baptized thirty-eight persons after the Second Lesson of the Morning Service, and in the afternoon took my farewell of the people by exhorting them to steadfastness in the service of God.

The special examination of the baptized persons had been but brief, comprising a few simple questions on the first principles of the Christian Religion; for having myself catechetically instructed all of them for more than three years, I was pretty well acquainted with the whole.

Still, I would not accept of any who could not tell me, in their own way, that Christ was the Son of God, that He died for their sins, that they believed on Him, loved Him, and desired to serve Him. To obtain satisfactory answers to these simple but important questions was, however, in some instances very difficult. Many who were able to *understand* a good deal of plain English, were unable to *express* much. As they themselves say, "their mouths were too heavy:" they could not turn into English what they wished to say. To some of my questions I received such replies as these—"I feel it very well in my heart, but me no able to talk." "All live in my heart." "I take all my heart, I gib him to God." One man, however, appeared to know so little English that I could scarcely get a satisfactory answer from him; yet I knew his character was good, and had for a long time observed his simplicity, and his constant attendance at Sunday School and Church. I therefore sent him to the Christian Visitor, and told him to inquire of him, and among his countrymen, what I expected from him. This I believe he did very diligently, for the man came to me four different times to be examined, and was as often sent back. At last, finding that he could not possibly express himself in English, and being unwilling to reject him, I sent for a person of his own tribe to ask him the same questions in his own language, and then I obtained answers which were quite satisfactory. Some were more intelligent and apt in articulating English Words, and from them it was not difficult to obtain "a reason for the hope that was in them."

One or two answers are worth mentioning, because they bring out facts that otherwise lay hid, and which are very pleasing. Asking whether they made prayer a daily duty, when they prayed, where, and for what, I obtained such replies as these—"When I get up in the morning I pray; if I walk in the road I pray; if I go into the farm I pray; when I go to bed I pray." On asking one whether he prayed in his own language or in English, he said, "If I think one word in English I pray him: if I think one word in Oku I pray him." Another said, referring to Family Prayer, that he was not able to pray himself, but that his little girl always prayed. I asked one man if he could repeat the Ten Commandments and the Creed. He replied,

"I no catch all yet, but my little boy larn me."

These are the only adults I have baptized at Regent during the past two years. A few of them were aged, and were Candidates at Regent long before I had charge of it. Humanly speaking, I could hardly expect to meet them again, even should I be spared to return; and though some of them were very ignorant, and ever will be, I thought it my duty to baptize them. The fact argues much in their favour, that though brought up from their childhood in heathenism, the absurdities and vices of which have been confirmed by twenty or thirty years' practice, after a short residence in Sierra Leone they lay aside, to a remarkable extent, their former course of life, and conform as much as possible to Christian Modes of worship, and, in their imperfect measure, to a Christian Course of life. It shews that they are convinced of the superiority of the Christian Religion to their own: their readiness to receive it, and their eagerness for the Sacrament of Baptism, partake much, I think, of the nature of faith. It is something like the desire of the poor woman in the Gospel to "touch the hem of His garment." But the greater number of those whom I baptized were such as I myself had the pleasure of first receiving under instruction. Their Christian Course, and their advance in knowledge, I have marked during the past three years with much interest and pleasure. Several, who when they were admitted to the class of Candidates could not read a letter, are now able to read their Bibles. Many of them will, I believe, be ornaments to the Church at Regent.

The addition thus made to the Communicants increases their number to 408, and leaves 187 Candidates still on the list. May He who is the great Shepherd and Bishop of His Church preserve them from the adversary of their souls!

In leaving the people of Regent we had many tokens of affection, many good wishes, many prayers offered up for our preservation and safe return. May this grace of supplication and intercession—"We shall pray for you, and you must pray for us," the parting words of so many—be given to us as the pledge of future blessing to be granted in answer thereto!

BATHURST AND CHARLOTTE.

During the first half of the period

under review these Stations were under the charge of Mr. F. W. H. Davies; but on the Rev. J. U. Graf's return to Hastings, the Rev. D. H. Schmid, as already mentioned, removed from that Station to take charge of them, Mr. Davies being transferred to Regent, left vacant by Mr. Denton's removal. From Mr. Davies' Journal we take the following account of the

First Introduction of Liberated Slaves to a School.

Nov. 21, 1847.—On entering the Sunday School this morning, my attention was directed toward four of the newly-arrived slaves who have been located in this village. Every thing appeared to be exceedingly strange to them, and my white face among the black scholars caused them no small astonishment. As soon as I gave out the hymn they instantly arose, apparently to hear what I had got to say. Finding they did not understand me they resumed their seats. As soon as the tune was pitched, and they heard the shrill voices of the school-children, they appeared to be almost electrified. After gazing upon them for a few seconds they turned toward the adults; and finding that all but themselves were employed in singing, they looked upon each other in a state of ecstasy, and after a hearty laugh they too joined in as loud as they could, but with rather discordant notes. On my going to prayers, they stood like bronze statues; but, seeing all present on their knees, they followed the example. As soon as the different classes were arranged, I began to teach them the alphabet; and it was amusing to see what desire they evinced to articulate the letters, and what good nature appeared to animate them if one succeeded better than the others.

Two or three passages are added from Mr. Schmid's Journal, which is chiefly filled with an account of a fortnight's visit to the Timmanee Country in February.

Preparations for an Infant-School House.

March 2, 1848.—I called the people together to ask them if they would assist me in erecting an Infant-School House, and was glad to find all willing to do something, even those who do not belong to the Church. All said, "It will not be

well to hold back from a work which is but for our good."

March 6, 1848—After having measured out the place for our Infant-School, some of the people came to clean it, and others went to Freetown, where I had to get lime.

Visits to a Pious Blind Woman.

March 3—I went this morning to visit a woman who had the sad misfortune seven years ago to lose her sight. On asking her whether she knew Jesus, she said, "I do not know what to say. Do I say I know Him, I fear I speak untruth, for I do not know Him as I ought to know Him. Do I say I know Him not, it is also not true, for I know and feel His presence." When I asked whether she felt it a great loss that she cannot read the Word of God, she said, "I feel it much; but now and then I am comforted by one of my sisters, who are in the habit of coming to me, and reading to me a part of the Holy Scriptures." Though deprived of the sight of her eyes, I always find her comforted in Him who came into this world *a light to lighten the Gentiles*.

March 12: Lord's Day—I went to see the blind woman, and read to her a part of the Holy Scriptures. I also spoke to her about the salvation of her soul, which she had found in Christ Jesus. She listened attentively, and answered my questions in a most pleasing way. No doubt her afflictions have had a great influence upon her husband, who is a Candidate for Baptism; so that by her blindness she has become a profitable leader of the blind.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MALLAPALLI.

MALLAPALLI is the name of a district, for there is neither town nor village, far up in the midst of the great forest which extends from the foot of the mountains: it consequently lies further inland than any other of the Missionary Stations, and about twenty miles, in a straight line, N E of Mavelicare. It is reached, however, during most seasons of the year, by a river which rises in the mountains beyond. The winding stream—at one place over-

shadowed by the lofty and dense trees of the primeval forest, at another widening out into yellow sand-banks and more level shores, and here and there varied by a patch of cultivation, noticeable chiefly by the groves of delicate areca palms, and the broad bright green leaves of the plantain, or by some cottage overhanging a flight of steps leading down to the water—after a course of 15 or 20 miles brings the traveller to a steep overhanging bank, up which he must scramble, and he then finds himself in a part of the forest partially cleared, and the neat stone Church of Mallapalli standing before him. No houses are visible, and it would require a long and tedious search through the jungle to discover more than three or four; but on Sunday morning there is a Congregation of about 200 people assembled to worship God, many of whom have travelled five or six miles, and all of whom live in scattered homesteads near their little patches of cultivation in the middle of the jungle. The work was commenced by the Rev. J. Peet about the year 1834, when he was residing at Cottayam; and gradually a little party of professedly believing Christians was gathered from among the Syrians of the neighbourhood. They have had several severe struggles with the rest of that Church, and have endured much from them. The persecutions seem to have been blessed to the deepening and strengthening the hold on vital Christian Truth which they possess, and to the increasing their numbers.

Labours of the Rev. G. Matthan.

For several years the Minister of this flock was Luke, a convert from the Romish part of the Syrian Body, who had been a Priest before he became a Protestant: consequent on his death last year, the Rev. George Matthan went up to Mallapalli to take charge of the Congregation, and is still there. The

following extracts from his Journal refer to his removal to that place, and to his labours during the first two months of his residence—

Sept. 20, 1847—I came to Mallapalli this morning to reside, and take charge of the Congregation. I was glad to meet with Mr. Hawkworth, who soon left me for Mavelicare, after recommending me and the Congregation to the care and protection of our Heavenly Father.

Sept. 21—24—The thought of the difficulties which I expect will attend me here presses heavily on my mind. My Syrian and heathen neighbours are powerful, and will no doubt oppose me in my labours. Neither do I expect a smooth work among our own people, many of whom, I fear, will prove refractory in matters of Church Discipline, while I do not expect to possess any other than moral influence over them. But I know God is faithful to His promises: He will not leave me to my own strength and wisdom. May I always refer my difficulties and trials to Him, and look for help from His gracious presence!

Sept. 26 : Lord's Day—I had a Congregation of nearly a hundred souls, including children. The people joined me warmly in the devotions, and were also very attentive during the time of the Sermon, which I hope is not to be attributed to the novelty of the preacher.

Sept. 28, 29—I went out to inspect the Schools, and to call upon some of our people in their houses. The Schools, I am sorry to say, are not in a very efficient state, either as respects the number of children or their proficiency in learning. This, however, I believe is to be attributed, not to the negligence of the Teachers, but to the carelessness of the parents, who withdraw their children from the School as soon as they find them able to read and write on ollas, and have committed to memory certain tables in the elements of arithmetic. The people have no idea of the utility of any learning except what applies in the common business of life, and do not care that their children should be instructed in the principles of religion. This remark, however, does not apply with regard to our own people, at least with equal force, for they are desirous that their children should be taught in the Catechism and other religious books.

Oct. 14—The Catanar of the Syrian

Church here called upon me this evening. He possesses more than an ordinary degree of natural talents, which are in a measure cultivated by his having received his education in the old college at Cotayam. His superior attainments, however, are not ranged on the side of truth. He is not behind other Catanars in opposing the Gospel, and excels many of them in misrepresenting the truth and defending error. One exception which he makes against our Church is our want of extreme unction, in proof of which he produces James v. 14. This objection was mentioned to me by one of our own people, in order to see what the Catanar had to say to my explanation of the passage. I shewed that the anointing mentioned in the text could not refer to extreme unction, since it was to be used as a sign of miraculous healing, and not as a sacrament to purify men for admission into heaven. To this, and other statements made by me with respect to the corrupt state of the Syrian Church, he appeared to give a tacit consent, since the only reply he made was, that he, a single person, could do nothing to reform a people who are placed under a regular system of subordination, when any attempt at deviation from established practice would be stoutly opposed, and the undertaking would be visited with suspension, and branded with disgrace and infamy. I only reminded him of the passage in Scripture which says that we ought to obey God more than men.

Nov. 15—I went to Arricat, where I had an opportunity of seeing some of our people living in that locality. I warned them of the heinous sin of Sabbath-breaking. The great landlord of the village, on whom they depend in a measure for support, is opposed to the religious observance of the Lord's Day, and tries all indirect means to oblige our people to violate its sacred obligations. This is rather strange, for the Hindoos in this country are, under ordinary circumstances, remarkably tolerant of other systems of religion; and with regard to the Sunday they have a very great veneration for it, some among them observing it with fasting, and abstinence from their ordinary avocations. This they do in honour of their god Surya, a personification of the sun, to which it is consecrated, and from which it takes its name, as among the western nations; though I will not say that the example of the Christians

had no influence in making its observance among them more extensive than it otherwise would have been.

ALLEPIE DISTRICT.

This District lies between Cottayam and the sea. The town of Allepie (or Aulopolay, as it appears in some maps) is a very large place, possessing a considerable traffic, seaward, in the various commodities of the country—teak, and other timber, pepper, cocoa-nuts, and their oil. The population is of a very mixed character, and there may be found in it every creed and language belonging to the East. It partakes of the usual character of a seafaring town. To the north and south of it, within a few miles' distance, lie several large villages, Syrian and Heathen, which add to the importance of Allepie as a Mission Station. It possesses the further interest of being the first of our Missionary Stations on the West Coast of India, having been commenced by the late Rev. T. Norton in the year 1817.

General View.

The only account that we have of the state of the District during the year 1847-48 is the following extract of a Letter—dated Jan. 4, 1848—from the Rev. H. Baker, sen., the Missionary in charge—

Although my returns exhibit a decrease in the number of Labourers in this Mission, and the omission of villages altogether, I would not have you suppose that there is any real falling-off, or that the Mission has materially suffered by the late reductions. I can safely say of both Schools in the compound, Boys' and Girls', that they are succeeding well. The children make good progress in their studies, and at their work; and are more cleanly, better behaved, and better acquainted with the Scriptures, than I have known them before. Several of our Village Schools are very promising; and one in particular, consisting chiefly of high-caste Nair Boys, affords me much hope. The Scriptures are read, our Catechisms are learned, and the greater part of the boys attend also on the Sabbath, and join

the Reader and others assembled in the excellent prayers of our Liturgy; after which they listen to a Sermon read to them.

The Congregation has not increased in number during the last six months—although one Romish Family, consisting of four persons, and two heathen ones, consisting of six, have been added to it—as the deaths have been more than usual. I have now one very interesting family under instruction, and others who seem to be coming forward. I have had every reason to be satisfied with the conduct of the three Readers now in the employ of the Mission, and believe them to be sincerely desirous of promoting the best interests of those among whom they labour. The School Superintendant has been diligent in his duties; and upon a review of the past two years, during which I have been stationed here, I think I may cheerfully thank God and take courage.

Allepie Girls' School.

We believe that many of our Readers are much interested in the Allepie Girls' School, and we are therefore glad to be able to give the following account of it by Mrs. Baker, in a Letter dated Jan. 5, 1848—

I think I may truly say that we have had great cause to be thankful to our Heavenly Father for His mercies, not only in preserving the children in life and health, but in blessing our endeavours for their improvement; and this, not simply in regard to their temporal welfare, but also in those things which pertain to the salvation of their never-dying souls.

Most of the elder girls make a practice of private prayer morning and evening, beside attending the family prayer which we have all together. This is a very rare thing in this country, where most Natives think that family prayer is quite as much as can be required of them, and where even that is often wholly neglected. The death of a girl whom I brought from Cottayam with me, and who died last August, has, I hope and trust, had a beneficial effect on them all. She had been very useful to us in imparting the knowledge she had acquired at my School at Cottayam to my pupils here; and was just on the point of being married to a youth of this place, when it pleased an all-wise Providence to remove her from

us. I trust she is in peace, and happy with Christ her Saviour, on whom she frequently declared, several times during her illness, her sole dependence to be placed. The girls here felt her loss much, and, as I said before, I hope her death has not been lost on them.

You will be glad to hear something concerning their progress. They have no difficulty, when catechized, in referring to various passages of Scripture in support of the principal points of doctrine. The elder girls learn Geography and Scripture History alternately every other day. They repeat them to me, and I question them while I am with them from nine till two in the afternoon. During the last twelve months they have been very industrious at their sewing and knitting, and the work has been sold to commence a fund for the benefit of those poor girls who either have no friends, or whose friends have not the means of settling them in life. My day-scholars have increased to the number of 20. Eleven of these are Roman Catholics, but their parents make no objection to their being taught according to the principles of the Church of England. They allow them to attend our Church, and to come to the Sunday School. I am much pleased to see the progress they are making.

TRICHOOR.

This Station lies considerably to the north, about 90 miles north of Cottayam, and distant from Cochin about 60 miles: it is in the territory of the Rajah of Cochin. The importance of Trichoor is great. It is a considerable town, filled with Heathen, Roman Catholics, and Syrians. There is a Sanscrit College, established by former princes, where young Brahmins are instructed in that language: this gives a peculiarly proud and conceited character to that portion of the population. Beside these circumstances, Trichoor lies directly on the high road leading from the northern Tamul Districts into Travancore. About 12 miles to the north-east lies Koolankoolam, a town of 10,000 inhabitants, consisting almost entirely of Syrians. It is indeed the headquarters of the Northern Syrians,

and the residence of Mar Curillos, the second Metran or Bishop. The Missionary, the Rev. H. Harley, pays frequent visits to it, and has, we hope, acquired a footing there.

Trichoor was commenced as a Missionary Station in 1840, by the removal thither of Mr. Harley from Cochin. Including those Protestant Christians who accompanied him on that occasion, a considerable Congregation has been formed at Trichoor. It is a place which very much needs reinforcement, and is maintained, while single-handed, at a great risk, in consequence of its distance from all our other Stations on the coast. But the men who should be at work among the thousands on thousands at Trichoor, and similar places, are content to spend their days in more ease and comfort, among a few hundred people, in little English country curacies and livings.

State of Things at Trichoor.

Mr. Harley's Reports naturally divide themselves into two parts—the account of Trichoor itself, and his narrative of visits to Koolankoolam. Of the former we give two extracts of different dates.

June 30, 1847—On our first arrival here it was difficult to gain access to the general mass, as the Natives could not conjecture what our motives could be for our gratuitous distribution of books, which were always received with considerable hesitation and fear. By our constant residence here this distrust on their part has, in some measure, been overcome, and the Word of God, acting as the leaven which is to leaven the whole lump, is, we trust, getting more and more access among them.

During the past half-year the Word of God has been made known among Heathen and Roman Catholics, and a few Roman Catholics are willing to renounce their erroneous creed, and place themselves under our instruction. The bulk of the Roman Catholics in these parts are a great stumbling-block to the Heathen, as they contribute to prejudice the latter against the reception of the Truth.

Their well-known inconsistency of conduct, their profanation of the Sabbath Day, the immoral lives of the Priests, who are given to drunkenness, and their contempt of God's Word, tend to hinder the spread of God's Truth. Not only do they disgrace the cause of God by their laxity of morals, but by their repeated efforts to injure those who profess the Protestant Faith. They are attempting to ruin the trade of a Syrian who has joined us in the bazaar, on the ground of his belonging to our communion. The individual alluded to, however, has full confidence that nothing can injure his true interests so long as he continues to serve the Lord. He has frequently come to me for spiritual consolation, and is a regular attendant upon the Means of Grace on the Lord's Day. I have told him that the inconveniences to which he has been subject have happened for a trial of his faith, and that all things work together for good to them who serve the Lord; so that now he appears to feel resigned to the Divine Will. The Nambouri Brahmin who has joined us is still learning, together with his wife; and we hope, by the will of the Lord, to baptize them in the course of this year, if fully prepared. Those already baptized are, we trust, improving under the Means of Grace and salvation. Divine Service on the Lord's Day has been well attended, and the number of Communicants has averaged about 32.

It is our intention to build a Female School, as soon as the building of our new bungalow shall be finished. Toward the completion of this, I should not omit to mention, His Highness the Rajah of Cochin, quite unsolicited on our part, has kindly contributed 65 rupees. We should be thankful if more funds could be obtained for this purpose, as we have not a sufficiency in our hands for its erection.

March 31, 1848 — I am obliged to send you only a very summary Report this quarter of our proceedings here, as we have still many cases of small-pox and measles prevalent, and my time has been much occupied in administering to the sick in the Congregation.

Some among the Roman Catholics have been anxious to get copies of the Gospel to read; but as all the copies I had received from Cottayam had been distributed, I was sorry that I could not furnish them. I am now making application to Madras for a fresh supply. Some among them were so urgent that they

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requested our Reader to lend them his for a short time. If we can only induce the Roman Catholics to read the Word it is a great point gained. Some of the richer Roman Catholics, however, who had but little faith in their own system of religion, resorted to a very sinful expedient for averting the disease. They made offerings to the heathen pagoda, and received flattering replies from the officiating Priest that no evil should happen to them or their dependants. One man in particular, named Jacob, who made such an offering, has been severely visited by God. His wife, mother, he himself, and several of his relatives, have all died of small-pox, together with several of his slaves; and the heir to his estate is a boy who was born in a deformed state. His condition is much like that of Ahaziah, as mentioned in 2 Kings 1, who sent to inquire of Baal-zebub, the god of Ekron, whether he would recover of his disease, on which account God's anger was kindled against him, and *he died according to the word of the Lord which Elijah had spoken*. He sent to me for medicines about two days before he died; but it was too late: the disease had gained too firm a footing to be eradicated.

We conclude with giving, from Mr. Harley's Journal, some account of his

Visits to Koolankoolam.

I started for Koolankoolam on Thursday Afternoon, March 18th, and was, as usual, four hours in reaching it.

I held an examination of the School on Friday Morning, March 19th, and examined the boys chiefly in Watts's Scripture History and the New Testament.

After the examination of the School, Joseph Utoopen, rather a young Syrian Priest, called upon me, and remained a long time. He has the character, among the Syrians, of being a very holy man, and he appeared to me to be well conversant with the Scriptures, and to be a practical man also, which few among the Syrian Priests are. The Syrians were very loud in their eulogiums of him, stating that he was the only Priest here who was full of charity and good works. They said that he never kept any money in his possession, but that, if he got any, he gave it away to the poor, and that he was continually devoted to fasting and prayer. Speaking about the spiritual condition of

the Syrians at this place, the Catanar said he was grieved that the people were leading such unholy lives; that all their leisure and attention were engrossed by things of time and sense; and that lying, malice, and drunkenness were prevailing vices among them. He said this with a sincerity which made me sensible that he was in some respects anxious for their spiritual welfare. He added, also, that much good might be done if two Readers could be appointed here to preach the Word of God constantly among the people, as the population was very dense at this place. I told him to use all his endeavours, at present, to disseminate the Word of God according to the means which he possessed, and that, if it were practicable to obtain two Readers for this place, they might perhaps be appointed.

Sept. 14, 1847—I arrived at Koolankoolam from Trichoor yesterday, and this morning examined the School, which contains 40 boys. Afterward a Catanar called upon me. I find that he has, for a time, been excluded from the Syrian Church, on account of the protest he has made against the corruptions and vices prevailing in it; and the Metran has forbidden him to preach. But his trust is in the Lord, who is an all-sufficient aid and succour to those who put their trust in Him. He and another Priest, who is now living at Annoor with the subordinate Metran—about two miles distant from hence—are the only godly men among the Syrian Clergy here; and both are now subject to much persecution from the nominal Christians of this place. The Catanar dilated a long time on the present corrupt and distracted state of the Syrian Church, and regretted the want of all practical piety among the people. He said that all were gone astray from the ways of God; that there was *none that doeth good, no, not one*; that such a thing as repentance for sin was rarely known among them; and that although it is in God that *we live, and move, and have our being*, yet even for half an hour to praise the Lord for all His mercies was a thing burdensome to their minds. He further said, that because he had protested against some of the errors into which the Syrians had fallen he had been forbidden to preach or enter a Church.

Sept. 15—This morning the Metran sent three Catanars to inquire the way in which he could direct a Letter to the Archbishop of Canterbury, of which I

informed him. He is about to build a large Seminary at Atharte, about one mile distant from Koolankoolam, for which the stones are now being cut. It is also his intention to establish a printing-press, similar to that at Cottayam, for printing books in Syriac and Malayalam. His brother, who is at present at Cochin, is to have the superintendence of the Seminary when erected. The Bishop sent me a plan of it: his intention is to assimilate it as much as possible to the Jerusalem Seminary. The erection of a large Seminary, and a printing-press connected with it, will give much importance to Koolankoolam as a Mission Station.

SUVISESHAPOORAM DISTRICT.

This district lies far to the southward, and has the advantage of the presence of two Missionaries. The Rev. E. Sargent, however, is in charge of the Institution, and consequently the village Congregations are left to the care of the Rev. C. J. Rhenius. From his Journal we make two or three extracts.

A Christian Village belonging to a Pagoda.

July 25, 1847: *Lord's Day*—This evening I went to Meenatchinathapooram, a village on the road to Palamcottah. The Catechist, Sattia Nadan, is one of the best Catechists in the district: he is sharp, very attentive to his duties, and a true Christian. The village belongs to the Trichendoor pagoda, and is under the management of a Heathen, who is so far favourable to Christianity that he does not molest those who have embraced it. Seven or eight years ago a few families only renounced Heathenism; but now the number of Christian Families amounts to 67. Indeed, there are but four or five Heathen Families in it. The old Headman, who is a baptized person, is now under sentence of excommunication, for having married a heathen woman in the face of the admonitions and entreaties of Mr. Sargent and others. He annoys the Christians in many ways, such as disturbing them while assembled for prayers, and by getting a few heathen men and women to sing profane songs close by the Church. We ought, however, to be thankful that he possesses very little influence over the people, and that the Christians do not countenance him in the least. Our prayer is, that he may be

reclaimed, and still prove an ornament to the Church of Christ.

View of Affliction entertained by Hindoos.

Sept. 19, 1847: *Lord's Day*—I spent this day at Athiseyapooram, and in the course of the day had a very interesting conversation with a member of the Congregation on the subject of affliction. One of his questions was, "How is it that God, who is my Father, is pleased to deprive me of the use of my leg and arm?" He is paralyzed. I read to him Heb. xii., James v., and a few passages from the Psalms, to show him the end God has in view in afflicting His people. The Natives invariably regard afflictions as mere punishments, and cannot understand that they are sent in love for our souls' good. The man left me, saying that he would think on what I had told him. May the Lord, the Holy Spirit, lead him to see that every dealing of God with His people is stamped with love!

Dec. 26—The sick man above mentioned came to me, and said, "Sir, my eyes have been opened. I now see that God is dealing with me as with a child: it is in love that He is thus afflicting me." I exhorted him to pray earnestly that he may be enabled to bear patiently, and without murmuring, all that God may be pleased to lay on him.

State of the District.

This will be seen in the following extract from Mr. Rhenius's Report for the half-year ending Dec. 31, 1847—

There are under instruction 3381 souls, children not excepted, residing in thirty-eight villages. The immediate superintendence of these is entrusted to twenty-seven Catechists and Readers. Since June last there has hardly been any increase or decrease, but from the commencement of the year there has been a falling off of about twenty families. Some of these we have been obliged to excommunicate from the Church on account of improper marriages with Heathen; but by far the greater number have gone back to idolatry of their own accord, or through the influence of some leading person who has threatened them with persecution if they continued to learn the Christian Religion. We have a melancholy instance of this in Sungarenkoodeyiruppu, a village about four miles from this, in a north-easterly direction. Here the Headman, a man of

considerable influence in the village, was expelled the Congregation for sacrificing to the devil. Not content with having forsaken Christianity himself, he has succeeded in seducing, by means of threats and promises, about twenty-five families of that village, and several more from an adjoining one, where he exerts his influence; beside which, he is endeavouring to annoy those who remain steadfast, in every possible way, to draw them also from the faith as it is in Jesus.

During the half year there has been an increase of twenty-seven Communicants, the present number amounting to 222.

There are now in the district twenty-four Schools, beside the two Boarding Schools at Suviseshapooram. Thirteen of these are under the care of regular Masters and Mistresses, and the rest under that of Catechists and Ushers. The number of children attending these Schools is 349 boys and 156 girls, making a total of 505.

DOHNAVOOR DISTRICT.

This is a large district, containing thirty-seven Christian Villages. The village of Dohnavoor lies to the N W of Suviseshapooram, and only a few miles distant from the foot of the Ghauts, of which it commands some very fine views, especially of a magnificent mountain of precipitous aspect, which terminates the whole range, and may be said to form Cape Comorin, though the low lands extend a few miles further south. The Rev. E. Dent gives a pleasing account, in a Letter dated Nov. 15, 1847, of the

Opening of the New Church.

With gratitude to Almighty God I have to communicate the pleasing intelligence of the opening of my new Church at Dohnavoor on the 6th of October last. By Divine Mercy I have been enabled so far to complete it as to have it dedicated to the service and worship of God, after having been for three full years engaged in its erection. At my request thirteen Clergymen, of both Societies in Tinnevely, attended, beside myself. People from the several Congregations of the district were also invited, and about 600 came; who, with those of Dohnavoor and Nallamaram, and some from the other districts, may be said to have amounted

to 1000, and formed the Congregation. The Service commenced with a Hymn composed for the occasion from Habakkuk ii. 20—*The Lord is in His holy temple, &c.* The Rev. J. Thomas preached an appropriate discourse from John iv. 24. The Services of the day were concluded by our participating in the Holy Sacrament of the Lord's Supper.

In the afternoon our people and strangers, to the number of 1200 and more, had rice, curry, &c., served out to them; and after dining, some left the same evening, and others the following morning, for their respective homes.

NULLOOR DISTRICT.

This is also an extensive district, lying to the west of Palamcottah, between that town and the Ghauts: the village is about twenty miles distant from each. It will be remembered that it was in this district that the heathen disturbances of the year 1845 commenced, and the poor Christians suffered most severely. The Rev. P. P. Schaffter alludes to these in his

Report to Sept. 22, 1847.

It is a cause of deep gratitude toward the Lord that the disturbances, which have so long agitated the Nulloor District, have subsided. Peace may be said to be restored even in those places where Christianity has its most inveterate enemies, and which have been the principal scenes of outrage and open persecution.

Among the painful effects of the late troubles, is, the relinquishment which some thousands of those who had recently professed Christianity have made of their Christian Profession. Had these been allowed to continue quietly in the enjoyment of the Means of Grace, it is probable they would have persevered, and that some of them, at least, would have come to a saving knowledge of the Redeemer. But we know, for our consolation, that the Lord knows those among them whom He claims for His own, and will in due time have mercy on them.

Owing to the perpetual opposition of the Heathen but very few people have ventured to place themselves under Christian Instruction during the year. Still some have done so; and many more, it seems, are waiting at the threshold for a favourable opportunity to enter.

On some other points, also, we extract a few passages from the Report.

The majority of the Catechists, Readers, and Schoolmasters, have been faithful and diligent in the discharge of their duties. Some have not given so much satisfaction; and one Reader I was obliged to suspend for having told a falsehood. They have, as usual, assembled at Nulloor for the Monthly Meetings, when they have been further instructed, chiefly in the Word of God. Each of them comes provided with a short essay, written on a previously given theme. These are read and criticised; and this plan, which I adopted more than a year ago, has tended much to their improvement in knowledge.

Every Sunday afternoon, when at Nulloor, I make a point of assembling all the Christian Children of the neighbourhood in the Church, and questioning them on passages of Scripture which they have previously committed to memory, endeavouring to lead them to a saving knowledge of the Redeemer. The Catechists near Nulloor, and the Preparandi also, attend these Meetings, which are often very much blessed. It belongs to the Lord alone to give the increase.

Our Pilgrim Society is still in existence; but is poor, and can only afford to support one pilgrim, who travels about as usual, preaching the Gospel and distributing Tracts in the heathen villages. I am anxious to support this Society, not only on account of the good it is calculated to do to the Heathen, but also to promote, in the bosom of the Native Christians, an interest for the salvation of their heathen neighbours.

Our friends will see, by this Report, that though there is much in the Nulloor District that is painful and humbling, there is also much that is hopeful and cheering, inasmuch as it shews that the Lord has His dear children and faithful few among us also.

WEST NULLOOR DISTRICT.

This district has been recently separated from the preceding, and placed under the charge of the Rev. Septimus Hobbs, who is now on a visit to this country (p. 287). In a Letter dated Sept. 22, 1847, he gives the following notice of

A Native-Christian Family.

God has not left Himself without wit-

ness in Sebaghanapooram.* One whole family remained, and part of another. Of the faithful family, Abraham is the father. I think you have seen the old man, and you must have noticed his grey head, I trust a crown of glory, being found in the way of righteousness. He has a son, a sickly young man, but very diligent and attentive to his work as a cultivator. During the whole time that the village was without a Catechist, this young man assembled the family morning and evening, and would not suffer one to proceed to work or retire to rest without prayer and reading of Scripture. I have had some conversation with him, and am surprised at his clear knowledge of Christian Truth under such apparently unfavourable circumstances. How wonderful is the electing love of God! Here is a poor, sickly, deserted Shanar, in the midst of Heathen, one of the most despised among men; but yet, I trust, *an habitation of God through the Spirit*. It is cheering to meet with instances which afford such hope. Though it be but hope, it is a hope full of immortality, a hope not without foundation, that a soul has been saved from death, and a multitude of sins covered. Thousands of the early blossoms must fall off, but some fruit will assuredly come to perfection. God's Word shall not return unto Him void, but shall accomplish that which He pleases, in choosing out a people for Himself.

SURRADEI DISTRICT.

The Rev. T. G. Bärenbrück writes as follows, in his

Report for the Year ending Dec. 31, 1847.

The total number of persons under instruction is 2159. The conduct of the baptized, who amount to nearly one-third of the above, has been, on the whole, very satisfactory.

The Sunday Congregation at Surrandei comprises several families who come from neighbouring villages, where, they being the only Christians, no Catechist is located, though one visits them frequently. Among these I cannot but notice in particular old Moses, who goes among the Heathen themselves by the name of "the man of one purpose," in consequence of his having resisted all endeavours to induce him to renounce Christianity. I find him invariably at his place on the

Sunday, though the distance he has to walk is not, inconsiderable for his age. His attention throughout the Services is very pleasing, and the questions with which he often comes to me afterward shew that he is no listless hearer.

The Congregation at Santhapooram are very anxious to have a large Church with adequate accommodation, for which purpose they have collected among themselves the sum of 25 rupees, and hope to be able to increase the amount to 50 within the ensuing year. Though from this we might perhaps infer that some good has been effected in this Congregation, a better evidence is the recent hopeful death, from cholera, of a member of the Congregation. During a short illness of two days, his principal desire was to have the Catechist near him, to speak to him of the things that belong to that eternal state on which he was so soon to enter. He also requested that I should convey to his daughter, who is learning in Mrs. Bärenbrück's School, his earnest wish that she might love the Lord Jesus, and study His Word above all other books, whereby alone she could become happy both here and hereafter.

The two men who have been employed for many years as itinerant agents—and who were mentioned in former Reports by my predecessors, the Rev. Messrs. Schaffter and Hobbs, as active and zealous men in their work of going from village to village distributing Tracts among the Heathen, and conversing with them on religious subjects—have both been removed from us by death. The character they had always borne made them valuable and useful men as pioneers. In two villages where there are new Congregations the people received their first favourable impression of Christianity through their instrumentality. The two on whom my choice has fallen will, I trust, emulate the zeal of those who have gone before them. The Heathen receive the Tracts they take with them very willingly, and treat them with respect; but their message does not always meet with the same reception.

I would, in conclusion, urge upon all true friends of Missions the importance of exercising the mighty influence of intercessory prayer on behalf of the rising Church in Tinnevely, and the feeble infancy of many a Christian Community just rescued from Heathen Darkness, which seem like sparks upon the ocean

* The bulk of the people renounced their Christian Profession two years before.

nearly ready to be extinguished, unless kept alive by a miracle of Divine Grace.

PANNEIVILEI DISTRICT.

The Rev. J. T. Tucker writes as follows, in a Letter dated April 12, 1847, respecting a general

Movement among the Heathen.

I have recently paid a visit to the northern part of my district, and, to my great joy, find the Heathen in many parts prepared to renounce idolatry and profess Christianity. This movement is not in one particular part, but I may say in all parts. I attribute it in a great measure to a system I have lately adopted—viz. sending each Catechist once a week to heathen villages, and places where the message of salvation through Jesus has never before been proclaimed, although the people may have heard something of our Religion. I expect to receive as many during the coming month as I have during the past fortnight.

And again on the 31st of May—

There is such a feeling in favour of Christianity just now in the north part of the district, that, if a Missionary could be located there soon, a very great many people would place themselves under Christian Instruction. They only want a Missionary in their neighbourhood to give them confidence. Ailandapooram is certainly the place for a Station. It is in the immediate neighbourhood that so many have recently come, and that many others will, I hope, yet renounce Heathenism and embrace Christianity.

Some further particulars are thus related by Mr. Tucker in his Journal—

April, 1, 1847—I enjoyed a pleasant morning ride to Oneikoolam. A respectable Naick from a neighbouring village came to me, stating that he, with sixteen other families in his village, wished to place themselves under Christian Instruction. He states himself to be the Merasdar. He remained during the Service, after which I gave him some advice, and sent him to his village, with a request to bring the others also to me at Velisary.

I went to Ascor and performed Divine Worship in the evening, or rather at night, for it was eight o'clock before we began. A respectable Maraver came from Kapalayanpetty, stating that about twenty families living in his village were desirous of becoming Christians.

April 3 — I rode to Kapalayanpetty, the village from which the Maraver came last night, and spent most of the day there. Twenty families professed a desire to become Christians, and I received them as such, commissioning the Velisary Catechist, Samuel, to instruct them for the present. It is to be hoped that God has some people here.

In his Letter of May 31 Mr. Tucker gives the following instance of

Trials with Christians.

It is not all smooth work, however. I have lately had much to contend with from the selfishness of some of the Christians in and around Pannivilei. It is the height of the pathaneer* season, and, in consequence of the late abundance of rain, the palmyras are producing more pathaneer than usual: this keeps the people so much employed that their attendance on the Means of Grace is not so frequent. I have rebuked several of them; but notwithstanding, their palmyras seem to have more attraction than the House of God. I have made up my mind, after giving them two or three more reproofs, to cut them off from the Congregation unless they reform. God's having blessed them with abundance ought to lead them to render their humble and hearty thanks to Him for His mercy. I desire, however, in this as in all my proceedings, to be guided by the Spirit of God. One of my greatest trials is the witnessing the carelessness and disregard that some manifest in hearing the Word of God. Our duty is, however, to proclaim the message, whether they will hear or not.

Two or three more extracts from Mr. Tucker's Journal may be given.

A Prosperous Village.

Feb. 20: *Toryoor* — This village is the centre of a little district of itself; inasmuch as the Congregations, under the charge of the Catechist, are scattered about in four or five villages, each within the distance of three miles. There seems to be a Missionary Spirit among the few who are Christians, and a very great probability that they will prove successful Missionaries. The main instrument in collecting the present Converts is a man of Toryoor, named Sattia Nadan. He is

* Pathaneer is the name given to the juice of the palmyra-tree.

the son of an old Catechist, who laboured faithfully for some years in the Nulloor District. The father, on his death-bed, gave a strict charge to his son respecting his faithful adherence to the Gospel; and the son has obeyed his dying parent, not only by remaining faithful himself, but by proving himself a light to his heathen neighbours. There are now upward of sixty people in Toryoor and the neighbourhood who have been led, in a great measure, to listen willingly to the glad tidings of salvation through the instrumentality of this one man; and it is a pleasing feature in his exertions, that he endeavours to spread the knowledge of the Gospel among all castes. The present Congregation consists of a mixture of Rettiés, Sattées, Maravers, Shanars, and Pariahs. Sattia Nadan himself is of the Shanar caste. He possesses a little property in the village, and out of it he makes a livelihood.

A Woman proves "the Salt" of the Village.

March 15, 1847: Kutkoollam—The Gospel standard has only been raised here a few months. The account of its first getting a footing in this village is rather interesting. A young woman of another place, who had received Christian Instruction in a Mission School, was married by her wicked father to a Heathen. It pleased God, however, to bless the instruction given to this young woman while at School to the saving of her soul: she therefore felt exceedingly wretched among none but Heathen, and endeavoured to prevail upon her husband to place her under Christian instruction. She worked upon his mind so much, that he became as anxious as his wife to be a Christian. She, however, being a backslider, I refused at first to receive her; but after her manifesting so much earnestness about her salvation, I consented to admit her and her husband into the Congregation. They have since proved firm, notwithstanding several little trials they have had to contend with, and are now the centre and prop of a Congregation gathered from among their own caste.

The Grama Moonsiff* and Merasars are bitter enemies to these people on account of their Religion. The principal cause of this is, that they fear that a great body of the people will be-

come Christians, and are therefore trying to stop the progress of Christianity in its infancy. There is this sure hope, however, to rest upon—that if God's Spirit be at work among the people, neither the Grama Moonsiff nor any other person can check it. His Word must have *free course and be glorified*.

A Praying Headman.

April 10 — I preached in the evening, at Pannelvillei, on Mark xvi. 15, 16. I spoke principally of the necessity of praying for the Heathen; and on coming out of Church, David, the Headman of Pannelvillei, said, "I have been a Christian about twenty years: I was the only one in this village and neighbourhood at first. I have always prayed that the Heathen might give up idolatry and learn the Vedam; and see how many Christians there are here now! I shall yet pray that the Lord will be pleased to convert many more of my friends; and I know that He will do so." An olla† came from Samuel, the Catechist at Asoor, stating that thirty-six families of Maravers had come to him, and requested to be instructed in our Religion.

Mrs. Tucker's School.

The following account of this School is taken from Mr. Tucker's Report of his district for the year ending Dec. 31, 1847—

Mrs. Tucker's School consists of 25 boarders and 65 day-scholars. They are all gradually increasing in knowledge, and behave well. Two of the boarders, and one day-scholar, have been married to three Catechists, and I trust they will prove good examples to their fellow-countrywomen. Thirty-two girls are in the first class, most of whom have learned the Doctrinal and Historical Catechisms, commonly used in our Schools, and committed to memory a great part of Watts's Scripture History.

Two of the day-scholars are bidding fair to prove most interesting characters. They have both attended the School upward of two years, and shewn themselves diligent in their studies and attendance. The elder is of a pleasing temper, always ready to obey whatever orders are given to her, and she has shewn a great attachment to School and also to Mrs. Tucker. She has suffered a good deal in the way

* The Village Magistrate.

† A letter written on a leaf of the palmyra-trees.

of sneers and scoffs among her people on account of her attention to School, but she has a determined spirit, which, blest by God, has hitherto resisted the snares to which she has been exposed. Being quite a young woman, she has had a candidate for her hand; but he being a Hea-then, she sternly rejected the offer.

The other young girl is about thirteen years old. She seemed, for the first few months, to be rather indolent and disobedient; but, after a few corrections, she became a reformed character, and offered herself as a Candidate for Baptism about a twelvemonth ago. After examining her, and finding that she knew a good deal of the first principles of Christianity, I, upon her own responsibility, baptized her. She has ever since proved herself a regular attendant at School and Church, and about two months ago requested to be taken into the Boarding School. Being of the Maraver Caste, and the girls' cook a Shanar, this would be an act of renouncing caste as far as eating is concerned. Mrs. Tucker and I therefore thought it better, in order to prevent a disturbance, to request the girl to obtain her widowed mother's consent; which she did, and we accordingly received her into the School. Since then her relations have taunted and sneered so much at the poor mother, that she has been to request her daughter. She did not, however, press the matter far; and the young girl is therefore now quietly settled at School.

From the Panneivadali and Sata-
takoollam Districts we have received
no detailed accounts.

New Zealand.

CHURCH MISSIONARY SOCIETY.

EASTERN DISTRICT.

THIS District contains the whole of the easterly projection of the North Island, from the middle of the Bay of Plenty on the north coast, to beyond the south extremity of Hawkes' Bay on the south-east coast. It contains seven minor districts, one of which, East Cape (Waiapu), is vacant, in consequence of the illness of Mr. J. Stack, and his return to England.

OPOTIKI.

This is the first Station on the coast proceeding westward from

Tauranga, and lies at the eastern end of the Bay of Plenty. It is in charge of Mr. J. A. Wilson.

General Report for the Year.

At the Waimana a principal man, with two more who were active some time since in erecting a Chapel for the Roman-Catholic Priest, have renounced their former errors and joined our Services. They lately sent their Native Teacher to Opotiki for copies of the Scriptures: I gave him 11 Testaments, and promised some smaller books as soon as they should be received. At Maraenui, also, I am pleased to see that a number who had lapsed into heathenism are gradually returning, which change has been effected by the example of their old Chief Wakatane, a man probably upward of 90, and who has of late become a regular attendant on the Lord's Day Services. At Te Kaha, at least for a season, the Papists have met with greater encouragement than in any other part of this district: their numbers amount to about 50; but as the system is chiefly supported by small presents, the sincerity and continuance of their adherents may justly be suspected. Our Chapel, which is now finished, is an exceedingly good specimen of native workmanship, and is sufficiently capacious to contain 900 or 1000 people. The Natives of Tonupahore are also building one of durable frame-work, which will very easily contain the whole population. My visits through the district, during the past year, have occupied ninety days.

HICKS' BAY (KAUAKAUA).

Need of more Labourers—Plans for the Future.

The Station in this Bay lies at the extreme north-east point of the promontory. It was vacant for several months in consequence of the Rev. G.A. Kissling's removal to Auckland, during which time Mr. C. Baker, of Uwawa, paid it several visits, as he did also to the neighbouring Station of East Cape: but where the Missionary forms almost the only Means of Grace possessed by the people his absence is sure to be the occasion of much spiritual declension among his people, and so it has been found to be in these cases. However, at the

commencement of 1847 the late Rev. C. L. Reay was removed from Nelson, to supply the vacancy. His account of the want of yet more help is thus stated in a Letter dated Kauakana, May 21, 1847, after he had been to a Committee Meeting at Uwawa—

Upon my homeward route I was enabled to take a superficial glance at the character and extent of the field in which my labours are now cast. That glance, however, was sufficient to lead me earnestly to hope that assistance may ere long be rendered to me. There is in this part a numerous population, and especially an abundant supply of children. The population extends over more than forty miles in a right line, and when Mr. Stack, who had long resided in the country, was employing himself among this people, it was considered to need the superintendence and additional exertions of the Rev. G. A. Kissinging also. That field of labour now devolves upon one only, which heretofore had the services of two.

His future plans are stated as follows, in the same Letter—

My present idea is to have seven central points at which to assemble the inhabitants from the adjoining villages. Mr. Kissinging had left with the Teacher of this place a list of persons who had received books for which they were to make payment; but none of them have offered to do so. Several have applied to me for books; to whom it was observed that the practice in these parts is that a certain payment should be given for the books: thereupon they have gone away quite unconcerned. Applications have also proceeded from some of those at a distance, who would readily carry heavy loads for miles to purchase any article they particularly fancied: in these instances the reply has been, "We will give payment in this—when you come to our village, and have native attendants with you, we will supply their wants." I said to them, "St. Paul has written, 'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.'"

UWAWA.

This Station is situated about 100 miles down the east coast from Hicks' Bay. It is in charge of Mr. C. Baker, who, during the year 1846-47, was frequently absent in consequence
Dec. 1848.

of visits to the northward Stations, and a visit to Auckland for Mrs. Baker's health: for the same reason, while at home his time was much occupied in domestic duties. Mr. Baker mentions that the number of baptized persons in the immediate neighbourhood of his Station is 304, unbaptized Inquirers 200, and Communicants 257. He laments the occurrence of many instances of gross immorality, even among professedly Christian Natives.

Sphere of Labour—Journeys.

Of the extent of his sphere of work Mr. Baker says—

You will perceive that I am the sole Teacher of more than 1300 Natives, scattered over a considerable portion of ground, and contained in a good number of villages. I am every thing to this people—their public and private Teacher; their parish doctor and arbitrator; the Superintendent of the Native Teachers, and their instructor. I have to travel from village to village, not confining my labours to the Stations of Uwawa and Tokomaru, but, as occasion requires, visiting Turanga in some of the Archdeacon's long absences. On account of the distressing events that have occurred at Waipatu* and Hicks' Bay†, I have, within the last three months, made two journeys thither also. It should be observed, that, while the Natives concentrate on Saturdays for the purpose of attending Divine Worship on the Lord's Day, during a considerable portion of the year they are widely scattered, in attending to their plantations, on week-days.

Honesty of the Natives.

Mr. Baker gives, in his Journal, an interesting notice of the abstinence from their old habits of robbery exhibited by the Natives on occasion of a wreck. He writes—

Aug. 25 — I hear that the schooner "Robert Burns" is a wreck at Anaura.

Aug. 26—I sent my son William to Anaura, to inquire into the case of the wreck of the schooner.

Aug. 27—My son returned, and reported the "Robert Burns" a total

* The illness of Mr. Stack, already mentioned.

† The Rev. G. A. Kissinging's removal to Auckland, from the failure of his health.

wreck: the Natives had conducted themselves well, in abstaining from taking undue liberty in the case of the wreck.

North-American States.

BIBLE SOCIETY.

Summary of the Thirty-second Year.

Receipts: 254,337 dollars 18 cents; being an increase of 49,308 dollars over those of the previous year—*Payments:* 253,992 dollars 50 cents—*Printed:* 760,900 copies of the Scriptures—*Issues:* 655,066 copies, being an increase of 28,196 over those of the previous year, and making a total of 5,780,095 from the commencement of the Society.

BAPTIST BIBLE SOCIETY.

Summary of the Eleventh Year.

Receipts: 31,521 dollars—*Payments:* 34,421 dollars: debt of the Society 887 dollars—*Printed:* 562,734 copies from the commencement of the Society.

EDUCATION SOCIETY.

Summary of the Thirty-second Year.

Receipts: 24,974 dollars—*Payments:* 26,516 dollars; there is a balance in the hands of the Treasurer of 4788 dollars—*Beneficiaries:* 392; of whom 102 have been received during the year, and 55 have been admitted to the Ministry. The number aided from the commencement is 3886.

FOREIGN EVANGELICAL SOCIETY.

Summary of the Ninth Year.

Receipts: 19,438 dollars—*Payments:* 18,941 dollars; of which 11,340 dollars have been expended in Europe; 2456 dollars in America; and 5145 dollars in Home Expenses.

BOARD OF MISSIONS.

Summary of the Thirty-eighth Year.

ORGANIZATION—The Board is composed of Corporate Members, elected under the Act of Incorporation: Corresponding Members, also elected; Honorary Members constituted such by the contribution at one time of 100 dollars if Laymen, and 50 dollars if Ministers.

FUNDS—*Receipts:* 211,402 dollars 76 cents—*Payments:* 264,783 dollars 83 cents; leaving a debt of 31,616 dollars 86 cents.

MISSIONS AND LABOURERS—*Missions,* 26: *Stations,* 96: *Ordained Missionaries* 140, of whom 9 are Physicians; 4 licensed Preachers, 6 Physicians, not ordained; and 25 other Lay Assistants; 193 Females—being 370 Missionary Labourers sent from America. To these add 22 Native Preachers, 135 other Native Assistants; making a total of 526 Labourers.

COMMUNICANTS—In 73 Churches there are 25,441 Communicants of whom 1076 have been added during the year.

EDUCATION—There are 11 Seminaries for training Native Teachers, in which are 423 pupils: 22 other Boarding Schools containing 399 Male and 536 Female Pupils; and 367 Free Schools containing 11,330 children and youths. The common Schools in the Sandwich Islands are not included in these returns, they now being wholly supported by the Natives.

PUBLICATIONS—*Abroad:* Printing Establishments, 11 Presses, 6 Type and Stereotype Foundries. The reports from the Missions are imperfect, but the number of printed pages reported is 48,172,955; and from the commencement, 588,867,499 in about 30 languages.

Income and Expenditure of the Thirtieth Year.

Receipts: 254,056 dollars—*Payments:* 282,330 dollars. The Board is now in debt 59,890 dollars.

MISSIONS OF THE EPISCOPAL CHURCH.

Summary of the Thirteenth Year.

Receipts: 40,018 dollars 94 cents—*Payments:* 40,814 dollars 48 cents—*Missions,* 4—*Labourers,* 19, of whom 10 are Females: beside these there are several Native Assistants in the several Missions.

BAPTIST MISSIONS.

Summary of the Thirty-fourth Year.

Receipts: 98,576 dollars 36 cents; of which 7150 dollars have been received from kindred Societies, and 4000 dollars from the Government—*Payments:* 94,184 dollars 53 cents—*Missions,* 16—*Stations,* 52—*Out-Stations,* 87—*Missionaries and Assistants,* 105, of whom 45 are Preachers—*Native Preachers and Assistants,* 158: *Total* 263 Labourers—*Churches,* 123—*Members,* 10,020, of whom 689 have been baptized during the year—*Schools,* 44: *Scholars,* 1472.

PRESBYTERIAN-CHURCH MISSIONS.

Summary of the Eleventh Year.

Receipts: 108,586 dollars—*Payments:* 109,183 dollars—*Missions:* 16—*Stations:* 22—*Labourers:* 101; of whom 46 are Ordained Ministers; 1 is a Licentiate; 2 are Physicians; and 10 are Assistants. There have been sent out during the year 5 Ministers, 2 Teachers, and 5 Females—*Publications:* the circulation of the Missionary Chronicle has been 8400 copies; of the Foreign Missionary, 15,000 copies; Letters to Sabbath Schools, 5000; Letters to Children, 7000; of the last Annual Report, 3500 copies.

PRESBYTERIAN BOARD OF EDUCATION.

Summary of the Twenty-eighth Year.

Receipts: 32,126 dollars 61 cents—*Payments:* 30,753 dollars 48 cents—*New Candidates,* 60: number under the care of the Board during the year, 377; aided from the commencement, 1723.

PRESBYTERIAN BOARD OF PUBLICATION.

Summary of the Tenth Year.

Receipts: 38,213 dollars 92 cents; of which 34,371 dollars 37 cents have been received for books sold—*Payments:* 44,340 dollars 80 cents. There have been added 21 New Books, amounting to 24,500 copies; 4 New Tracts, amounting to 19,500 copies; 8000 copies of 2 occasional Tracts; and 124,500 copies have been printed from old stereotype plates—*Issues:* 167,500.

SEAMEN'S FRIEND SOCIETY.

Summary of the Twentieth Year.

Receipts: 24,007 dollars—*Payments:* 23,793. There have been 7 additional Chaplains appointed during the year. Sailors' Homes are constantly increasing in number.

SUNDAY-SCHOOL UNION.

Summary of the Twenty-fourth Year.

Receipts: 137,468 dollars; of which 103,010 dollars have been received for Publications, and 3365 from loans and last year's balance—*Payments:* 137,294 dollars. The Society is in debt 67,176 dollars. There have been employed 43 Missionary Colporteurs, in 17 States, who have established 770 Schools and visited 1000 other Schools.

AMERICAN TRACT SOCIETY.

Summary of the Twenty-third Year.

Receipts: 237,296 dollars; of which 129,744 dollars were received for Publications—*Payments:* 237,155 dollars; of which 143,699 were expended for Books and Tracts, 6741 for presses and machinery, and 11,000 remitted to Foreign Lands—*Issues:* 211,730,285 pages contained in 693,303 volumes, and 6,987,262 Tracts; making a total in 23 years of 4,068,928 volumes, 96,949,992 publications, and 2,035,001,325 pages.

There have been 206 Colporteurs employed during the year, and 91 others for a part of the year.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. J. J. Mühleisen arrived at Portsmouth on the 22d of October, after a short stay at Malta, on his way from Bombay—The Rev. John S. S. Robertson, and Mrs. Robertson, having so far recovered their health as to be able to resume their labours in the Bombay and Western-India Mission, left Southampton on the 30th of Oct. for Bombay—**COMMEMORATION OF THE SOCIETY'S JUBILEE.** The principal Services and Meetings connected with the Jubilee Commemoration were as follows:—On Tuesday Morning, the 31st of October, at the National School-room, Church Street, Islington, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. Henry Rhodes and Mrs. Rhodes, returning to Sierra Leone; and to the Rev. John C. Clemens, Student from the Society's Institution, and Mrs. Clemens, Mr. Thomas Macauley, Student, a native of Sierra Leone, and Miss

Julia Sass, proceeding to the same Mission; to the Rev. David Hinderer, Student from the Society's Institution, proceeding to Abbekuta; to the Rev. James Erhardt, Student from the Society's Institution, appointed to East Africa; to the Rev. John Hobson, from St. Bees College, and Mrs. Hobson, on his departure for China; to the Rev. John James Lohrer, Student from the Society's Institution, about to join the British-Guiana Mission. The Instructions having been acknowledged by the Missionaries respectively, they were addressed by the Rev. W. Jowett, of Clapham, and commended in prayer to the protection and blessing of Almighty God by the Rev. Daniel Wilson, Vicar of Islington—In the Evening of the same day, at vi½ o'clock, Divine Service was held at St. Ann's, Blackfriars, when a Sermon was preached by the Rev. Edward Bickersteth, Rector of Watton. Collection, 37*l.* 6*s.* 10*d.*—On Wednesday Morning, Nov. 1, at xi o'clock, Divine Service was held at St. Ann's,

Blackfriars, and the Jubilee Sermon preached by His Grace the Archbishop of Canterbury. After the Sermon the Communion was celebrated. Collection, 245*l*. 15*s*.—On the same day also, at xi o'clock, Divine Service was held at St. George's, Bloomsbury, and a Sermon preached by the Lord Bishop of London. Collection, 160*l*.—In the Evening of the same day, at vi o'clock, Divine Service was held at Christ Church, Newgate Street, and a Sermon preached by the Ven. Thomas Dealtry, B.C.L., Archdeacon of Calcutta. Collection, 27*l*. 10*s*. 2*d*.—On Thursday Morning Nov. 2, at xi o'clock, the Jubilee Meeting was held at Exeter Hall, the Right Hon. the President in the Chair. "All people that on earth do dwell," &c., was sung, prayer was offered, and the lxxii Psalm read by the Rev. J. Tucker, one of the Secretaries. The Chairman then addressed the Meeting, after which the Jubilee Statement of the Committee was read. Resolutions were adopted, having been moved and seconded by Sir R. H. Inglis, Bart., M.P., V.P.; and James Morgan Strachan, Esq., late resident in the Madras Presidency—the Lord Bishop of Oxford, V.P.; and the Rev. J. W. Cunningham, M.A., Vicar of Harrow—the Ven. Archdeacon Dealtry; and the Rev. George Pettitt, Missionary from Tinnevely—the Rev. E. Bickersteth; and the Rev. Edward Hoare, Incumbent of Christ Church, Ramsgate. The Meeting was closed by singing the hymn, "All hail the power of Jesus' name." Collection, 143*l*. 10*s*. 4*d*. Full particulars of the Jubilee Commemoration will be given in a Volume about to be published by the Society—On the 10th of November the Rev. Messrs. Rhodes and Clemens, and their wives, Mr. T. Macaulay, and Miss Sass, left Gravesend for Sierra Leone—On the 17th of November the Rev. J. J. Lohrer left Southampton for Demerara.

London Miss. Soc.—The Rev. D. G. Watt arrived from Benares, Oct. 2—Rev. Robert Dickson, from Jamaica, Oct. 6—and the Rev. William Clarkson and Mrs. Clarkson, from Baroda, Oct. 7—The Rev. William Kent and Mrs. Kent sailed for George Town Demerara, Oct. 18—The Committees of the following Colleges, Cheshunt, Hackney, Newport Pagnel, and Rotherham, have engaged to board and educate one Missionary Student in each of these Institutions, free of expense to the Society. The Directors have gratefully received this act of generosity toward the Missionary Cause.

Baptist Miss. Soc.—Dr. and Mrs. Prince arrived in good health from Western Africa on the 9th of October.

WESTERN AFRICA.

Amer. Bapt. Board—Mr. Clarke, of the Bassa Mission, died on the 24th of April. He left Liberia on the 6th. Mr. Clarke had left Liberia with his family, to return to the United States, as the last alternative for preserving his life; a course to which he had been repeatedly invited by the Executive Committee, but which, from his extreme unwillingness to leave the Mission without a fellow-Missionary

to take his place, he was led to defer till it was too late.

SOUTH AFRICA.

London Miss. Soc.—The Rev. James Kitchingman, of Bethelsdorp, died on the 25th of June, of dropsy in the chest. He had laboured as a Missionary for more than thirty years.

INDIA BEYOND THE GANGES.

Amer. Bapt. Board—Messrs. Simons, Brayton, and Moore, destined to Maulmein, who sailed from America in November, left Calcutta April 11, by steamer, and arrived there on the 19th, touching at Akyab. Messrs. Danforth and Stoddard were to leave for Assam on the 13th, expecting to be in Gowahatta in twelve or fourteen days from the time of departure.

SOUTH SEAS.

London Miss. Soc.—The Rev. Thomas Bullen has departed this life. He died at his Station in Tutuila, Navigators' Islands.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. George Blanchflower writes:—"On the 21st of August, we were visited by the most awful hurricane that has been experienced here for the last thirty years. The destruction among the houses of the labourers is truly distressing: on the windward side of the island very few are left standing. Scores of our poor people have lost their all; two or three persons were killed, and numbers had limbs broken, and others very much bruised."

UNITED STATES.

American Board—On the 1st of June Mr. and Mrs. Williams embarked at New York for Canton—On the 14th of June the following persons sailed for the West-Africa Mission—Rev. John L. Wilson and Mrs. Wilson, Rev. Albert Bushnell and Mrs. Bushnell, Mrs. Griswold, Rev. Ira M. Preston and Mrs. Preston, and Rev. William T. Wheeler. The last three go out for the first time.—On the 23d of June, Rev. Horace Foote and Mrs. Foote embarked at Boston for Smyrna. From the latter port they expect to proceed to Beyrout, with the design of joining the Syria Mission. In the same vessel Mr. Yohanna, a Protestant Armenian who has been five years in this country preparing for usefulness among his people, was a passenger.—On the 22d of July, Rev. Azariah Smith, M.D., and Mrs. Smith embarked at Boston for Smyrna.

Amer. Presbyt. Board—The Rev. Joseph Porter, of the Loodianah Mission, and his two sons, arrived at Philadelphia on the 22d of August. Mr. Porter visits this country to make arrangements for the education of his children, expecting afterward to return to his field of labour.

Amer. Bapt. Board—Mr. and Mrs. Wade arrived in Boston harbour on the 31st of July, having left Maulmein on the 22d of December. They have been nearly twenty-five years labouring at Maulmein. The health both of Mr. and Mrs. Wade is so impaired as to require a protracted period for its renovation, yet not to preclude the hope of their eventual recovery and return to their chosen work.

* * At p. 64, col. 1, line 9 from the bottom, after "Establishment," read "in 'New Zealand.'"—P. 112, col. 2, line 9 from the bottom, for "Tongataboo," read "Tongatabu."—P. 259, col. 2, line 12, for "fifty-ninth," read "fifty-sixth."—P. 523, col. 2, line 23, for "twenty-third," read "thirty-third."

Miscellanies.

INVITATION TO PRAYER.

THE "Invitation to United Prayer," circulated in former years, has been renewed in reference to the FIRST DAY OF THE NEXT YEAR. As reasons for this it is said:—

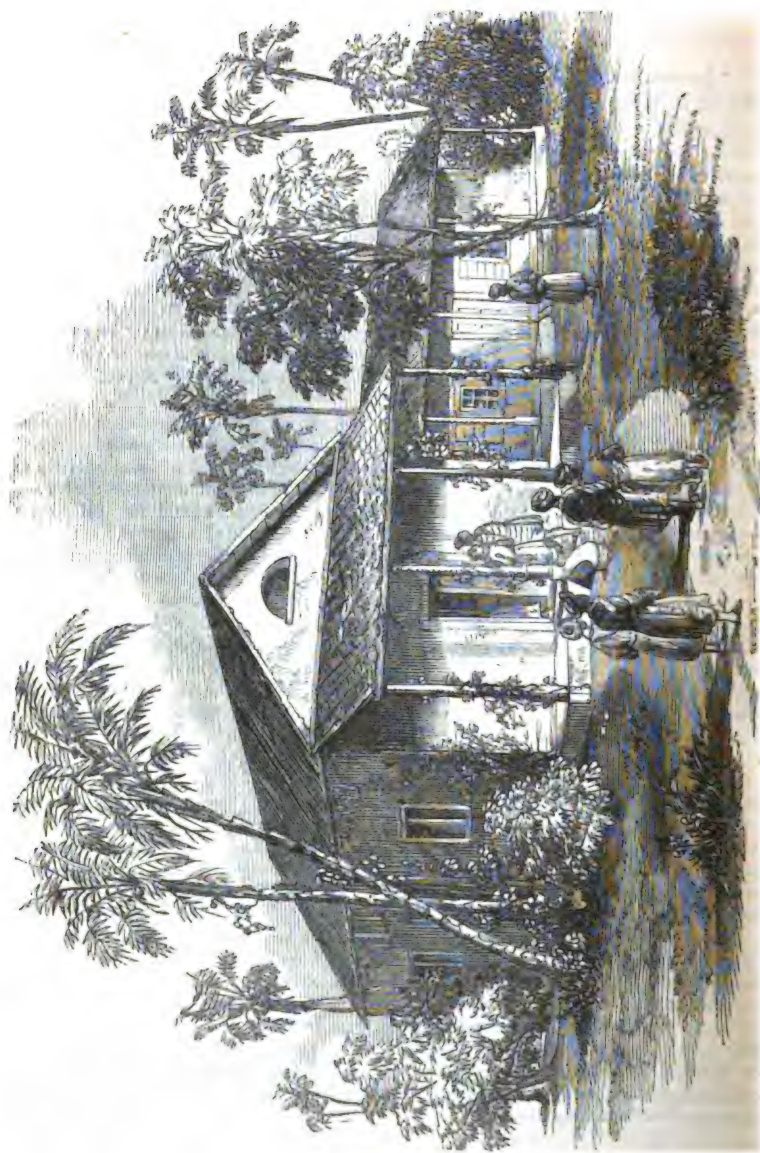
First, We enter upon the year 1849, when a revolution has taken place, or rather a great moral earthquake, which for its extent, as well as its suddenness, appears to surpass all that have preceded it. For it is not merely a solitary tumultuous outbreak in a particular State, or the forcible removal of a single dynasty; but it is a general convulsion throughout Christendom; reminding us, at least, of the awful season spoken of by our Lord, *when there shall be upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth.* Who can say what is before Him? Surely, in times like the present, to be prepared for that day is true wisdom. And how can we be prepared except by that inward strength and fortitude which comes from the Holy Ghost? Oh! that each of us may receive a double portion of this heavenly grace.

A second reason for uniting in this concert for prayer is the animating position of two of our Religious Societies—namely, The London Society for Promoting Christianity among the Jews, and the Church Missionary Society. The former of these Institutions has completed its fortieth year since its first formation; while the latter has entered upon its fiftieth year. These different periods remind us of different events in the History of the Israelites—the twelve tribes having passed the time of their sojourning in the Wilderness, and entering on those contests which preceded their taking possession of the Promised Land; and the Jubilee Feast, when on the day of Atonement the Jubilee Trumpet was to sound throughout the land, proclaiming liberty to the captive, to the debtor the discharge of all debts, and the restoration of their lost inheritances to those who had sold or were otherwise deprived of their possessions. The Church Missionary Society is now celebrating its Jubilee. The records of both these Institutions manifest the ineffable goodness of God in raising them from that *day of small things* in which both these Societies commenced their undertakings, to the high and honourable position in which, by the overruling providence of God, and the powerful energy of the Holy Spirit, they now stand, and the consequent duty of praise and thanksgiving. Their records also afford most powerful reasons for deep personal humiliation for the little that has been done for the salvation of either Jew or Gentile, compared with that which might have been done had we individually, or had our Church or our Rulers, rightly employed the talents which God had entrusted to us. A further lesson which these Institutions teach us is the necessity of taking a higher standard of active faith, and lively zeal, and self-denying exertions, and greatly-enlarged liberality, in fulfilling the command of our Lord, *to preach the Gospel to every creature.* But from whence is this spirit of humility, of praise and zeal for God, to come? Assuredly from the powerful energy of the Holy Ghost. For they are all the *fruit of the Spirit*, and these blessings cannot be expected without earnest prayer.

A third weighty reason for this concert for prayer is the re-appearance of the Cholera in different parts of the kingdom—a judgment which it must be admitted our national sins might well merit. On what ground can we expect the Lord to stay His hand, but upon our turning from our transgressions, and with penitent hearts crying for Divine mercy?

BYAMVILLE.

On the following page is an Engraving of one of the Chapels of the Baptist Missionary Society's Mission in Ceylon. It is situated at Byamville, one of the Out-Stations, where the Congregation is left principally in the charge of Native Converts, the Missionary visiting it occasionally.



CHAPEL AT BYAMVILLE, CEYLON.

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